PREFACE

In the following pages is given an English translation of the Śrauta, Paitṛmedhika and Pariśesa Sutras of Bharadvaja For the translation of the mantras from the Taittiriya texts occurring in the Sutras, the commentaries of Sayana and Bhatta Bhaskara and the translation of the Taittiriya Samhita by KEITH have been consulted Help has also been derived from the translation of the portions of the Taittiriya Brahmana bearing on the Full moon and the New moon sacrifices by P E DUMONT [1] The translation of the Āpastamba Śrauta Sutra by CALAND has served as a constant reference book In the notes added to the translation of each sutra exact references to the mantras have been given the various injunctions have been clarified a comparison with the corresponding sutras from the Śrauta Sutras of Āpastamba and other Sutra writers has been made and exegetical points have been discussed wherever necessary Translation of full verses and formulas has been given even when these are indicated in the sutras by means of mere *pratikas* CALAND has followed this procedure in his translation of the Āpastamba Śrauta Sutra In some places however, this procedure has been followed here in a more comprehensive manner than in CALAND's work CALAND has occasionally referred in the notes to his translation to the relevant passages from the *Brahmana* portions in the Taittiriya and other Yajurveda recensions with a view to clarifying the various injunctions in the Sutra It was not considered necessary to mention here such passages in entirety

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1 DUMONT's Translation of TBr III 7 7 10 12 14 containing verses and formulas pertaining to the Soma sacrifice (*Proceedings of the American Philosophical Society* Vol 107, No 5 October 1963 pp 446 460) reached me after the translation was printed off

portions, particularly from the Pariśesa Sūtra, with Vedaratna G. A. KHARE ŚASTRI of Gokarn (N. Kanara) to whom I express my sincere thanks. Shri V. V. BHIDE, my colleague in the Śrautakośa Department, has helped me in proof-reading. I have also had useful discussions with him. The authorities of the Samarth Bharat Press and the Vedavidya Press of Poona have printed the book with care.

I have also to acknowledge my indebtedness to the University of Poona for the grant-in-aid received by me from the University towards the cost of the publication of this book.

Vaidika Saṁśodhana Mandala, Poona,
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C. G. Kashikar

CONTENTS

BHĀRADVĀJA ŚRAUTA SŪTRA

BHĀRADVĀJA PAITṚMEDHIKA SŪTRA

BHĀRADVĀJA PARIŚESA SŪTRA



THE ŚRAUTA, PAITṚMEDHIKA AND PARIŚESA SŪTRAS OF BHARADVĀJA

PART II

TRANSLATION

BHĀRADVĀJA ŚRAUTA SŪTRA



THE NEW-MOON AND THE FULL-MOON SACRIFICES

I : 1

1. We shall explain the New-moon and the Full-moon sacrifices.

2. One, who is going to perform the New-moon sacrifice, should cause the milk of one or two cows to be milked (for being used) as the curdling agent for the oblation, on the day preceding the day of sacrifice.

3-4. Or, having caused the milk to be milked out in a concealed manner two or three days in advance, he should curdle it with well-preserved curds The cows should be milked over (the curdled milk), regularly and without break, up to the Upavasatha-day.

5. One should observe fast on that full-moon day on which the moon is full.

6. Or (on that day on the day next to which the moon) will be full.

7. (One should observe fast) on that new-moon day on which (the moon) would not be visible.

8. Or (on that day) on the day next (to which the moon) would not rise.

9. In this connection, this is the general rule: The characteristics, which have been prescribed in connection with the full-moon day or the new-moon day without specific reference, hold good with reference to both of them.

10. In the rites pertaining to the gods, one should wear his sacred cord over the left shoulder and under the right arm

11. In the rites pertaining to the manes,[1] one should wear his sacred cord over the right shoulder and under the left arm.

1. Such as the Pindapitṛyajña, the Mahāpitṛyajña in the Sakamedha-parvan of the Caturmāsyas, the Pitṛyajña in the Agniṣṭoma, etc.

12. One should perform the rites pertaining to the gods observing the rule of the east or of the north (that is, facing either towards the east or towards the north) and turning by the right.

13. (One should perform) the rites pertaining to the manes (in a manner) contrary (to this).

14. One should not turn round, having his back towards the sanctuary of the sacred fires.

15. One should not carry a sacrificial implement round himself or anybody else.

16. In the sanctuary, movements should be made towards the north.

17. Wherever it is directed that "one should offer an oblation (*juhoti*)," the Adhvaryu himself should offer on the Āhavanīya fire (an oblation of) clarified butter by means of the Juhū-ladle.

18. If the performer is not mentioned, one should understand the Adhvaryu himself (to be the performer); the Āgnīdhra (to be) the secondary (performer).

19. Whenever it is directed that "one should pray, one should follow through recitation," the sacrificer himself should do so.

20. Rites are to be performed with one mantra each.

21. The mantras are denoted by their beginnings.

I : 2

1. The end of the former mantra (is known) by the beginning of the next.

2. One should make the beginnings of the rites coincide with the ends of the mantras.

3. When the mantra is short and the rite is lengthy, one should murmur the mantra at the beginning of the rite.

4. Whenever it is directed that "one should offer oblations with two (mantras), one should offer oblations with five (mantras)," one should offer each of those oblations, with the respective mantras.

5. When one has to repeat an action with regard to a specific rite, the mantra should not be repeated.

6. One should offer all oblations on the flared up (fires).

7. After (the sacrificer) has commenced the vow, (the Adhvaryu) should set out (to fetch) a twig.

8. A twig either of a *palāśa* (Butea frondosa) or of a *śamī* (Prosopis spicigera) tree.

9. With the formula, "For food thee,"[1] he should cut a twig which has grown towards the north-east or towards the east or towards the north, which has many leaves and many shoots, whose end is not dried up, and which is not hollow.

1. TS I.1.1.1.

10 With the formula, "For strength thee," [1] he should straighten it or touch it by hand from bottom to top [2]

1. TS I 1 1.1 2 ĀpŚS I 1 10 prescribes the entire formula, "For food thee, for strength thee," in connection with the cutting out of the twig, further it mentions the injunction as is found in BharŚS as an optional one

11. With the verse, "I fetch this twig, lying towards the north east, consecrate with the formula relating to the food and strength, having many leaves, whose tip is not dry, and which protects the cattle," [1] he should fetch it.

1 TBr III 7 4 8

12 With the formula, "You are winds, you are approachers," [1] he should drive away by means of it[2] at least six calves (from their mothers)

1 TS I 1 1 1 2 ĀpŚS I 2 3 says that he may do so optionally by means of darbha-blades or bunches of the darbha blades

13 The *maximum number of cows (whose calves may be driven away)* should be such that with their milk one pitcher could be filled in [1]

1 ĀpŚS does not refer to the maximum number of cows.

14 He should touch one (of the calves) with the twig

15 With the same (twig), he should send forth the cows (to the pasture) with the formula, "Let god Savitr impel you to the most excellent offering O invulnerable ones, swell with the share for Indra" [1]

1 TS I 1 1 1 ĀpŚS I 2 5 adds that he should touch one of the cows which have set out, with the twig or darbha-blades or bunches of darbha blades

16 (He should say) "For Mahendra" (in place of "For Indra"), if he has to offer sacrifice to Mahendra

17 He should touch one (of the cows) with the twig.

18 With the verse, "You are drinking pure water at the drinking place, giving milk for Indra for a hundred years; let Rudra's weapon spare you," [1] he should follow (the cows) who have set out (for the pasture).

1 TS I 1 1 1, MS IV 1 1

19 (He should say) "for Mahendra" [1] (in place of "for Indra"), if he has to offer sacrifice to *Mahendra*

1 ĀpŚS I 2 8 does not mention this option

I : 3

1 With the formula, "Do you become firm with this lord of cattle, and do you multiply," [1] he should return to the sacrificer's house.

1 TS I 1 1 1

2. With the formula, "Do you protect the sacrificer's cattle,"[1] he should stick up the twig from the east towards the west[2] either on the cart standing by the (Gārhapatya) fire[3] or in the fire chamber.

1. TS I 1 1 1 2 That is, with its tip pointing towards the west. 3 cf I 19 4

3 According to some teachers, from the west towards the east

4 One, who knows the residence of the Adhvaryu, becomes the possessor of the residence One should perceive up to the fourth rite— "I shall do this, I shall do this" This is the residence[1] of the Adhvaryu One who knows this, becomes the possessor of it So is it said

1 [illegible]

5. Having taken, with the Sāvitra formula,[1] either a horse's rib or a bull's rib[2] or a sickle, he should recite over the Gārhapatya fire the formula, "Thou art the wealth[3] of the sacrifice"[4]

1 *devasya tva savituh* etc 2 According to ĀpŚS I 2 2, he should take a bull's rib silently 3 The formula reads *yajñasya ghosad asi* MS I 1 2, IV 1 2, KS I 2 XXXI 1 have *gosad*, while KapS I 2 has *ghosad* P E DUMONT (*JAOS*, 75, pp 117 118 *Proc of the American Philosophical Society* Vol 107, No 2, April 1957, note to the translation of TBr III 2 2 2) regards *ghosad* as an irregular nominative singular masculine of the stem *go sadh* with a transfer of the aspiration to the consonant of a preceding syllable, and renders it as "Cattle provider" (*go sadh* changed into *ghoṣad*) T. BURROW (*JAOS* 76 pp 185–186) considers that the word really is *go sad* and the aspiration *go-sad h* is caused by a laryngeal suffix He, therefore, renders the word as 'Abode of the cows" VIŚVA BANDHU (*ghoṣat*—Vaidikapadanukramaśabdakosa Hoshiarpur) conjectures the reading as *ghoṣa vat* and believes that *kosa* was changed into *ghoṣa* KEITH (Note to the translation of TS I 1 2, *Veda of the Black Yajus Translated*, SBE, Vol 18) says that *ghosad* is no more than an error for *gosad* CALAND (note to ĀpŚS I 3 3) regards the reading *ghoṣad* as uncertain, and renders the word as "Besitztum" (property) DUMONT has rightly said that the key to the meaning of the formula, *yajnasya ghoṣad asi*, is the TBr III 2 2 2 passage *yajamana eva rayim dadhati* In this connection it is to be noted that while according to BhārŚS ĀpŚS and SatS, the formula is to be recited with reference to the Gārhapatya fire, the Baudhayana Śrautasutra mentions its reciting with reference to the sickle or the horse s rib which might have been taken up while going to fetch the sacrificial grass and the sacrificial faggot BaudhŚS reads *atha jaghanena* [illegible] *devasya tvā* [illegible] Sāyana on [illegible] 2 2 2 have recorded Baudhayana's [illegible] the [illegible] for[illegible] wh[illegible] me[illegible] in [illegible]

6 With the formula, ' The Raksas is burnt up the evil spirits are burnt up,'' [1] he should warm the cutting instrument[2] over the Āhavaniya fire [3]

1 TS I 1 2 1 2 According to ĀpŚS I 2 4, a rib, if taken as the cutting instrument, should not be warmed 3 According to ĀpŚS I 2 3 either over the Āhavaniya or over the Garhapatya fire

7 Having gone out either towards the east or towards the north with the formula " This wise (rib) has come to Barhis, made by Manu, fashioned with Svadha, the sages fetch from in front the delightful Barhis for gods to sit upon here ' he should fetch the Barhis of the darbha grass of any place [2]

1 TS I 1 2 1 2 According to ĀpŚS I 2 5 he should recite this formula and go with the formula *urv antariksam anvihi*

8 With the formula, ' Thou art the tuft of hair of Visnu, ' he should leave out the first cluster of the darbha grass

1 TS I 1 11 1

9 He should trace round the second (cluster) with the formula, " Thou art impelled by the gods, thou art increased by rain ' [1]

1 TS I 1 2 1 ĀpŚS I 2 6 8 first prescribes this formula for the tracing round and then the formula mentioned above in sutra 8 for the *leaving out of a cluster Or it says, one should trace round only one* cluster and cut it in its entirety

10 With the formula, " The remaining is the cow's portion,'' he should leave out of it two or three stems [1]

1 ĀpŚS I 3 10 With ' This is for the gods " he should touch the darbha blades which are traced round, with " This for the cattle, *those which are left out*

11 He should touch the cluster with the formula, " Under the impulse of god Savitr, with the arms of Aśvins, with the hands of Pūsan, I touch the Barhis, the seat of gods ' [1]

1 cf MS I 1 2

12 He should cut (the cluster) at a joint with the formula, " O divine Barhis let me not hit thee across nor along let me hit thy joint ' [1]

1 TS I 1 2 1 ĀpŚS I 3 12-14 divides this formula into three parts and prescribes them respectively for the catching of the cluster, the applying of the sickle, and the cutting

13 He should cut out a handful (of darbha grass) of such a size that the nails (of the thumb and the fore finger) might meet (after enclosing it)

14 This is the *prastara*

15 According to some, it should be of the size of a cow's tail

16 According to some, of the size of a thigh bone

17 According to some, of the size of a handle of a ladle [1]

1 ĀpŚS I 3 17 mentions two more optional sizes namely, that of an *aratni* and of a span

18 According to some, unmeasured [1]

1 This view is not mentioned in the ĀpŚS

19 In the same manner, he should cut out an odd number of handfuls

20 (While doing so) he should go through the whole procedure except the tracing round (of the cluster) and the leaving out (of the stems)

21 According to some teachers, the *prastara* should make the number (of the handfuls) even, according to others, odd

22 According to some teachers, he should cut an odd number of bundles [1]

1 This is the view of ĀpŚS I 4 2

I.4

1 With the formula, "O divine straw, do thou rise with a hundred shoots," [1] he should touch the stumps (of grass)

1 TS I 1 2 1

2 He should touch himself with the formula, "May we rise with a thousand shoots" [1]

1 TS I 1 2 1.

3 With the formula, "Guard from the contact with the earth, I gather thee with good gathering,' [1] he should collect this (Barhis)

1 ĀpŚS I 4 1 prescribes this formula for the putting down of the *prastara* on something placed on the ground

4. Out of this very Barhis, he should prepare a cord of three or five constituent parts [1]

1 ĀpŚS I 4 10 prescribes the formula, "Thou art the girdle of Aditi," for this purpose

5 With the formula, "The birth place is unobstructed," [1] he should twirl the cord

1 ĀpŚS II 4 11 reads *ayupita* as in MS, and prescribes this formula for the joining of the different parts

6 • With the formula Thou art the girdle of Aditi,"[1] he should accomplish each of the joints

1 TS I 1 2 2 ĀpŚS I 4 12 prescribes this formula for the spreading out of the cord

7-8 In this connection, this is the general rule In respect of a cord which does not involve intertwining, one should twirl (the darbha blades) by the right In respect of a cord which involves intertwining, one should twirl (the darbha blades) by the left, and intertwine (the two strands thus prepared) by the right

9 After having spread out the cord with its top turned towards the north, the Adhvaryu should place upon it the Barhis with its top turned towards the east

10 *With the formula, ' The birth place has not gone astray,'* [1] *he should* place the *prastara* upon the uppermost handful

1 ĀpŚS 1 4 15 has *alubhita yonih*

11 With the formula, "The girdle of Indrāṇī, '[1] he should fasten this (Barhis)

1 TS I 1 2 2

12 With the formula, "Let Pusan tie a knot for thee,' [1] he should tie the knot

1 TS I 1 2 2

13-14 With the formula, 'That (knot) of yours has mounted upon me,"[1] he should stick in (the loop) from the west towards the east [2] *According to some teachers, he should stick it in from the east towards the* west

1 TS I 1 2 2 2 So that the ends of the cord would point towards the west

15 *He should touch this (Barhis)* with the verse, "The waters, the Aśvins, and the seven Rsis have cleaned thee I touch the Barhis, the banner of the Uṣas, with the rays of the sun ' [1]

1 See MS IV 1 2

16 With the formula, "I lift thee up with the arms of Indra,' [1] he should lift it up

1 TS I 1 2 2

17 With the formula, "I carry thee on the head of Bṛhaspati,"[1] he should place it upon his head

1 TS I 1 2 2

18 With the formula, "Go along the wide region, "[1] he should bring it (to the fire chamber)

1 TS I 1 2 2 ĀpŚS I 5 1 adds another formula, This wise (rib) has come " See note on I 3 7

19 With the formula, "I place thee in the lap of Aditi,' [1] he should put it down not directly on the ground[2] within (the place intended for) the altar to the rear of the Āhavanīya fire on the spot where the (middle) enclosing stick is to be placed

1 TS I 1 4 2 2 That is he should first place something on the ground and then put down the Barhis upon it

20 He should recite the formula, "Thou art going to the gods,' [1] *over the* Barhis which has been put down

1 TS I 1 2 2 ĀpŚS I 5 3 prescribes the formula, "Thou art the Barhis going to the gods," which is found in MS

21. He should deposit it at a height markedly.[1]

1. So that he may get it at the proper hour. ĀpŚS I.5.4: With the formula, "Thou art going to the gods," he should place the Barhis not directly on the ground.

I : 5

1. "May I, who am carrying the Barhis for spreading, increase the joint of these plants which were born three generations before the gods.—O darbha-blades, may your form which is full of sap of water, fit for the sacrifice, possessing gods, be auspicious to me. May I, the cutter of you, not be injured; may I live a hundred years,—You are limited amongst the unlimited. I bind happiness (as it were) for the good act. Let me not reach any evil. The cut-off blades may shoot off and grow in abundance."[1] Theses verses are prescribed respectively for the placing of the cutting instrument, and the cutting, and the tying up of the darbha-blades intended for spreading out.

1. TBr III. 7.4.9-10.

2. The Adhvaryu should prepare the faggot consisting of twenty-one sticks either of *palāśa* or of *khadira* (Acacia Catechu).

3. According to some teachers, he should tie up the faggot consisting of eighteen sticks.

4. Fifteen (out of these) are *sāmidhenī* sticks.[1]

1. See II.12.3.

5. Three are enclosing sticks.[1]

1. See II.9.3.

6. (They should be) either of *palāśa* or of *kārṣmarya* (Gmelina Arborea) and should be either dry or sappy and having skin.

7. Moreover, they should be either of *khadira* or of *bilva* or of *udumbara* or of *vikaṅkata* (Flacourtia Ramontchi) or of *rohitaka* (Andersonia Rohitaka). So is it said.[1]

1. The source of this passage is not known.

8. The middle (enclosing stick) should be thick, the southern one thinner and longer, and the northern one the thinnest and the shortest.

9. There should be two *āghāra*-sticks.[1]

1. See II.9.6.

10. The twenty-first is the Anūyāja-stick.[1]

1. See II.12.3; III.4.6.

11. He should prepare, with the same procedure,[1] a cord (*śulba*) with an odd number of constituent parts of darbha-blades with or without roots.

1. See I.4.4.

12 *He should gather the faggot on it*

13 He should tie[1] it with the verses, "Since, O fire, assuming the form of a deer, thou hast entered the plants, I gather through twentyone-fold faggot by means of a well furnished (cord)—Three enclosing sticks, three fire sticks, the (fifteen) attending fire sticks, the fire-stirring sticks, the grain-stirring stick, and the fire stirring stick do I gather by means of a well-furnished cord"[2]

1. ĀpŚS I 6 1 prescribes these verses for the collecting of the faggot on the cord 2 TBr III 7 4 9 10

14 With the formulas, "Thou art a black deer, living in the lair,"[1] "O god, moving ahead, may I be in position to carry thee,"[2] he should stick the knot from the east towards the west

1 TS I 1 11 1 ĀpŚS I 6 2 prescribes this formula for the tying
2 TĀ IV 33

15 *After having placed it not directly on the ground, he should deposit the chips of the faggot markedly*

I . 6

1 In the Full-moon sacrifice, one should, after he has commenced the vow, fetch the Barhis and the faggot the next day[1]

1 That is, on the *pratipad*

2 In the New-moon sacrifice, on the previous day[1]

1 That is, on the new moon day

3 There is a view that in the *Full moon sacrifice (one should do) as he likes*[1]

1 If one so desires, one may commence the vow and fetch the Barhis and *faggot on the full moon day*

4 The Adhvaryu should prepare the *veda* of the darbha blades[1] with the formula, "Thou art the *veda*, do thou become *veda* for me through that through which thou hast become *veda* for the gods"

1 ĀpŚS I 6 3 prescribes a different mantra, namely, "Through you have they known the altar, the earth ," (TBr III 7 4 12) for this rite

5. He should prepare the *veda* of the shape of the knee of a calf (sitting with legs) contracted for a sacrificer desirous of cattle, of the shape of a basket (for collecting grains) for a sacrificer desirous of food, having three strands for a sacrificer desirous of Brahman-splendour. Some say that it should have a head of three strands[1]

1 Dhūrtasvāmin explains this with "having three heads"

6. Some teachers regard the first two alternatives as the normal ones.

7–8. The Adhvaryu should cut this (*veda*) at a distance of a span (from the base). According to some teachers, he should cut at a distance of a span from the cord tied to it.[1]

1. This view is held by ĀpŚS I 6.6.

9. He should deposit the ends of the *veda* markedly, and drop within the altar some of the leaves of the twig with which he has driven the calves.

10. He should cut the twig at the root and turn that cut-off portion into the fire-stirring stick (*upaveṣa*) with the verse, "Thou art the fire-stirring stick. (The officiating priests) preparing an oblation for Indra held thee as the server at the sacrifice. Do thou become auspicious and kind to us."[1]

1. TBr III.7.4.13. ĀpŚS I.6.8 adds that one should deposit markedly a piece of the twig, cut while preparing the fire-stirring sticks, with the verse, "From the third world..." (TBr. III.7.4.1). CALAND asks whether the remaining leaves of the twig are meant by this.

11. With the formula, "Thou art a hundred-streamed strainer of the Vasus, thou art a thousand-streamed strainer of the Vasus,"[1] he should prepare out of this (twig) a strainer equipped with darbha-blades, one span in length, having three strands, and not requiring twirling.

1. TS I.1.3.1. ĀpŚS I. 6.9 prescribes this formula for the fixing of the ends. cf. the next sūtra.

12. He should fix the lower ends (of the darbha-blades) with the lower end (of the twig) and the upper ends with the upper end; he should not tie a knot.

13. The sacrificer should follow the strainer, being prepared, with the verse, "The threefold darbha-blade fixed with the *palāśa*-twig is this much (that is) a span in length. May that strainer render the oblation, that is, the milk, most purifying in my sacrifice."[1]

1. TBr III.7.4.11. ĀpŚS I.6.10 prescribes the additional verse, "These breaths Prāṇa and Apāna,..."

14. The fire-chamber should be swept clean, and the fire-places besmeared (with cow-dung).

15. The two *sāṁnāyya*-kettles should be besmeared with cow-dung up to the portion furnished with gravel.

16. The sacrificer and his wife should adorn themselves.

I : 7

1. On the full-moon day, when the sun has risen on the tops of trees,[1] the Piṇḍapitṛyajña should be performed.

1. ĀpŚS I.7.9 mentions the afternoon as the optional hour.

2 After having strewn the Daksina fire with the darbha-blades pointing towards the south east, the sacrificer should arrange one by one the utensils, necessary for the Pindapitryajña, which have been cleansed first the wooden sword, the spoon, the vessel for clarified butter, the grain stirring stick, the skin of a black antelope, mortar and pestle, the winnowing basket, and also others which he requires [1]

1 ĀpŚS I 7 5 adds a vessel for cooking rice

3 The Adhvaryu, wearing his sacred cord over the left shoulder and under the right arm, should pour out (paddy) in a vessel through the strainer consisting of one darbha blade, towards the south of the cart

1 According to ĀpŚS I 7 2, he should pour out the paddy in an earthen vessel with the formula, *pitṛbhyo vo juṣṭam nirvapami*, or silently

4 After having filled the vessel with paddy, he should level up (the paddy) to the brink of the vessel

5 After having placed the mortar upon the skin of a black antelope,[1] the sacrificer's wife, standing with her face turned towards the south east, should pound the grains after winnowing but without sifting

1 According to ĀpŚS I 7 10, spread out with the neck towards the north west

6 She should husk the paddy only once

7 After having cooked the rice on the Daksina fire, in such a way that *the grains may remain intact, (the sacrificer) should pour out purified* butter or unpurified clarified butter over the cooked rice

8 Towards the south east or the north west of the Dakṣina fire he should dig out, by a single draw of the wooden sword,[1] an altar ending towards the south east, sprinkle it with water by means of the hand with the palm turned downwards,[2] and strew upon it the sacrificial grass cut out at one stroke,[3] with the verse, "The Barhis is such as has been cut out at one stroke, soft as wool, and pleasant I procure thee (O Barhis), for the Pitrs May my *somya* Pitṛs, the father, the grand father, and great grand-father, together with their successors, sit down upon it "[4]

1 ĀpŚS I 7 13 prescribes the formula *apahata asura rakṣamsi piśaca vediṣadah* for the digging 2 According to ĀpŚS, one should sprinkle it with the formula, *śundhantam pitarah*, and recite over it the formula, *ayantu pitaro manojavasah* 3 According to ĀpŚS I 7 3 one should cut the grass with the verse, *apām medhyam yajniyam* (TBr III 7 4 9) cf ĀpŚS I 5 5 4 TBr III 7 5 10

9 After having placed the cooked rice within it and after having placed towards the south a mattress made of reeds, a pillow, collyrium, and unguent, one by one

I : 8

1-3 The Adhvaryu, wearing his sacred cord over the left shoulder and under the right arm (and sitting) with his right knee bent (on the left thigh), should thrust the grain-stirring stick into the cooked rice, pour clarified butter over it,[1] and offer oblations—the first with the formula, "To Soma drunk by the Pitrs, *svadhā*, obeisance," and the second with the formula, "To *angirasvant pitṛmant* Yama, *svadhā*, obeisance "[2] He should offer the third oblation of the grains sticking to the stirring stick with the formula, "To *kavyavahana sviṣṭakṛt* Agni, *svadhā*, obeisance "

1 ĀpŚS I 8 1 says that one should pour out purified or unpurified clarified butter over the rice and place the stirring stick and the vessel of cooked rice within the altar 2 ĀpŚS I 8 6 mentions the view, according to which oblation to Yama should not be offered

4 He should put the grain stirring stick (on the fire) without reciting any formula

5 He should take out a fire brand out of the Dakṣiṇa fire with the verse, "May Agni drive away from this region the Asuras who adopt various forms, who seek offerings given with *svadhā*, and who carry away *parapur* and *nipur* " [1]

1 VS II. 30 ĀpŚS I 8 7 mentions in this connection the following additional verses *apayantu asurāh* (MānŚS I 1 2 8), *ye devah pitaro* , and *ye jnatinām pratirupah* .

6 The sacrificer, sitting with his left knee bent (on the right thigh) and wearing his sacred cord over the right shoulder and under the left arm, should pour down within the altar, dug out by a single draw of the wooden sword, three cavityfuls of water—the first to the father with the formula, "Do thou NN be washed," the second to the grand father with the formula, "Do thou NN be washed," and the third to the great grand father with the formula, "Do thou NN be washed "

7 At this very moment, he should offer, by means of the hand with the palm turned downwards, three balls ending towards the south, with the three formulas beginning with, "This for thee, O father, and (for those) who (come) after thee,"[1] mentioning the name (of each of the ancestors)

1 TS I 8 5 1

8 If he has two fathers,[1] he should offer the balls to the ancestors in both the lines

1. That is, if he has been adopted

9. Or he should have in view two (ancestors) with reference to each ball.

10. If his father is alive, he should offer (balls) only to the grand-father and the great-grand father.

11 According to some teachers, one should not off er balls to the ancestors beyond the one who is living [1]

1. *ĀpŚS I 9 8, says that one should finish the rice with the offering of* cooked rice on the fire.

12 He should perform the rite ending with the offering [1]

1 That is, he should conclude the rite with the offering of cooked rice *by means of the stirring stick* See I 8 4

I. : 9

1 If one does not know the names of the relatives (i e , ancestors),[1] he should offer the first ball with the formula, "To the Pitrs residing on the earth, *svadhā*," the second with the formula, "To the Pitrs residing in the mid region *svadha*," and the third with the formula, "To the Pitrs residing in the heaven, *svadhā*"

1 ĀpŚS I 9 6 reads *yadi bandhu na vidyat* CALAND reads *bandhun*

2 *After having offered the fourth ball without reciting any formula, he* should say, "Do you, O fathers rejoice here with your respective shares," [1] and turn round

1 *TS I 8 5 1 Before this ĀpŚS I 9 9 adds the praying with the verse, yan me mata* and the *formula, pitrbhyah svadhavibhyah pitamahebhyah* , and *prapitamahebhyah*

3. He should remain (in that position) until the steam ceases (issuing out of the balls)

4 As soon as the steam ceases issuing out, or even before that, he should turn towards (the balls) with the formula, "The *somya* Pitrs have rejoiced"

1. TBr I 6 9 9

5 Having turned, he should smell the remains in the vessel with the formula, "Give unto me a hero O Pitrs [1]

1 ĀpŚS I 9 12 prescribes the additional verse, *ye samanah samanasah* (TBr II 6 3 4)

6 One, who is suffering from a disease, should consume (the remnants) one, who desires food, should consume, one who even though capable of eating food does not eat it, should consume So is it said [1]

1 *The source of this passage is not known*

7 After having dropped cavityfuls of water, in the same manner as before [1] he should offer collyrium and unguent, thrice on each of the balls, (respectively) with the formulas, Do thou NN be anointed,' "Do thou NN put *collyrium*

1 I 8 6 2 ĀpŚS I 9 17 says that if one does not know the names of the ancestors, one should employ the formulas such as *añjatam mama pitarah*, etc

8 With the formula, "These, O Pitrs, are your garments, do not take anything else from us, O Pitrs," he should place either the hair plucked from his body or the fringes of his garments.[1]

1 ĀpŚS I.10 1 gives an option of a piece of wool

9 One should pluck the hair if he is advanced in age

10 Having plucked (the hair), he should pray with the *namaskāra* formulas[1] beginning with, "Obeisance to your Rasa, O Pitrs," and ending with, "May I be the best possessor of wealth among them"[2]

1. TS III 2 5 2 2 ĀpŚS I 10 3,4 One should moreover pray with *gṛhan naḥ pitaro datta sado vaḥ pitaro deṣma* (cf VS II 32) With *ūrjam vahantīḥ* (VS II 34), he should pour down the water

11 Then he should raise them up with the verse, "Get up, O brave Pitrs, proceed along the old path of Yama Give unto us auspicious wealth, pronounce us, the sharers, unto the gods"

12 He should send them off with the verse, "Go away, O *somya* Pitrs, by the old secret paths, then join the gracious Pitrs who rejoice together with Yama"[1]

1 TS I 8 5 2

13 He should pray to them with the three *manasvatī* verses, "We summon the mind hither with the praise of Narāśaṁsa and the reverence of the Pitrs —Let our mind return to us for vigour, for insight, for life, and that we may long see the sun —May the Pitrs restore mind to us, may the host of the gods; may we belong to the band of the living"[1]

1 TS I 8 5 2

I 10

1 He should insert the fire brand (into the Dakṣina fire) with the verse, "The *jatavedas* Agni has become the carrier of our oblations, he has carried the oblations, making them fragrant (O Agni), thou hast given over (the oblations) to the Pitrs, they have partaken of them with flavour O Agni, knowing (this), do thou go back to the gods"[1]

1 cf TS II 6 12 5

2 He should return (to the Gārhapatya fire) with the *prajapatya* verse, 'O Prajāpati, none other than thou has encompassed all the creations With whatever desire we offer unto thee, may we attain that desire May we be lords of wealth'[1]

1 TS I 8 14 2

3 He should pray to the Garhapatya fire with the verse in the pankti metre, namely, 'Whatever harm we have done to the midregion, to the

earth, and to the sky, to mother and to father, may Agni, the lord of the house, free me from that sin, may he make me blameless in respect of all the evils that we have committed." [1]

1 TS I 8 5 3

4 Having thrown on the fire the Barhis cut at one stroke, he should sprinkle with water by means of the hand with the palm turned upwards, the utensils used in the Pindapitryajña and then put them away in pairs

5 He should throw the balls into water, or cause a Brāhmana to eat them, or throw them on the fire

6–7. He should throw the first ball (on the fire) with the verse, "The Pitṛs, who, common and uncommon, are in the kingdom of Yama, may the region belong to them, *svadha*, obeisance and offering may rest with gods," and the remaining two with the verse, "May the splendour of them who are kindred, harmonious, and my own breaths among the living beings, rest in me for a hundred years in this world" [1]

1. TBr II 6 3 5

8 Or the sacrificer's wife should consume the middle rice ball [1]

1 According to ĀpŚS I 10 10 12, one should give the middle ball to the sacrificer s wife with the formula, "I make thee drink the sap of water and plants do thou conceive an embryo fashioned by the ele ments." *She should consume it with the verse,* "*O Pitṛs, do you* place a male embryo wearing a lotus garland so that a male child be (born) here ' With the verse, "Those who are kindred ,' the sacrificer should consume one of the remaining balls, or he may not

9. She gives birth to a male child So is it said [1]

1 This quotation is not found in any Vedic text

10 The verse, "O Pitrs, do you deposit a male womb wearing a lotus garment, so that, O Pitrs, he may live a long life in this world," [1] is prescribed for consuming the rice balls

1 cf VS II 33

11 The Pindapitryajña thus comes to an end

12 (The Pindapitryajña) of one, who has not set up the sacred fires, is performed in this very manner except for the praying to the Gārhapatya fire [1]

1. I 10 3

13 15 There is a view that he should substitute another (relevant) word for *garhapatya* (the lord of the house) (in that prayer) There is another view that he should pray to that fire on which he throws (the balls) There (in the prayer, however,) the word *garhapatya* should be dropped because of the absence of the accomplishment (pertaining to the setting up) in respect of that fire

I : 11

1 Then (the Adhvaryu) should give out the call, "Do you strew round, spread the Barhis round the sacred fires, may the fire, round which Barhis has been spread out, be of use to the sacrificer in this world and guaranteeing wishes in the yonder world "

2 Then he should strew darbha blades with their ends pointing towards the east, round the fires—those in front[1] and those in the rear [2]

1 The three, namely, the Āhavanīya the Sabhya, and the Āvasathya fires 2 The two, namely, the Gārhapatya and the Dakṣiṇa

3 Or the darbha blades strewn towards the west and the east should have their ends pointing towards the north

4 The southern spread (of the darbha blades) should be above (the eastern and the western spread) the northern one below

5–6 Towards the south of the Āhavanīya fire, (the Adhvaryu) should arrange the seats for the Brahman and the sacrificer The front one for the Brahman and the rear one for the sacrificer

7 The sacrificer should himself offer the Agnihotra on the Parvan-day

8 Even his sons cannot afford to drink milk[1] in the night of the new-moon day

1 Because the entire quantity is assigned to the sacrifice

9 After having offered the gruel as the Agnihotra on that night, the Adhvaryu should keep the remnants of the Agnihotra as the curdling agent

10 He should cleanse the *samnayya* utensils and arrange them in pairs [1]

1 ĀpŚS I 11 4 prescribes that he should spread out sacrificial grass and arrange the utensils upon it upside down

11 (He should arrange) towards the north of the Gārhapatya fire the pitcher, the milking pot, the twig strainer, the fire-stirring stick, tether for the calf, two fastening cords, and the other necessary materials [1]

1 ĀpŚS I 11 5 adds an iron or wooden lid

12 After having poured water into the Agnihotra ladle through the strainers he should purify it three times by means of the strainers[1] with their ends pointing towards the north with the (three) pādas of the Gāyatrī verse ' May god Savitṛ purify thee with the fissureless strainers and with the rays of bright sun [2]

1 According to ĀpŚS I 11 6–7 the strainers should be made of two darbha blades which are the same size one span in length and whose ends are unbroken They should be cut with the formula, You are the two strainers (TBr III 7 4 11) by means of an instrument not by means of nail holding a blade of grass or a stick between the darbha blades and the instrument 2 TS I 1 5 1

13. He should recite over the (water) the formula, "You divine waters, that go in front and purify first, lead this sacrifice forward and place the lord of sacrifice in front Indra chose you for the contest with Vrtra, you chose Indra for the contest with Vrtra You are sprinkled"[1]

1. TS I 1 5 1.

14 He should turn the *sāṁnāyya* utensils upwards, and sprinkle them with water by means of the hand with the palm turned upwards

I : 12

1. Three times with the formula, "Do you become purified for the divine rite, for the offering to the gods"[1]

1 TS I 1 3 1 According to ĀpSS I 11 10b, he should recite over the utensils being sprinkled, the verse, ' O divine waters ." (TBr III 7 4 2)

2 He should heat them with the formula, "The Raksas is burnt out, the wicked is burnt out"

3 He should look at the cows coming (towards the fire hall) with the verse, "These cows are coming, yielding sweet milk, having offspring, glorious, multiformed O cows, increasing in numbers and procreating, may Indra cause you to remain here"[1]

1 TBr III 7 4 14

4 He should take the tether with the formula, "Thou art the girdle of Aditi,"[1] and fasten one of the calves by means of it with the formula, "Thou art Pūsan," or all (the calves) with the formula, "You are Pūsan"[2]

1 TS I 1 2 2 2 TBr III 7 4 15 According to CALAND (ĀpSS I 11 7,9), the tethering is to be done by the milker

5 Then he should say (to the milker), "Do thou announce the cow to me when the calf is brought near her"[1]

1. ĀpŚS I 12 11 adds that the milker should say, ' I bring the calf near the cow "

6 He should follow the cow, to whom the calf has been brought, with the verse half, "(O cows), diseaseless, let me join you to the offspring, increasing in number through abundance of wealth"[1]

1 TBr III 7 4 15 According to ĀpŚS I 12 11, the milker should bring the calf near the cow with this verse half

7. He should follow the milker, sitting by the side of the cow, with the verse half, "May I, living, be near you, who are sprinkling strength, milk and ghee"[1]

1 TBr III 7 4 15 *According to* ĀpŚS I 11 14, *the milker sits by* the side of the cow with this verse half

8 Then he should give out a warning with the words, "Do you not pass between the sanctuary of the sacred fires and the cow to whom her calf has been brought forth"

9 Nobody should pass between the cow, who is being milked, and the sanctuary of the sacred fires

10 If somebody passes between, the Adhvaryu should say, "Let the *samnāyya* be not impaired"[1]

1 ĀpŚS I 12 15 prescribes that a Śudra should not milk a cow, or he may

11 With the formula, "Thou art the stirring stick, do thou hold up the sacred word,"[1] he should take the fire stirring stick, and, with the formula, "The fright of the people is removed,"[2] he should draw out burning embers from the Gārhapatya fire towards the north

1 TS I 1 7 1 2 cf JBr I 39

12 He should place the pitcher upon them with the formula, "Thou art the heat of Mātariśvan"[1]

1 TS I 1 3 1

13 He should surround it by the right with burning embers with the formula, "Do thou be heated with the heat of the Bhrgus and the Angirases"[1]

1 cf TS I 1 7 2

14 With the formula, "Thou art the hundred streamed strainer of the Vasus thou art the thousand streamed strainer of the Vasus,"[1] he should place in it the twig strainer with its end towards the east

1 TS I 1 3 1

I 13

1 The Adhvaryu should touch the pitcher together with the twig strainer and restrain his speech

2 He should remain holding the pitcher

3 He should recite over the sound of the milking the verse, "They milk the spring, the pitcher having four cavities, the goddess Idā, the sweet, winning the heavenly light O Indra Agni, do you quicken it (= the milking) the friendly may it place the sacrificer in immortality"[1]

1 TBr III 9 4 16

4 While the cow is being milked he should follow the drops of milk with the formula, "The drop has been offered, the drop has been offered, to Agni, to the mighty firmament, to heaven and earth, svāhā"[1]

1 TS I 1 3 1

5 (The milker) should milk the cow and carry the milk (towards the fire-hall)

6–7 The Adhvaryu should ask him, "Which of the cows hast thou milked? Announce to Indra our powerful oblation" He should say, "to Mahendra," *if the sacrificer is offering to Mahendra*

1 TBr III 7 4 16

8 "This in whom milk for gods and men is deposited "[1] (Says he[2] In *the place of the word "this") he should utter her name*

1 TBr III 7 4 16 2 After the milker has uttered the name of the cow in the accusative case

9 "*She possesses all life* "[1] *So says he with regard to her*

1 TS I 1 3 1

10 With the formula, "May god Savitr purify thee with the hundred-*streamed and well purifying strainer, he should pour the milk* into the pitcher over the strainer

1 VS I 3 See TBr III 2 3 6

11 *While it is being poured, he should follow the drops with the formula* "The drop has been offered "[1]

1 TS I 1 3 1

12 *With the same procedure, he should cause the other two cows to be* milked

13 With the formula, "She is all encompassing,"[1] he should follow the *second (cow being milked) With the formula, "She is all-doing,"*[1] the third

1 TS I 1 3 1

14–15 As soon as the three cows have been milked, he should *release* his speech with the verse, "O cow, do thou yield much milk for Indra and (other) gods May the oblation swell again May the milk increase *for milking for* the sake of the calves and men"[1] He should recite this verse loudly three times He should say "for Mahendra" (in place of "for Indra) if (the sacrificer) is offering to Mahendra

1 TBr III 7 4 16–17

I 14

1 After having released his speech he should cause the other cows to be milked, without reciting any formula and without touching them, pour some water into the *milking pot, and pour that wash water into* the pitcher with the verse Do you be united, you that follow the holy order, are characterised by waves, and are full of sweetness, delightful for the gaining of wealth[1]

1 TS I 1 3 1

2 3 Having boiled the milk, he should take down the vessel towards the north[1] and push it overground with the formula, "Do thou stabilise

the cows, stabilise the lord of the cows, let not the lord of sacrifice be injured " According to some teachers, it should be taken down towards the east, according to others towards the north east

4–5 He should cause the bottom of the vessel to become cool, and then curdle the milk with curds with the formula, ' I curdle thee with Soma so that thou mayest become curds for Indra ' He should say "for Mahendra" (in place of "for Indra") if (the sacrificer is) offering to Mahendra

1 TS I 1 3 1

6 He should pour (into the milk) remnants of the Agnihotra (milk) with the formula, " Thou art the continuity of the sacrifice, I spread thee after the continuity of the sacrifice " [1]

1 TBr III 7 4 17

7 One should first pour out the remnants of the Agnihotra and then the curds So says Āśmarathya He should first pour out curds and then the remnants of the Agnihotra So says Ālekhana

8 If one does not get the remnants of the Agnihotra, he should curdle with grains of rice, if one does not get grains of rice, with plants of grains

9 With the formula, "O waters, do you keep awake in connection with the oblations Just as you keep awake in connection with the gods, similarly, do you keep awake for the sake of this sacrificer," he should pour water into a lid made of iron or wood, and cover the pitcher with it, with the verse, Thou art unexhausted I cover thee for Visnu the sacrificer (These waters) which, purified, lie in a vessel filled with water ' [1]

1 TBr III 2 3 11

I . 15

1 One should not cover it with an earthen (lid) If he has to cover it with an earthen (lid) he should do so after having inserted a darbha-blade or a piece of wood in between

2 After having covered it, the Adhvaryu should place it not directly on the ground with the formula, ' O Visnu, do thou guard the oblation ' [1]

1 TS I 1 3 2

3 With the same procedure as above,[1] he should drive away the calves for the morning milking

1 I 2 12 ff

4 Or, in the afternoon itself he should drive away the calves for both the milkings

5 After having arranged the potsherds, he should cause the morning milking to be done just like the evening milking [1]

1 I 11 10 ff

6 This much is different He should place the strainer with its end towards the north

7 He should not curdle it

8 One, who has not performed a Soma sacrifice, should not offer *samnayya* So is it said [1]

1 TS II 5 5 1

9 There is the view of some teachers that he should offer *samnayya*

10 *Some teachers regard sāmnayya as pertaining to Indra*, some to Mahendra

11 Those offering to Mahendra are the following One who has learned the scripture, a village leader, a Rājanya, one belonging to Aurva gotra, one belonging to Gautama gotra, and one belonging to Bhāra dvāja gotra

12 After having set up the sacred fires, they should offer sacrifice to Mahendra from the very beginning

13 Those who are different from these offer to Indra

14 One who, while he is offering to Indra, desires to offer sacrifice to Mahendra, should continue to offer sacrifice to Indra for a year, and then offer a cake on eight potsherds to *vratapati* Agni

15 Then he should begin to offer a sacrifice to Mahendra if he so desires So is it said [1]

1 *The source of this passage is not known*

16 Therefore, one, who has performed a Soma sacrifice, should offer sacrifice to Mahendra So is it said [1]

1 *The source of this passage is not known*

I 16

1 Next day, the Adhvaryu should strew the sacrificial grass round the sacred fires as before,[1] cleanse his hands with water with the formula, "May I be able (to perform the rites) for the gods,"[2] cleanse the sacrificial utensils, and arrange them in pairs—ten towards the west and ten towards the east

1 I 11 2 2 TS I 1 4 1

2 The wooden sword, the potsherds, the Agnihotra ladle, the winnowing basket, a skin of a black antelope, the yoke pin, the mortar and the pestle, and the lower and upper crushing stones, towards the north of the Gārhapatya fire

3 The spoon, the Juhū ladle, the Upabhṛt ladle, the Dhruvā ladle, the *prāśitra* vessel, a vessel for clarified butter, the *veda*, the pan (*pātrī*) the *praṇītā* goblet, and the Iḍā vessel, towards the north of the Āhavanīya fire

4 He should arrange the remaining utensils according to space, lastly the utensils for the morning milking

5. The spoon, the wooden sword, the yoke pin and the *prāśitra* vessel should be made of the wood of *khadira*, the Juhū ladle of the wood of *palāśa*, the Upabhṛt ladle of the wood of *aśvattha* (Ficus Religiosa) and the Dhruva ladle and the Agnihotra ladle of the wood of *vikankata*

6 The ladles should have the length of a span or of an *aratni*[1] or of an arm they should have their bowls towards the skin of the wood, the handles towards the root, they should be like the lip of an elephant or the tail of a crow, or they should have beaks like the beak of a swan

1 *aratni* = 24 *angulas*

7 The utensils, for which (wood of) no specific tree is prescribed, should be prepared out of wood of any sacrificial tree So says Āśmarathya

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I 17

1 (They should be prepared) of (the wood of) *vikankata* So says Ālekhana

2 The utensils which are used for purposes other than that of the offering should be prepared of (the wood of) *varaṇa*

3 It is said Therefore the utensil made of *varaṇa* is injurious to the sacrifice, one should not make offerings by means of it

4 With the formula 'Thou art the continuity of sacrifice I spread thee for the continuity of the sacrifice for the continuity of the sacrifice,'[1] the Adhvaryu should strew darbha blades continuously eastwards from the Garhapatya fire to the Āhavanīya fire[2]

1 TBr III 2 4 1 2 ĀpŚS I 15 4 prescribes this rite before the arranging of the utensils

5 The Brahman should enter the sanctuary at this stage

6 With the formula, "You are the strainers belonging to Viṣṇu, may Vāyu cleanse you two with the heart,"[1] the Adhvaryu should prepare two strainers, having the length of one span, out of two darbha blades which are taken out of the Barhis, which are of equal length, and whose ends are not broken[2]

1 TBr III 7 4 11 2 ĀpŚS I 16 1 prescribes that the Adhvaryu should prepare the strainers at this stage if the sacrificer is not going to offer *samnayya*, if he is going to offer *samnayya*, they should have been prepared already

7 He should cut the darbha blades supported by a blade of grass or a stick, he should not cut them with his nail

8 With the formula, "You two are cleansed with the soul of Viṣṇu, you belong to Visnu you are cleansed by wind,"[1] he should cleanse them with water from bottom to top

1 MS IV 1 5, KS I 5

9 He should recite over them the verse, "May these Prāna and Apāna move swelling the instruments of the sacrifice from all sides and cleansing the oblation"[1]

1 TBr III 7 4 11

10 He should take the *pranita* goblet with the formula Thee for accomplishment," and cleanse it with the formula, "Thou belongest to a tree do thou be cleansed for gods"

1 TS I 1 4 1

11 One should carry forth the *pranīta* waters of one, who is desirous of Brahman-splendour, in a cup made of white copper, of one, who is desirous of cattle, in a milking pot, and of one who is desirous of stability, in an earthen vessel So is it said[1]

1 ĀpŚS I 16 3 mentions the same thing, but does not have *vijnayate*

I 18

1 Having sat down towards the north of the Gārhapatya fire, he should pour water in it through the strainers with the formula, 'Who takes you? Let him take you

2 *While pouring water, he should meditate upon this (earth) with his mind*

3 He should fill in the goblet up to the surface of the bowl, purify (that water) three times by means of the strainers with their ends pointing towards the north, and recite over it (the formulas) as before[1]

1 I 11 12, 13

4 He should address the Brahman (with the words) "O Brahman, I shall carry forth the water, O sacrificer, do you restrain speech"

5 The adhvaryu should restrain speech from the time when he is carrying forth the *pranita* water up to the call to the preparer of the oblation material

6 Impelled by the Brahman, he should carry forth the water supported by the wooden sword or even unsupported, holding the goblet at the level of the Pranas (that is, the nose) without letting the water spill down, with the formula, "Who carries you forward? Let him carry you, I carry divine waters May they set our sacrifice properly Exhilerating in drink, butter backed, they have gone dropping a thousandfold prosperity on the sacrificer "[1]

1 See CALAND on ĀpŚS I 16 8 Two MSS have *udaguh* (*ud* + *gam*) in place of *udākuh*

7 He should murmur the mantra with reference to these (waters)[1]

1 In the place of this sutra, ĀpŚS I 16 9 prescribes He should mentally meditate upon the earth

8 With the formula, "Who is arranging you? Let him arrange you," he should place the *pranita* (goblet) towards the north of the Āhavaniya fire

9 He should cover (the *pranita* water) with the darbha blades, take the two strainers, and touch (by means of them) the utensils (previously arranged) with the formula, ' May the divine settlers, the utensils, be set up for the offering to gods "

10-11 He should take the Agnihotra ladle with the formula, " Under the impulse of god Savitṛ, with the arms of Aśvins, with the hands of Pūṣan, I take thee Thou belongest to the tree ' The winnowing basket with the formula, ' For accomplishment thee "[1]

1 TS I 1 4 1

12 With the formula, ' Do thou go along the wide midregion," [1]he should go forth and heat them on the Āhavaniya fire[2] with the formula, ' The Rakṣas is burnt up the evil spirits are burnt up '[3]

1 TS I 1 2 2 2 According to ĀpŚS I 17 2, either on the Āhavaniya or on the Garhapatya fire 3 TS I 1 4 1

I 19

1 He should address the sacrificer with the words, ' O sacrificer, I shall pour out the oblation

2 The sacrificer should reply, Do you pour out

3 If the sacrificer is out on a journey, the Adhvaryu should say, " O Agni, I shall pour out the oblation '

4-5 He should cause the cart to stand to the rear of the Gārhapatya fire with its pole towards the east,[1] put the grains intended for the cakes

in it, and touch the southern yoke with the formula, "Thou art the yoke, do thou injure him who injures us, do thou injure him whom we injure "[3] Similarly the northern one

1 Or towards the north according to ĀpŚS I 17 5 2 TS I 1 4 1
3 According to ĀpŚS I 17 5, he should touch either the southern or the northern yoke

6 While touching the northern pole he should murmur the formula, "Thou belongest to gods, the most firmly joined, the most richly filled, the most agreeable, the best of carriers, the best caller of gods "[1]

1 TS I 1 4 1

7 With the formula, ' Visnu has stepped upon thee, ' he should place his right foot on the northern wheel

8 With the formula, " Thou art the oblation holder that does not waver, do thou be firm , do thou not waver,"[1] he should ascend the cart

1 TS I 1 4 1

9 With the formula, " I gaze on thee with the eye of Mitra, '[1] he should gaze at the grain container

1 TS I 1 4 1

10 With the formula, " (Be thou) wide open to the wind,"[1] he should uncover it, sit in the cart, recite the *daśahotr*-formula,[2] pour out (each of) the handfuls of paddy or barley in the Agnihotra-ladle with the formula, "May the five fingers hold thee,'[3] and pour out each of these handfuls in the winnowing basket over the strainers with the formula, " Under the impulse of god Savitr, with the arms of Aśvins, with the hands of Pūsan, I pour thee out acceptable to Agni "

1 TS I 1 4 2 According to ĀpŚS I 17 8,9, the Adhvaryu should first uncover the grain container and then gaze at the grains
2 TA III 1 3 KS I 4

11 He should pour out three handfuls with the formula, and the fourth without reciting any formula

12 In the grains thus poured out he should pour out more grains, so that some portion might be left out, after the offering, for the purpose of consuming

13 In the same manner, he should pour out grains for the second cake (substituting, in the formula, the words) ' to Agni Soma, " (for the words 'to Agni' in the Full moon sacrifice and to Indra Agni ' in the New moon sacrifice of one who is not offering *samnayya*

14 If he has to pour out from a pan *(pātri)*, he should place the wooden sword towards the south of the pan and murmur with reference to it all the formulas prescribed in connection with the pouring out from the cart

I . 20

1 With the formula, "This belongs to the gods,"[1] he should touch the poured out grains, with the formula, "This with us,"[1] he should touch the grains out of which he has poured out

1 TS I 1 4 2

2 With the formula, "For prosperity thee, not for misfortune,"[1] he should take the oblation material and move away with the formula, "Here have I it from Varuna's bond"[2]

1 TS I 1 4 2 2 TS I 3 4 1

3 With the formula, 'May I behold the light, the radiance of *vaiśvānara* (Agni),"[1] he should gaze at the sanctuary

1 TS I 1 4 2 According to ĀpŚS I 18 3,4 he should gaze towards the east with *suvar abhi vyakhyam*, on the sanctuary with *suvar abhi vikhyeṣam*, and on the Āhavanīya fire with *vaiśvanaram jyotiḥ*

4 He should descend from the cart with the formula, "May they that have doors stand firm in heaven and earth"[1]

1 TS I 1 4 2

5 He should fetch the grains with the formula "Go along the wide midregion"[1]

1 TS I 1 4 2

6 He should place the grains to the rear of the Āhavanīya fire[1] with the formula, "I place thee in the lap of Aditi"[2]

1 ĀpŚS I 19 5,6 lays down that he should place the grains to the rear of the Garhapatya fire, or the Āhavanīya fire if he is going to cook the oblations on that fire 2 TS I 1 4 2

7-8 He should assign[1] (the oblation material) to the relevant divinities with the formulas, "O Agni, do thou guard the oblation,"[2] "O Agni-Soma do you guard the oblation," "O Indra-Agni, do you guard the oblation Or (to Agni with the formula) "O Agni, do thou guard the oblation"

1 This rite is not prescribed by ĀpŚS 2 TS I 1 4 2

9 He should pour out water over the strainers into the Agnihotra ladle with beard of grains still sticking to it, purify that water by means of the strainers with their ends pointing towards the north, and recite over it the formulas mentioned before[1]

1 I 11 12,13

10 He should address the Brahman with the words, "O Brahman, I shall sprinkle (the oblation material and the utensils) with water by means of the hand with the palm turned upwards"

11 Impelled by the Brahman, he should sprinkle with water the oblation-material with the formula, "Under the impulse of god Savitr, with the arms of Aśvins, with the hands of Pūṣan, I sprinkle with water

the oblation acceptable to Agni "[1] (He should add the words) "to Agni-Soma," [1] etc in accordance with the divinities He should sprinkle the oblation material three times each

1 TS I 1 5 1

12 While he is sprinkling the oblation material, he should not sprinkle the (Garhapatya) *fire*

13 After having sprinkled the oblation material, he should sprinkle the utensils

14. After having turned the utensils upwards, he should sprinkle them with water three times with the formula, "Do you be cleansed for the rites to the gods, for the offering to the gods" [1]

1 TS I 1 5 1

15 He should leave a little of *proksani* water into the ladle So says Āśmarathya [1] He should sprinkle (the utensils) with the entire quantity of water So says Ālekhana

1 ĀpŚS I 19 3 represents this view

I. 21

1 The Adhvaryu should take the skin of a black antelope with the Sāvitra formula[1] and, with its neck upwards and the inner side outwards, shake it, three times, on the rubbish heap with the formula, "The Rakṣas is shaken, the evil spirits are shaken "[2]

1 *Devasya tvā savituh* etc 2 TS I 1 5 1

2 He should spread it towards the north of the sanctuary,[1] with its neck turned towards the west and the hairy side turned upwards, with the formula, ' Thou art the skin of Aditi ' [2]

1 ĀpŚS I 19 4 prescribes that he should spread it towards the north of the Garhapatya fire or on the spot fixed for the rubbish heap

2 TS I 1 5 1

3 He should fold towords the west (the part of the skin near) the hip with the formula, "May the earth recognise thee "[1]

1 TS I 1 5 1 ĀpŚS I 19 4 joins this formula with that in the preceding sūtra

4 Without leaving (contact with) the skin of a black antelope, he should place the mortar upon it with the formula, "Thou art the plank of wood" may Aditi's skin recognise thee "[1]

1 TS I 1 5 1

5 Without leaving (contact with) the mortar, he should pour out the oblation material into it with the formula, "Thou art the body of

Agni, the loosener of speech I grasp thee for the joy of the gods "[1] —three times with the formula, and the fourth time without reciting any formula

1 TS I 1 5 2

6 He should take the pestle with the formula, "Thou art the stone of wood,'[1] and call upon the preparer of the oblation material, three times with the words, "Come, O preparer of the oblation-material (*haviṣkṛd ehi*)' in the sacrifice of a Brāhmana sacrificer, with the words, "Hasten up, O preparer of the oblation material (*haviskṛd adrava*)" in the sacrifice of a Rājanya sacrificer and with the words, "Come, O preparer of the oblation material (*haviskṛd agahi*)" in the sacrifice of a Vaiśya sacrificer[2]

1 TS I 1 5 2 2 ĀpŚS I 19 9 10 prescribes *agahi* and *adrava* respectively in connection with the sacrifice of a Rajanya and of a Vaiśya sacrificer, and additionally prescribes *adhava* in connection with the sacrifice of a Śudra sacrificer, or *ehi* in connection with the sacrifice of any sacrificer

7 He should pound the corn with the formula "May I smite down the Raksas, the enemy, from the heaven'

8 As soon as the grains become visible, he should give out a call to the Āgnidhra with the words, "In order to strike from high"

1 TBr III 2 5 9

9 The Āgnidhra should take a stone with the formula, "Thou art a sweet tongued cock,'[1] or the yoke pin with the Sāvitra formula, and strike with it the lower and the upper crushing stones with the formula, "Proclaim food, proclaim strength do you make glorious sounds May we be victorious in contest'[2] He should strike the lower crushing stone two times and the upper crushing stone once By moving (the stone or the yoke pin) thrice each time, he should accomplish the striking nine times in all

1 MS I 1 6 2 TS I 1 5 2

I 22

1 With the formula Thou art increased by the rain,'[1] he should place, towards the north,[2] the winnowing basket made of bamboo or *iṣīka* grass or *naḷa* grass

1 TS I 1 5 2 2 Or towards the east, according to ĀpŚS I 20 6

2 He should pour out the oblation material into it with the formula, "May that which is increased by the rain recognise thee"[1]

1 TS I 1 5 2

3 With the formula, "The Raksas is cleansed away, the evil spirits are cleansed away,"[1] he should winnow the grains over the rubbish-heap

1 TS I 1 5 2

4 With the formula, "The Raksas is smitten,"[1] he should winnow out the husks

1 MS IV.1 6

5 He should pour out the husks on the middle potsherd and throw them beneath the skin of a black antelope[1] with the formula, "Thou art the share of the Raksas"[2]

1 ĀpŚS I 20 9,10 prescribes that he should throw the husks towards the north-west beneath the skin It further quotes a Bahvṛca Brahmana to the effect that the husks should be thrown by means of the hands 2. TS I 1 5 2

6 He should touch water and separate the grains from the husks with the formula, "Let the wind winnow you"[1]

1. TS I 1 5 2

7 He should drop the grains into the pan with the formula, "May god Savitr of golden hands take hold of you"[1]

1 TS I 1 5 2

8 He should touch the grains, which have been dropped into the pān, with the formula, "Do you be cleansed for the gods"[1]

9 He should give out a call to the preparer of the oblation material with the words, "In order to be threshed three times"

10 One, who is a wife of the sacrificer, should come up, and pound the grains Or (in her absence) somebody else

11 She should pound the grains well, three times[1]

1 According to ĀpŚS I 21 1, the grains should be pounded with the three formulas beginning with, 'Do you become cleansed for the gods, or without reciting any formula

12 He should markedly deposit the husks, (wash the husked grains), and pour down[1] the wash water on the rubbish heap with the verse, "The particle, which clings (to the mortar) out of the grains being pounded three times, is the share of the Raksases Let the water carry it away from here"[2]

1 Three times, according to ĀpŚS I 21 2 2 TBr III 7 6 20

13 He should take the skin of a black antelope and shake it with the same procedure[1]

1 I 21 1

I · 23

1 The spreading (of the skin of a black antelope) has already been explained [1]

1 I 21 2.

2 With the formula, "Thou art the supporter of the sky, may the skin of Aditi recognise thee,"[1] he should place the yoke-pin, with its thicker end towards the north, on the rear part of the neck of the skin of a black antelope

1 TS I 1 6 1

3 He should place the lower crushing stone upon the yoke pin with the formula, "Thou art a bowl of rock, may the rock recognise thee,"[1] and the upper crushing stone upon the lower crushing stone with the formula, "Thou art a bowl made of rock, may the rock recognise thee"[1]

1 TS I 1 6 1

4 He should pour the grains upon the lower crushing stone with the formula, "Under the impulse of god Savitr, with the arms of Aśvins, with the hands of Pūsan, I pour out upon the lower crushing stone acceptable to Agni"[1] (He should say) "to Agni Soma" etc in accordance with the divinities [2] He should do so three times with the formula, and the fourth time without reciting any formula

1 TS I 1 6 1 2 For each successive divinity, he should repeat the entire formula, substituting the name of the divinity in the dative case for the words "to Agni"

5 He should crush the grains incessantly [1]

1 ĀpŚS prescribes that he should do so with *pranaya tva panāya tvā vyanāya tva*

6 With the formula, "To Prana thee"[1], he should move the upper crushing stone forward, with the formula, "To Apāna thee,"[1] backward, with the formula, "To Vyāna thee"[1] he should hold it in the middle part

1 TS I 1 6 1

7. With the formula "May I extend for long, the life (of the sacrificer)"[1] he should finally move it forward

1 TS I 1 6

8 He should cause the flour to fall upon the skin of a black antelope with the formula "May god Savitr of golden hands, take hold of thee"[1]

1 TS I 1 6 2

9 With the formula "I gaze on thee with undeceived eye,"[1] he should gaze at the flour which has fallen out

1 See TS I 1 10 3

10 He should give out a call to the preparer of the oblation material with the words, "Do thou crush the grains without putting in (the particles which may fall out) make the flour fine '[1]

1 TBr III 2 6 4

I : 24

1. The sacrificer's wife should crush the grains, or a maid

2 With the formula, "Thou art a fire stirring stick do thou support (our) prayer,"[1] the Adhvaryu should take a fire stirring stick, take out towards the west two burning embers from the Garhapatya fire, and disperse one of them towards the north west with the formula, "O Agni, drive off the fire that eats raw flesh, send away the corpse eating one "[1]

1 TS I 1 7 1 ĀpŚS I 22 2 prescribes the first part of this formula, ending with *jahi* for the taking out of the two burning embers

3 He should place the other ember with the formula, "Bring hither the fire that sacrifices to the gods' ,[1] and arrange a potsherd on it with the formula,"Thou art firm, make the earth firm, make life firm, make the offspring firm, make the kinsmen subordinate to this sacrificer "[1]

1 TS I 1 7 1

4 He should stay the potsherd with the finger of his left hand and put the burning ember on it with the formula "The Raksas is burnt out, the evil spirits are burnt out "[1]

1 TS I 1 7 1

5 With the formulas, "Thou art a supporter, make the midregion firm, make Prana firm, make Apana firm, make the kinsmen subordinate to this sacrificer, ' and "Thou art supporting make the heaven firm make the eye firm make the ear firm, make the kinsmen subordinate to this sacrificer '[1] he should respectively arrange the second potsherd to the east of the former, and the third one to the east of the second one With the formula, "Thou art a support make the quarters firm, make the organs firm make the offspring firm, make the kinsmen subordinate to this sacrificer,'[1] the fourth potsherd, to the south of the first one, with the formula, "You are gatherers, bring offspring to this sacrificer, bring wealth to him, make the kinsmen subordinate to this sacrificer,'[1] the fifth to the north of the first one with the formula, "Thou art the troops of Maruts, the sixth[2] He should arrange the remaining two[3] potsherds respectively with the formulas, "Thou art intelligence,'[4] and "Thou art overintelligence '[5] Or he should arrange the eight potsherds without reciting any formula '[6]

1 TS I 1 7 1 2 In front of the fifth 3 In front of the sixth one after another 4 TS IV 2 4 11 5 TS IV 2 4 12 6 ĀpŚS and the other Sutras prescribe a different arrangement of the potsherds

6 In the same manner, he should arrange another set of potsherds to the north of this set

7 He should arrange eleven or twelve potsherds for the cake to Indra-Agni

8 The further rites should be performed on these (potsherds) in the same order

9 With the formula, "Do you become hot with the heat of the Bhrgus and the Angirases,"[1] he should cover[2] these (potsherds) with embers

1 TS I 1.7 2 2 With the help of the *veda*, as stated in the ĀpŚS I 23 6

10 At this stage, he should put the vessel of *madanti*-water (over the Gārhapatya fire)

11 In the pan, which has been first heated and which has then become cool, the Adhvaryu, while he has restrained his speech, should pour out the flour over the strainers with the formula, "Under the impulse of god Savitr, with the arms of Aśvins, with the hands of Pusan, I pour out (into the pan) the flour acceptable to Agni"[1] (He should repeat the formula substituting) "to Agni Soma,'[1] etc, (for "to Agni") in accordance with the divinity He should pour out the flour three times, each time reciting the formula, and the fourth time without reciting any formula

1 TS I 1 8 1

I : 25

1 The Adhvaryu should purify the flour by means of the strainers with each of the pādas of the Gāyatrī verse, "May god Savitr purify you with the flawless strainer, with the rays of the good sun"

2-3 He should mix up the oblation-material with the *pranītā* water Or with other water, having first purified it with the same formula

4 He should take water from the *pranīta* goblet by means of a spoon and bring it supported by the *veda*

5 With the formula, "The waters have joined with the waters, the plants with sap Do you, rich ones, join with the moving ones, sweet ones with the sweet,"[1] he should pour that water into the flour

1 TS I 1 8 1

6 With the formula, 'You are born from the waters, do you become united with the waters,"[1] he should surround it with hot water by the right

1 TS I 1 8 1

7. With the formula, "I unite thee for generation,"[1] he should mix up (the flour and the water) and with the formula, "Do you two become separated according to the shares," he should divide (the dough) so that he will not be required to collect it again

1 TS I 1 8 1

8 He should then touch the balls—the southern one with the formula, "To Agni thee' the northern one with the formula, "To Agni Soma thee," in the Full moon sacrifice, "To Indra-Agni thee' in the New-moon sacrifice, of one who is not going to offer *sāṁnayya*

9 With the formula, "Here I wipe out the face of the invading army," he should remove the embers from the potsherds by means of the *veda*, take up the southern ball with the formula, "Thou art the head of Makha,"[2] and place it on the southern set of potsherds with the formula, "Thou art the caldron that contains all life"[2]

1 TBr III 7 5 1 2 TS I 1 8 1

10 In the same manner, he should take up the northern ball, and place it on the northern set of potsherds

11 The further rites are performed on these (oblations) in the same order

12 At this stage he should pour out clarified butter, or at a later stage

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I : 26

1 He should expand (each of the cakes) over all the potsherds with the formula, "Do thou be extended wide, may the lord of sacrifice be extended wide"[1]

1. TS I 1 8 1

2 He should make (each of them) neither thick nor of the size of an *apupa*, he should make it resembling the form of a tortoise and of the measurement of a horse s hoof

3 He should pour water in the pan and, with that water applied to it, pass his hand by the right round each cake with the formula, 'Grasp the skin"[1] He should not allow that water to drop down

1 TS I 1 8 1

4–5 With the formula, "The Raksas has disappeared the evil spirits have disappeared,'[1] he should carry fire round them three times, or with the verse 'Agni, the sage, the lord of strength has gone round the offerings bestowing gifts on the pious sacrificer'[2]

1 TS I 1 8 1 2 TS IV 1 2 5

6 With the formula, "Let god Savitr cook thee on the highest firmament,"[1] he should heat them with fire brands

1 TS I 1 8 1

7. With the formula, "May Agni not burn thy body too much; O Agni, guard the oblation,"[1] he should move round them the burning darbha-blades.

1. TS I.1.8.1.

8. After the call, "Do you cook (the cakes) without burning them," he should release his speech.

9. With the formula, "Be united with our prayer,"[1] he should put on each cake ashes with embers by means of the *veda*.

1. TS I.1.8.1.

10. He should heat with a fire-brand the water with which he washed his fingers, and also the wash-water in the pan, draw within the altar three lines ending towards the east or the north by means of the wooden sword, and pour down water on them ending towards the west[1] and without allowing the water to spill out, with each of the formulas beginning with, "To Ekata svāhā."[2]

1. That is to say, he should pour down water first on the easternmost line, then on the line to its west and then on the line further to its west. 2. TS I.1.8.1.

II 1

1 The Adhvaryu should take the wooden sword with the formula "In the impulse of god Savitr ' and sharpen it by means of a darbha blade with the formula, ' Thou art hundred spiked derived from wood the smiter of the enemy thousand spiked and hundred edged Thou art the wind of sharp edges [2]

1 I 19 10 2 TS II 6 4 1

2 To the rear of the Āhavanīya fire there should be the altar (ending) towards the east as long as the sacrificer or unmeasured (that is a little more)

3 It should be so broad that it could accommodate the oblations placed (within it)

4 With the verse The gods obtained wide altar through the *veda* That wide altar spread out earthly substances That altar carries the womb within her regions Therefrom is born the sacrifice the all giver [1] he should cleanse the altar three times by means of the *veda* before the carrying of *stambayajus* or after it

1 TBr III 3 9 10

5 He should carry the *stambayajus* from that part of the eastern half of the altar which remains after leaving out the (easternmost) third part (of the altar) [1]

1 This sutra is identical with ĀpŚS II 1 4 which CALAND renders as, from the front part forming a third part of the vedi According to his note he divides the altar into three parts and mentions the easternmost third one from which the *stambayajus* is to be carried According to the commentators of ĀpŚS and SatS it is the middle third part that is intended According to our opinion it is that portion of the middle third part which belongs to the eastern half of the altar

6 With the formula Thou art the shelter of the earth, [1] he should place within the altar a darbha blade with its end either towards the north or towards the east and strike upon it by means of the wooden sword with the formula O earth whereon sacrifice is offered to the gods let me not harm the root of thy plant [2]

1 VSK I 9 2 2 TS I 1 9 1

7 With the formula 'Araru is smitten away from the earth,' [1] he should take the dust together with a darbha blade by means of the wooden sword and carry it with the formula, "Do thou go to the stable, the shed of cows [1]

1 TS I 1 9 1

8 He should gaze at the altar with the formula, "May heaven rain for thee "[1]

1 TS I 1 9 1

9 He should put it down towards the north[1] with the formula, "O god Savitr, do thou bind, in the farthest distance with a hundred fetters, him who hates us and whom we hate, thence let him not flee "[2]

1 ĀpŚS II 1 6 gives the exact location, two steps towards the north of the region lying to the east of the *vitrtiyadeśa* from where he has been carrying the *stambayajus* Āpastamba further adds that he should do so facing the north 2 TS I 1 9 1

10 It becomes the rubbish heap

11 The Āgnīdhra should take that (dust together with the darbha blade) with the formula, "O Araru, do thou not fly to the heaven "[1]

1 VS I 26 ĀpŚS II 1 8 prescribes the formula, *ararus te divam mā skan*, instead of this one

12 With the same procedure, he should carry (the *stambayajus*) for the second and the third time

13–14 (The only difference is that) he should take (the dust together with the darbha blade) for the second time with the formula, "Araru is smitten away from the earth the place of sacrifice [1] and for the third time with the formula, "Araru is smitten away from the earth, he that does not sacrifice to the gods "[1]

1. TS I 1 9 1

II : 2

1–4 The Adhvaryu should carry the *stambayajus* for the fourth time with out reciting any formula, and trace the altar by means of the wooden sword With the formula, "Let the Vasus grasp thee with the Gāyatrī metre "[1] (he should trace it) towards the south, with the formula, 'Let the Rudras grasp thee with the Triṣṭubh metre'[1] towards the west with the formula, "Let the Ādityas grasp thee with the Jagatī metre, "[1] towards the north

1 TS I 1 9 3

5 All acts pertaining to the altar are to be done by means of the wooden sword

6 Then he should give out a call with the verse, "O men, do you come and prepare this altar occupied by the Vasus, the Rudras and the Ādityas at the height of the heaven, on the navel of the earth, so that this sacrificer may not be injured [1] Do you come (to prepare) the altar which is acceptable to the gods and which is on the lap of Aditi

All gods have accepted this (altar) May abundance of wealth enter the sacrificer "

1 TBr III 7 7 13 14

7 Then he should scrape out the upper layer of it and throw the earth, so scraped out, on the rubbish heap

8 With the formula 'On the impulse of god Savitr, wise men perform the rite,'[1] he should dig it out two fingers deep or three fingers or four fingers or as deep as the furrow, or as deep as the rut made by a chariot or as deep as the white part of the heel[2]

1 TS I 1 9 3 2 ĀpŚS II 2 7 mentions two more optional depths, namely, thirteen *angulas* and a span

9 He should cut out the roots

10 He should dig up until he meets with the hard portion

11 He should raise the two shoulders of the altar towards the east on both sides of the Āhavanīya fire place, and raise the two buttocks towards the west on both the sides of the Gārhapatya fire place

12 He should make it contracted in the middle sloping towards the north east, narrower towards the east and broader towards the west, elevated towards the south and full of earth

13 He should throw on the rubbish heap the earth which is in excess

14 He should cut by means of the wooden sword, not by means of a nail, the grass or root which remains behind

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II : 3

1 One should prepare the altar of one, who is desirous of cattle, by procuring earth from outside, that of one, who is desirous of offspring, by digging So is it said

2 There is a view that one should take out the original earth and then pour out another portion of earth There is another view that one should pour out another portion of earth within the undigged altar[1]

1 This view relates to the first part of sutra 1

3. He should murmur the formula[1] relating to the digging, if only he has to dig out the altar[2]

1 II 2 8 2 This sutra relates to the latter part of sutra 1

4 In the Full moon sacrifice he should prepare the altar after the oblations have been placed over the fire

5–7 In the New moon sacrifice, on the previous day, before the fetching of the sacrificial grass, (he should prepare the altar) After the rites, which

are to be performed prior to the second tracing out of the altar have been gone through, the sacrificer should observe fast. The rest should be similar.

8. The *Adhvaryu should address the Brahman with the words*, "O Brahman, I shall make the second tracing out of the altar."

9. Impelled by the Brahman, he should trace the altar by means of the wooden sword towards the south with the formula, "Thou art the right,"[1] towards the west with the formula, "Thou art the seat of right,"[1] and towards the north with the formula, "Thou art the glory of right."[1]

1. TS I.1.9.3.

10. With the rest of the anuvāka beginning with the formula, "Thou art the holder, thou art the self-holder, thou art broad, thou art good,"[1] he should level it out by means of the wooden sword (from the east) towards the west.

1. TS I.1.9.3.

11. He should fix the wooden sword crosswise within that portion of the rear half of the altar which remains after leaving out the (westernmost) third part (of the altar), and give out a call (to the Āgnīdhra) with the words, "Do you place the *prokṣaṇī*-water (within the altar), place the sacrificial grass and faggot (near the altar), cleanse the spoon and the ladles, fasten the girdle[1] round the waist of the sacrificer's wife, and come up with the clarified butter."

1. CALAND takes *saṁnahya* in ĀpŚS II.3.11 as a gerund. It is better to take it as an imperative form.

12. There is a view that the Āgnīdhra should do these acts; there is another view that the Adhvaryu himself should do them.[1]

1. ĀpŚS II.3.12 optionally prescribes that the Adhvaryu should not give out the call, apparently meaning that he himself should do these acts.

13. *He should pour the prokṣaṇī-water*[1] *on the line drawn by means of the* wooden sword and place the *prokṣaṇī*-ladle towards the south of the wooden sword *and not touching the same*.

1. The word *barhis* in *barhir āsādayati* cannot be explained. B_2 reads *bahīr* which can be explained. Āp ŚS II.3.13 has no word parallel to *barhir*. According to Āpastamba, the wooden sword should be removed before the *prokṣaṇī*-ladle is placed within the altar.

14. The Adhvaryu *should think of him whom he hates*.

15. With the formula, "Thou art hundred-spiked, of wood, the deadly weapon for the enemy," he should throw on the rubbish-heap the wooden sword from east to west.

16. He should utter the name of one whom he hates.

17 He should wash his hands, and then wash the wooden sword He should not touch its top

18 After having prepared the altar, he should not touch the sacrificial utensils without first having washed his hands

19 (The Āgnidhra) should place from the west (to the east) the sacrificial grass and faggot with their ends towards the east, towards the north of the *pranit a* water

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II : 4

1 (The Āgnidhra should place) the sacrificial faggot towards the south and the grass towards the north

2 He should take the spoon, the ladles and the *prāśitra* vessel, and heat them over either the Gārhapatya or the Āhavanīya fire with the formula, "The Rakṣas is burnt, the evil spirit is burnt "[1]

1 TS I 1 10 1

3 He should cleanse the utensils by means of the *veda*-cuttings, distributing them over the utensils, or even not distributing them

4 With the formula, " May I not brush the cow pen, I brush thee that art strong and overcomest foes,"[1] he should first cleanse the spoon, holding it with the surface above, by means of the tips of the *veda*-cuttings internally again and again, on all sides of the bowl again and again, the handle by means of the roots of the *veda* cuttings

1 TS I 1 10 1

5 With the formula, " May I not brush the speech, the Prāna I brush thee that art strong and overcomest foes," [1] he should cleanse the Juhū ladle, holding it with the surface above, by the tips of the *veda*-cuttings internally so as to end towards the east, by means of the middle portion externally so as to end towards the west, and the handle by means of the roots of the *veda* cuttings

1 TS I 1 10 1

6 With the formula, 'May I not brush the eye, the ear, I brush thee that art strong and overcomest foes,"[1] he should cleanse the Upabhṛt-ladle holding crosswise by means of the tips of the *veda* cuttings internally so as to end towards the west, by means of the middle portion of the *veda* cuttings externally so as to end towards the east, and the handle by means of the roots of the *veda*-cuttings.

1 TS I 1 10 1

7. With the formula, ' May I not brush the offspring, the womb, I brush thee that art strong and overcomest foes," [1] he should cleanse the Dhruvā ladle just as the spoon.

1. TS I 1 13 1

8. With the formula, "May I not brush the form, the colour; I brush thee that art strong and overcomest foes," he should cleanse the *prāśitra*-vessel.[1]

1. Optionally he should cleanse it without reciting any formula, according to ĀpŚS II.4.8.

9. He should not allow the utensils, which are cleansed and which are not cleansed, to come into mutual contact.

10. If he allows them to come into contact, he should again heat them and cleanse.

11. With the formula, "I burn you with the sharpest glow of Agni,"[1] he should heat the utensils which are cleansed.

1. TS I.1.10.1.

II.5

1. With the verse, "The decoration has come down from the heavens and is resting on the region of the earth. We smite the enemy with that thousand-branched decoration (that is, the darbha-blades),"[1] he should throw these cleansers on that fire on which he had heated the utensils,[2] having first sprinkled them with water.

1. TBr III.8.2.1. 2. II.4.2.

2. Or he should throw them on the rubbish-heap.[1]

1. ŚBr I.3 1.11 finds blame in putting the cleansers on the fire, and prescribes their throwing on the rubbish-heap.

3. With the verse, "Beseeching favour, offspring, prosperity and (good) form[1] I, observing the vow in connection with Agni, gird myself for good action,"[2] he should fasten around the waist of the sacrificer's wife, who is sitting with her knees raised up or is standing, by means of the yoke-halter made of *muñja* grass and having a noose at one end, under the lower garment or above. Or the wife should fasten herself.[3]

1. AV XIV.1.42 reads *rayim* for *tanūm*. 2. TS I.1.10.1.
3. This accords with the sense of the verse.

4. She[1] should tie a soluble knot towards the north of the navel and shift it towards the south.

1. CALAND (ĀpŚS II.5.6) ascribes the tying of the knot to the Āgnīdhra.

5. She should recite over the Gārhapatya fire the formula, "O Agni, lord of the house, do thou give me consent."[1]

1. KS I.10.

6. With the formula, "O wives of gods, give me consent,"[1] she should pray to the wives of gods towards the rear of the Gārhapatya fire.

1. KS I.10.

7. With the formula, "O wife, this is thy region, obeisance be to thee, do thou not injure me,"[1] she should pray to the abode of the wives of gods

1 MS I 4 3

8. She should sit down to the south of the place (of the Gārhapatya-fire) facing the north with the verse, 'May I be devoid of widowhood like Indrāni, having good sons like Aditi O Garhapatya, riding a wagon which is not one horsed, I sit by thy side so that I may obtain good offspring'[1]

1. TBr III 7 5 10

9-10 She should recite over the Gārhapatya fire the verses, 'With fair *offspring, with a noble husband we have come to thee, O Agni, to thee* that deceivest the foes, the undeceivable we that are not deceived —May my sons be smiters of foes may my daughter be radiant, may I be *victorious, may my husband be of good fame*'[1]

1 TS I 1 10 1 According to ĀpŚS II 5 9 she should first sit down with *suprajasas tva* and then murmur *indrani va*

11 With the formula, 'May Pusan open thy hollow,' the Āgnidhra should remove the lid of the container of clarified butter

12 He should take the vessel of clarified butter with the formula 'Thou art Aditi with flawless leaves"

II . 6

1 With the formula, "Thou art the milk of the great ones, the sap of plants I pour out that which is non perishable for the offering to gods, he should pour out ample clarified butter in it (=the vessel) over the strainers

1 TS I 1 10 2

2 With the verse, "Over this Visnu strode ,"[1] he should put it over the Daksina fire

1 TS I 2 13 1

3 Or he should pour it out after first having melted it

4 With the formula "For food, thee,'[1] he should put it over the southern half of the Garhapatya fire

1 *TS I 1 1 1*

5 With the formula, "For strength thee"[1] he should take it away, support it with the *veda*, and hand it over to the sacrificer's wife

1 TS I 1 1 1

6 With the formula 'Thou art the milk of the great ones, sap of plants, with undeceived eye, I gaze on thee for fair offspring,'[1] she should look at it after having closed (and then opened) her eyes and without breathing out

1. TS I 1 10 2

7. The Āgnīdhra should put it over the northern half of the Gārhapatya fire with the formula, "Thou art brilliance"[1]

1 TS I 1 10 3

8 With the formula, "For brilliance thee,"[1] he should take it away, support with the *veda*, and carry with the formula, 'Thou art brilliance, do thou follow brilliance"[1]

1 TS I 1 10 3

9 He should put it over the Āhavanīya fire with the formula, "May Agni not take away thy brilliance"[1]

1 TS I 1 10 3

10. He should place it towards the north of the *prokṣaṇī* water on the line drawn by means of the wooden sword, with the formula, "Thou art the tongue of Agni, the good one of the gods Do thou be good for every sacrificer, for the gods, for every prayer"[1]

1 TS I 1 10 3

11 With the formulas, "Thou art butter, thou art truth thou art the overseer of the truth, thou art the oblation of *vaiśvanara* Agni, of Viśve Devas, with pure strength, of true might Thou art power, overpowering Overpower hostility, overpower those who practise hostility, overpower enmity, overpower those who practise enmity, thou art of a thousandfold strength, do thou quicken me Thou art the butter of butter thou art the truth of truth, thou hast true life, thou hast true strength, with truth I besprinkle thee May I share thee that art such,"[1] the Adhvaryu and the sacrificer should gaze at it after first having closed and then opened their eyes and without breathing out

1. TS I 1 6 1

12 With the formula, "Thou art the shining, thou art the radiance, thou art the brilliance,"[1] the Adhvaryu should purify it three times by means of the strainers with their ends pointing towards the north by moving backwards and forwards

1 TS I 1 10 3

13 By means of the strainers which still remain besmeared with clarified butter, he should purify the *prokṣaṇī* water with each of the three pādas of the Gāyatrī verse, "May god Savitṛ purify you with a flawless strainer, with the rays of the bright sun"[1]

1 TS I 1 10 3.

II : 7

1. The Adhvaryu should fill in the ladle with clarified butter within the altar by means of the spoon in which he does not allow any balance to remain (each time)

2. He should hold each of the ladle on the *veda* and take into the Juhū-ladle four spoonfuls[1] with each of the three formulas, "I grasp thee, shining with the shining, for every sacrificer, for the gods, for every prayer.—I grasp thee, radiance in the radiance, for every sacrificer, for gods, for every prayer.—I grasp thee, resplendant in the resplendant, for the gods, for every sacrificer, for every prayer."[2] The fourth spoonful with the formula, "For a prop, a support, of the five winds I take thee."[3]

> 1. Or five, according to ĀpŚS II 7.8, apparently if the sacrificer is a *pañcāvattin*. 2. TS I.1 10.3,4. 3. TS I 6 1 2.

3. With the same procedure, he should take the clarified butter into the Upabhrt-ladle and the Dhruvā-ladle with the subsequent formulas.[1]

> 1. TS I 6.1.3: "For a prop, a support, of the five seasons I take thee. For a prop, a support, of the five quarters I take thee. For a prop, a support, of the pañcajanas I take thee. For a prop, a support, of the pot with five holes I take thee For the brilliance of the Brahman, for a prop, a support, I take thee. For the might of the ruling class, for a prop, a support, I take thee. For the people, for a prop, a support, I take thee For the excellence of strength, I take thee. For wealth of offspring, I take thee. For increase of wealth, I take thee. For splendour, I take thee The earth ours, the oblation the gods, the benediction the sacrificer's, for the divinities of the gods, I take thee. For desire, I take thee."

4. He should take out eight spoonfuls[1] into the Upabhrt ladle, and four spoonfuls into the Dhruvā-ladle; he should take out five spoonfuls[2] into the Dhruvā for a sacrificer who is desirous of cattle.

> 1. Or ten, according to ĀpŚS II 7.9. 2. Four or five, according to ĀpŚS

5. The sacrificer should follow (the taking out of the clarified butter) with the same formulas.

6–7. Or the Adhvaryu should take out the clarified butter only with the formulas prescribed for the Adhvaryu.[1] *The sacrificer should follow* (the taking out of the clarified butter) with the formulas prescribed for the sacrificer.[2]

> 1. In the *Paurodāśika Kāṇḍa*, TS I.1.10. 2. In the *Yājamāna Kāṇḍa*, TS I 1 6.

8 He should take out clarified butter into the Juhū-ladle by means of the spoon filled in each time substantially; into the Upabhrt-ladle a little less, and into the Dhruvā plentifully

9. *He should take out* the clarified butter into the Juhū, holding it with its bowl at the height of the bowl (of the vessel), into the Upabhrt, holding it at the middle height, and into the Dhruvā, holding it firm on the ground

10. The clarified butter, which has been taken out into a ladle within the altar, should not be carried towards the west.

11 The Adhvaryu should not place any clarified butter on the rubbish-heap

12 He should recite over the *prokṣaṇī*-water the formula, "O divine waters, that go in front and first purify, do you lead forward this sacrificer, place in front the lord of the sacrificer Indra chose you for the contest with Vrtra, you chose Indra for the contest with Vrtra You are sprinkled with water,"[1] and address the Brahman with the words, 'O Brahman, I shall sprinkle (the sacrificial faggot and grass) with water'

1 TS I 1 5 1

13–14 Impelled by the Brahman, he should unfasten the sacrificial faggot and sprinkle it with water with the formula "Thou art a black antelope living in the lair, to Agni thee svahā"[1] He should sprinkle the altar with the formula, 'Thou art the altar, to the Barhis thee svāhā,"[1] the sacrificial grass with the formula, "Thou art the Barhis to the ladle thee svāhā"[1] He should sprinkle each of these three times

1 TS I 1 11 1

15 He should place within the altar the sacrificial grass with its knot in front, and sprinkle—the tips with the formula, "For the heaven thee"[1] the middle portion with the formula, "For the mid region thee,"[1] and the bottom with the formula, 'For the earth thee"[1]

1 TS I 1 11 1

16 He should dip the tips of the grass into the ladle and then dip the roots

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II : 8

1 By means of (the hand) holding the ladle he should sprinkle with water the knot from the east towards the west with the formula, "For abundance thee"

2 With the formula 'To the Pitrs *svadha*"[1] he should pour down within the altar the water which may remain out of the *prokṣaṇī* water

1 TS I 1 11 1

3 He should drop a continuous stream of that water from the southern buttock up to the northern one

4 He should loosen the sacrificial grass with the formula, "May Pūṣan untie thy knot'[1]

1 MS I 1 12

5 He should take out the *prastara* from the front part

6 He should not pass his hand over it from the bottom to the end nor from the end to the bottom He should not shake it off He should take it out as if pulling[1] with the formula, "Thou art the tuft of hair of Visnu "[2]

1. Towards the Āhavanīya fire ĀpŚS II 8 5 2 TS I 1 11 1

7 He should insert the two strainers into it with the verse, ' May these Prāna and Apāna (= two strainers) enter the sacrificer May they, the oblation purifying purifiers, become the purifiers in the sacrifice '

1 TBr III 7 4 12

8 Then he should give out a call with the words, "Do you strew the Barhis strew the Barhis round the altar lying down in that way, do thou (O altar,) not injure our kinsmen Do you spread green and golden darbha blades within the altar these ornaments in the seat of the sacrificer " [1]

1 This verse is not found in the ĀpŚS

9 He should hand over the *prastara* to the Brahman with the formula, " I make thee embodied with the Prāna and the Apāna '

10 The Brahman should pass it on to the sacrificer with the formula, "I place the Prāna and the Apāna within the sacrificer ' [1]

1 According to ĀpŚS II 8 6 the Adhvaryu should insert the strainers into the *prastara* with the verse, *ayam pranaś ca panaś ca* and the formula, *yajamane pranapanau dadhami* hand it over to the sacrificer with *pranapanabhyam tva satanum karomi* or the sacrificer should pass it on to the Brahman who should hold it or the sacrificer himself should hold it

11 The sacrificer should respond with the formula, "May the Prana and the Apāna be within me

12 With the formula, Soft as wool, I spread thee offering good seat to the gods "[1] the Adhvaryu should spread the cord straight from the southern buttock up to the northern shoulder

1 TS I 1 11 1

13 With the formula ' Soft as wool I spread thee, offering a good seat to the gods, [1] he should strew within the entire altar plenty of sacrificial grass so that the ground may not become visible[2] He should strew the grass in three rows or in five rows ending the strewing either towards the east or towards the west

1 TS I 1 11 1 2 If the sacrificial grass which has been formally procured does not become sufficient he may use other grass

14 He should cover the roots (of the grass in one row) with the tips (of the grass in the next row)

II : 9

1 He should murmur the formula with regard to the strewing of each row.

2 At this stage some teachers prescribe the drawing out of two firebrands for the Anūyāja offerings

3 4 Holding the *prastara* in his hand and sitting to the rear of the Āhavaniya fire, he should lay down the enclosing sticks—the middle one with its end towards the north with the formula "Thou art the Gandharva Viśvāvasu the fence of the sacrificer against every attacker, praised and to be praised"[1] the southern one with the formula, "Thou art the (right) arm of Indra "[1] and the northern one with the formula, "May Mitra and Varuna lay thee round in the north with firm law thou art the fence of the sacrificer, praised and to be praised'[1] The southern one should be having its end a little beyond the end of the Āhavanīya fire the northern one with its end a little behind the end of the same

1 TS I 1 11 1

5 The further rites to be performed with regard to these (enclosing sticks) should be performed following this order

6-8 He should recite over the Āhavanīya fire the formula "May the sun in the east protect thee from all evil,"[1] and lay the two *āghara* fire sticks within the fire(place)—the southern one with the formula, "May we kindle thee O wise one that dost invite to the sacrifice the radiant one O Agni thee that art mighty at the sacrifice "[1] and the northern one without reciting any formula [2]

1 TS I 1 11 2 2 According to ĀpŚS II 9 10 he should lay the northern firestick with the formula, *samid asy ayuse tva*, or without reciting any formula

9 He should prepare the two *vidhrtis* out of two darbha blades, of equal length and having no inner shoot from the sacrificial grass and place them in the middle of the altar with their ends pointing towards the north with the formula 'You are the two props of the people'[1]

1 TS I 1 11 2

10 On the *vidhrtis* he should place the *prastara* with the formula "Do thou seat yourself upon the seat of the Vasus the Rudras, and the Ādityas'[1]

1 TS I 1 11 2

11 On the *prastara* he should place the Juhū ladle with the formula, 'Thou art the Juhū loving the ghee do thou sit on thy dear seat with thy dear name "[1]

1 TS I 1 11 2

12 *He should make the handle of the Juhū agree with the roots (of the prastara)*

13. To the north of the Juhū ladle, he should place the Upabhrt a little behind (the Juhū) and beneath the two *vidhrtis* with the formula, "Thou art the Upabhrt "[1]

1 TS I 1 11 2

14 To the north of the Upabhrt, the Dhruvā a little behind (the Upabhrt) and on the *vidhrtis* with the formula, "Thou art the Dhruvā "[1]

1 TS I 1 11 2

15 He should place these ladles so that they may not touch each other

16. With the formula, "Thou art a bull derived from the Śakvarī metre, son (of the ladles) loving the ghee do thou sit on thy dear seat with thy dear name '[1] he should place the spoon to the south of the Juhū or to the north of the Dhruvā

1 TBr III 7 6 10

II : 10

1 He should recite over these (ladles) the remaining portion of the anuvāka, "These have sat down in the world of good action protect them O Visnu, protect the sacrificer, protect the lord of sacrifice, protect me '[1]

1 TS I 1 11 2

2 He should recite over the clarified butter taken out in the ladles the formula, "You are Visnus, the seats of Visnu, of Prajāpati '[1]

1 MS I 1 12

3. He should take the vessel of clarified butter together with the spoon, the *veda*, and the pan, and sitting to the rear of the Garhapatya fire, remove from the cake the ashes containing embers with the formula, "Here do I remove the head of the invading army,"[1] he should further recite over the cakes the formula '(O cake), do thou, having the brilliance of the sun, be illumined for great strength '[1]

1 TBr III 7 5 1,2

4 *He should spread* clarified butter as base on the pan with the verse, "I make a pleasant seat for thee, I render it pleasant with the stream of ghee Do thou seat thyself upon it, do thou, essence of paddy, *cheerful*, be firm on the immortal "[1]

TBr III 7 5 2, 3

5. He should pour over the southern cake placed within the pan clarified butter with the verse, "May Agni, who has ghee as his womb, be

swollen, may he approve of the oblations O cake, be anointed in thy cavity, on thy skin I pour ghee, the splendour of cattle, upon thee, acceptable to Agni, well-formed and giver of wealth "[1] Over the northern cake without reciting any formula

1 TBr III 7 5 2

6 He should pour out clarified butter over the *samnayya* with the verse, "Thy soul, which has entered the cattle, which stands firm on the place of the gods, possessed of that soul and possessed of ghee, do thou, O Soma, go to the gods, and procure heaven for me, the sacrificer '[1]

TBr III 7 5 3

7 He should take down each of the cakes into the pan with the verse half "(The cake which is) wet expanding, guardian of the region, producer of thoughts, is emerging (when) baked "[1]

1 TBr III 7 5 3

8 He should not allow the cake to turn down, nor break it

II · 11

1 With the formula, "May the food the well being, the sap of the earth not go out,"[1] he should anoint each of the sets of potsherds[2]

1 TBr III 7 5 3 2 According to SatS, one should anoint each of the potsherds

2 With the formula, "May god Savitr besmear thee with honey,"[1] he should anoint the two cakes without leaving out any portion and without scratching

1 TS I 3 5 1

3 He should first besmear it on the surface and then the nether portion

4 He should besmear it well and should not allow it to have spots as on the tortoise bring perfection to the *samnayya*, and place the oblations within the altar with the *caturhotṛ* formula in the Full moon sacrifice and with the *pancahotṛ* formula in the New moon sacrifice

5–7 *In the first Full moon sacrifice, he should place them with the* vyahrtis *bhur bhuvah suvah* He should place them with these very vyahrtis at the end of the year At the end of the first year So says Āśmarathya At the end of every year So says Alekhana,

8 He should place the cakes to the rear of the ladles

9–10 He should join the two *samnayya* pots above the middle portion of the altar and deposit the milk on the southern buttock of the altar and curds on the northern buttock Or there is a view of some teachers that he should keep the milk in front and curds to the rear[1]

1 ĀpŚS II 11 8 first mentions the option of placing the milk and curds to the north of the ladles

11 He should place the *veda* in front of the Dhruvā with the verse, "This *veda* has found out the earth which is deep into the deepest May it find out (that earth) for me, the sacrificer, may it, the manifold doer, make the sacrifice flawless [1]

1 TBr III 7 6 13

12 He should strew darbha blades round the borders of the altar, and prepare a seat for the Hotr

13 The seat for the Hotr is spread to the rear of the altar with darbha blades with their ends pointing towards the north

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II 12

1 Then he should address the Hotr with the words, ' Do you recite verses for the (Āhavanīya fire) being kindled

2 Being seated he should put as fuel a fire stick at the utterance of each *pranava* (by the Hotr)

3. When he hears the Hotr reciting the verse "Enkindled, O Agni, whom oblation has been offered ,' [1] he should put on the fire the entire remaining faggot reserving one Anūyāja fire stick,[2] and fan the Āhavanīya fire three times by means of the *veda*

1 TBr III 5 2 3 2 According to ĀpŚS II 12 6 he should do so optionally at the reciting of the closing verse

4 He should take the clarified butter from the Dhruvā by means of the spoon, support (the spoon) with the *veda* and being seated and meditating upon Prajapati, pour out a continuous straight *āghara* libation starting from the northern conjunction of the enclosing sticks towards the south east

5 With the verse, May the Dhruva swell with ghee , ' [1] he should fill in the Dhruvā with clarified butter taken from the vessel of clarified butter by means of the spoon

1 TS I 6 5 1

6 In this connection this is the general rule Whenever he has taken the clarified butter from the Dhruvā he should fill it (= the Dhruvā) in this very manner The rites, for which the clarified butter is not specifically mentioned, should be performed (with the clarified butter taken) from the Dhruvā

7 Then he should give out a call (to the Āgnīdhra) ' O Āgnīdhra, do thou cleanse the enclosing sticks and the fire three times each "

8 10 The Āgnīdhra should cleanse the enclosing sticks and the (Āhavanīya) fire three times each with the tie of the faggot accompanied by the wooden sword The enclosing sticks without reciting any formula

He should cleanse the fire with the formula, "O Agni, the winner of wealth, I cleanse for the winning of wealth, for the sake of food, thee who art going to flow wealth, who art going to win wealth, who art the winner of wealth, and who art eater of food"

11. The Adhvaryu should hold his palms, with the inside up, in front of the Juhū or the Dhruvā

II : 13

1 And he should fold them for the Āhavanīya fire with the formula, "Thou art the world, do thou be extended, O Agni, the *sacrificer*, this obeisance to thee"[1]

1 TS I 1 12 1

2 He should take up the Juhū with the formula, "O Juhū, do thou come hither, Agni summons thee for the offering to the gods,"[1] the Upabhrt with the formula, "O Upabhrt, do thou come hither, god Savitr summons thee for the offering to the gods"[1]

1 TS I 1 12 1

3 He should keep the Juhu on the Upabhrt with the formula, "Do you two become well restrained today, rich in ghee, well turned up, well turned towards"

4 In this connection this is the general rule Whenever he has to hold the Juhū upon the Upabhrt, he should raise it up from in front of the beak (of the Upabhrt), and also take it down from below the beak

5–6 He should not cause the two ladles to make noise (while keeping the one upon the other) and hold them at the height of his navel According to some teachers, he should hold them at the height of his breaths (i e his nose)

7 With the formula, "O Agni and Visnu, May I not step down upon you Do you two remain apart, do you not burn me do you. O makers of place, make a place for me,'[1] he should cross (the altar) in front of the Dhruva without disturbing the *prastara*

1 TS I 1 12 1

8 With the formula, ' Thou art the abode of Viṣnu,"[1] he should stand towards the south

1 TS I 1 12 1

9 His right foot should be within the altar the left one as if touching the heel of the right foot

10 The Adhvaryu, while he is standing and while the sacrificer is touching him, should offer, with the formula, ' *The sacrifice has become*

erect, touching the heaven, the sacrifice of the lord of sacrifice is undisturbed, offered to Indra svāhā," [1] a continuous and straight *āghara* libation towards the north east, beginning from the southern joint of the enclosing sticks

1 TS I 1 12 1

11 He should offer the *aghara* libation of a sacrificer, who is desirous of rains, (holding the ladle) below (the navel) That of a sacrificer who is desirous of heaven, (holding the ladle) above the navel.

12 He should offer this (libation) as the largest of the offerings.

13 After having offered the libation he should breathe out

14 With the formula, "*him* great light," [1] he should lift up the ladle

1 TS I 1 12 2

15 Without allowing the ladles to touch each other, he should recross (the altar)

II . 14

1. With the formula, "Guard me, O Agni, from misfortune, place me in good fortune" [1]

1 TS I 1 12 2

2, Only this crossing [1] and recrossing (of the altar) should be accompanied by a formula

1 II 13 7

3. In this connection, this is the general rule Such of the oblations, as the Adhvaryu offers while he is towards the north (of the altar), he should offer starting from the northern joint of the enclosing sticks, such of the oblations as he offers while he is towards the south, he should offer starting from the southern joint of the enclosing sticks

4 He should cross the altar towards the south with the right (foot), towards the north with the left Or, towards the south with the left, and towards the north with the right

5 He should recross the altar and anoint the Dhruvā-ladle with (the clarified butter in) the Juhū ladle with the formula, "Thou art the head of Makha, may the light be united with light' [1]

1 TS I 1 12 2

6 With the formula 'Lifted up for wealth," [1] he should take up a spoonful of clarified butter from the Dhruvā ladle, and with the formula, "For one rich in heroes, svahā," pour it out into the Juhū-ladle

7 With the formula, "The sacrifice is united with sacrifice," he should pour out clarified butter into the Dhruvā by means of the Juhū ladle.

8 After he has put down the ladle, and has taken from the altar a darbha blade whose end (i e root) is not separated (from the altar), (the Adhvaryu, and the Āgnidhra) should stand up, for pronouncing the pravara, on the northern side of the rubbish heap facing towards the east The Adhvaryu (should stand up) in front with the formula, "Who will be the Adhvaryu here? He will be the Adhvaryu here, the sacrifice of the sacrifice I stand in the place of Visnu May the speech officiate as a priest may the mind officiate as a priest, I take the resort of speech *Bhur bhuvah suvah*" With the formula, 'Who will be the Āgnidhra here? He will be the Āgnidhra here, the sacrifice of the sacrifice I stand in the place of Visnu May the speech officiate as a priest, may the mind officiate as a priest I take the resort of speech *Bhur bhuvah suvah*"[1]

1 See the next sutra

II 15

1 The Āgnidhra (should stand up) to the rear

2 Both (the Adhvaryu and the Āgnidhra) should touch the wooden sword and the tie of the faggot

3 The Adhvaryu should address the Brahman with the words, "O Brahman I shall cause (the Āgnidhra) to announce for the pravara"

4 Impelled by the Brahman the Adhvaryu should cause (the Āgnidhra) to announce calling him out with the words, "O Āgnidhra, do thou announce (*asravaya* or *osravaya*)"[1]

1 TS I 6 11 1 The first two syllables in this calling are to be pronounced in three syllabic instants each

5 The Āgnidhra should announce with the words, "All right, may it be heard (*astu srausat*)"[1]

1 TS I 6 11 1

6 In this connection this is the general rule Whenever the Adhvaryu causes him to announce, the Āgnidhra should always announce standing to the rear of the rubbish heap facing towards the south and holding erect the wooden sword together with the tie of the faggot

7 In a Soma sacrifice however (he should do so standing) in the Āgnidhra chamber

8 Having caused the Āgnidhra to announce (and after he has done so) the Adhvaryu should choose the pravara with the formula, 'May god

Agni, the invoker, the wise, the learned, perform a sacrifice for the gods in the manner of Manu Bharata, N N , and N N., " in accordance with the pravara of the sacrificer (as mentioned in the Pravarasūtra) [2]

1 See TS II 5 11 8 2 RAGHU VIRA has said (BharŚS, page 11) that he possessed a manuscript of the *Bharadvaja Pravarasutra*

9 He should choose, from the latest backwards, three ancestors [1] who were composers of mantras

1 ĀpŚS II 16 7 optionally mentions one or two or three or five ancestors

10 Or he should choose simply with the formula, " In the manner of Manu (*manuvat*) "

11 In the sacrifice of a king, he should choose the ancestors of his priest

12 He should pronounce the subsequent portion of the formula,[1] "In the manner of the Brahman may he bring (sacrifice) The Brāhmanas are the guardians of this sacrifice, and then pronounce in a low tone the name of the Hotr

1 Following the one in sutra 8

13 Then he should loudly utter the word, ' Human (*manusah*) "

14 He should mix up the darbha blade (held in his hand with the sacrificial grass spread out) within the altar

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II · 16

1 The further rites should be performed without uttering anything irrelevant So is it said [1]

1 The source of this quotation is not known

2 As soon as the Adhvaryu comes to know of the portion of the formula, " O Adhvaryu, do you take up the ladle containing clarified butter," [1] he should take the Juhū and the Upabhrt, cross the altar (towards the south), cause (the Āgnidhra) to announce and (after he has responded,) say (to the Hotr), "Do you recite the yājyā for Samidhs "

1 TS II 5 9 6

3 At the utterance of *vasat*, he should make the offering

4 Causing (the Āgnidhra) to announce each time, he should simply say to the Hotr, " Do you recite the yājyā, ' in connection with the subsequent Prayājas

5-7 He should offer the Prayaja oblation (each time) stepping forward, to the rear of the spot where the two *aghara* libations crossed each other —the latter in front of the former Or at one spot Or he should offer

the Prayāja oblation to Samidhs towards the east, the one to Tanūnapāt towards the south, the one to Iḍā towards the west, the one to Barhis towards the north, and the one to Svāhā in the middle.

8 He should offer all the oblations on that portion of the fire where it flares the most

9 When he is about to offer the fourth Prayāja oblation, he should pour out half of the clarified butter from the Upabhrt into the Juhū

10 Having offered the five Prayāja oblations, he should recross the altar (towards the north) and should pour out on the oblations [1] the clarified butter remaining in the Juhū—first into the Dhruvā, then on the cake for Agni, then on the next one, then on the hot milk, then on the curds, and lastly in the Upabhrt

1 ĀpŚS II 17 7 adds that he should not pour out clarified butter on the oblations of the sacrificer whom he hates.

11. He should keep the two ladles on their usual places (within the altar) and take them up again

12 They remain thus taken up until the *sviṣṭakṛt* offering

13 Then he should offer the two Ājyabhāgas

14 He should say (to the Hotr), "Do you recite the puronuvākyā for Agni"

15. He should take into the Juhū four spoonfuls of clarified butter, or five, cross (the altar towards the south) and say (to the Hotr), "Do you recite the yājyā for Agni."

16. At the *vaṣat* utterance (by the Hotr), he should offer (the clarified butter) on the eastern half of the northern half (of the fire place)

17. He should not offer any oblations to the north of this (offering)

18 He should recross (the altar towards the north)

II : 17

1 He should say (to the Hotr),"Do you recite the purnouvākyā for Soma."

2 He should take clarifed butter (into the Juhū) as he had taken (for the offering to Agni,) cross (the altar towards the south), cause (the Āgnīdhra) to announce and (after he has responded,) say (to the Hotr), "Do you recite the yājyā for Soma."

3. At the *vaṣat* utterance, he should offer the oblation in the eastern half of the southern half (of the fire-place) in a line with the former (oblation)

4. He should not offer any other oblation towards the south of this one.

5 He should recross (the altar towards the north)

6. In this connection, this is the general rule One should cut out portions of clarified butter and milk [1] only by means of the spoon of the cake only by means of the hand

1 The hot milk as well as the curds

7 One should cut out five portions for those belonging to the Jamadagni gotra, four for others

8. Even one, who does not belong to the Jamadagni gotra, may ask the permission of one belonging to the Jamadagni gotra and cut out five portions

9 The Adhvaryu should then say (to the Hotr), "Do you recite the puronuvakyā for Agni"

10 Having spread out clarified butter as base in the Juhū, he should cut out by means of the thumb and the two fingers sticking to each other on the fleshy part, a portion from the middle part, then from the eastern half, and also from the western half if the sacrificer is following the practice of taking five portions, with the formula, Do thou not be frightened, do thou not become agitated may I not injure thee may thy lustre not disappear Lift up Bharata and besprinkle upon him I shall return back thy portions Homage to thee Do thou not injure me" [1]

1 TBr III 7 5 5

11 He should cut out portions of the size of the phalanx of the thumb without bringing the portions into mutual contact

12 He should spread clarified butter over the portions and then spread clarified butter over the oblations with the verse, 'Thy portion which I have deprived of skin while cutting out the portions, I besmear it again let it, thine, be swollen again [1]

1 TBr III 7 5 5-6

13. He should cross (the altar towards the south), cause (the Āgnīdhra) to announce and (after the latter has responded,) say (to the Hotr), "Do you recite the yājyā for Agni'

14 At the *vaṣat* utterance, he *should offer the oblation in the middle* (of the fire)

15 After having lowered down the ladle without allowing (the portion) to fall down, he should offer the clarified butter and then (the portion of) the cake and then (again) the clarified butter.

II : 18

1 He should offer the portions, the latter to the east of the former and touching it, (in connection with all the offerings), up to the *sviṣṭakṛt*-offering

2 Or he should offer (the oblations) along the *āghāra*-libation offered by means of the ladle [1]

1 ĀpŚS II 19 9 prescribes that the Adhvaryu should offer the oblations along the *āghara* libation, each latter portion to the east of the former and touching it Thus Āpastamba has prescribed as a single injunction what BharŚS II 18 1,2 has prescribed as two optional directions This is possible only if we understand, as already suggested by Rudradatta, the north east by the word east Again, ĀpŚS II 18 8 prescribes that all the offerings are to be made between the points where the two Ājyabhāga offerings were made In order to avoid the discrepancy, Rudradatta and Dhurtasvamin take the two sutras viz ĀpŚS II 18 8 and II 19 9 as two optional statements Dhurtasvamin mentions a view according to which the Darvihomas should be offered between the two Ājyabhāgas and the oblation accompanying the *vaṣat* utterance along the *srucyaghara* Rudradatta represents this latter view.

3 Then in connection with the *upaṃśu*-offering, he should say to himself "For Visnu (*viṣṇave*)," and further say, "Do you recite the puronuvākyā (*anubruhi*)," loudly

4 He should take up the clarified butter as he had taken before, [1] cross (the altar towards the south) and say to himself, "For Visnu (*viṣṇum*)"[2] and further say, "Do you recite the yājyā (*yaja*)," loudly.

1 II 16 15 2 ĀpŚS II 19 14 adds that the sacrificer desirous of prosperity should make the offering to Viṣṇu

5 At the *vaṣat* utterance he should make the offering

6 Some teachers prescribe the *upaṃśu* offering to Agni Soma, [1] others to Prajāpati

1 ĀpŚS II 20 1 prescribes that the sacrificer who has enemies should make the offering to Agni Soma

7 This offering is to be made only in the Full moon sacrifice

8 Just as he offered a cake to Agni, similarly he should offer the last cake (with the difference that) in theFull moon sacrifice (he should say) "For Agni soma" (instead of "For Agni"), and "For Indra Agni" in the New moon sacrifice, if the sacrificer is not offering *samnayya*

9–10 If the sacrificer is offering *samnayya*, the Adhvaryu should say (to the Hotr) 'Do you recite the puronuvakyā for Indra," or "for Mahendra," if the sacrificer is offering to Mahendra

11 He should spread out clarified butter as base in the Juhū and cut out two portions of hot milk and two of curds [1] if the sacrificer is following

the practice of taking four portions, three portions if the sacrificer is following the practice of taking five portions

1 According to ĀpŚS II 20 4, he should first take curds and then milk or *vice versa*

12 13 He should spread clarified butter on the portion, cross (the altar towards the south), cause (the Āgnidhra) to announce and (after the latter has responded,) say (to the Hotr), "Do you recite the yājyā for Indra" or "for Mahendra"

14 At the *vaṣaṭ* utterance he should make the offering [1]

1 ĀpŚS II 20 4 prescribes that all liquid oblations should be offered through the beak of the ladle

15 He should recross (the altar towards the north) and offer an oblation pertaining to the *parvan* by means of the spoon in the Full moon sacrifice—the one with the verse, "We perform a Full moon sacrifice for the bull, the wealthy, may he bestow upon us manly vigour, a thousandfold abundance of prosperity For Prāna, the Full moon, bestowing good gifts, svāhā" and the one in the New moon sacrifice with the verse "The New moon is beautiful and lovely swells exceedingly like a cow May she bestow upon us manly vigour, a thousandfold abundance of prosperity For Apāna, the New moon, bestowing good gifts, svāhā" [1]

1 TBr III 7 5 13

II : 19

1 At this stage[1] the Adhvaryu should offer the *nāriṣṭha* oblations with the verses, each verse ending with svāhā, "O sacrifice, thy ten bodies are worthy of a sacrificer Let the sacrificer gratify them with ghee May the sacrificer, praising the command of the two Nariṣṭhas, be immortal in the divine (order) of the gods —O Nāriṣṭhas having a hundred forces, let me gratify you with that part of strength which the gods furnished for you Do you, smiters of distress, be gratified thereby —I am in the place of gods doing good deeds This my offering does not become false I, knowing, make offering to the Nāriṣṭhas, for Indra has given a share to them —May we, O Soma, not meet with misfortune Do you O Maruts, be gracious to us in this sacrifice Let not (your) wrath reach us, nor dislike, nor sins and hatreds reach us" [2]

1 ĀpŚS II 21 2 prescribes that the subordinate oblations should be offered at this stage or after the principal offering or before the *samiṣṭayajus* offering 2 TBr III 7 5 11–13.

2 Then he should say (to the Hotr) "Do you recite the puronuvākyā for *sviṣṭakṛt* Agni"

3 He should spread out clarified butter as base in the Juhū and cut out, from the northern half of each of the oblations, one portion for the sacrificer who takes four portions, and two portions for the sacrificer who takes five portions

4 These portions should be larger than those taken for the principal divinities

5 The Adhvaryu should spread out clarified butter on the portions two times, he should not do so on the oblations

6 He should cross (the altar towards the south), cause (the Āgnidhra) to announce and (after the latter has responded,) say (to the Hotr), "Do you recite the yājyā for *sviṣṭakṛt* Agni "

7. At the *vaṣaṭ* utterance he should make the offering in the eastern half of the northern half (of the fire place) beyond the spot where the earlier offerings were made

8 He should recross (the altar towards the north) and place the two ladles in their respective places

9 At this stage some teachers prescribe the (rite of) *prāśitra*, others prescribe it later on [1]

1. That is, after the invocation of the Ida, as is actually prescribed herein See III 2 7 cf ĀpŚS III 1 1

III : 1

1 The Adhvaryu should spread out clarified butter as base in the Ida pot and cut out the first portion from the southern half of the cake for Agni with the verse, ' I cut out Ida beholden by Manu, ghee footed, impelled by Mitra Varuna going in one direction from the southern half without allowing it to touch the previous portion '[1]

1 cf TBr III 7 5 6

2 He should cut out a thin and long portion for the sacrificer from the eastern half forming the joint (of the portions cut out for the principal offering)

3 He should cut out the second portion for the Idā from the joint (of the eastern half and the southern half)[1]

1 ĀpŚS III 1 7 12 directs the Adhvaryu to take two portions for the Ida one after the other and then to cut out the portions for the sacrificer it optionally mentions the view represented by BharŚS.

4 In this manner he should cut out portions from all the oblations for the Idā

5 These portions should be larger than those taken for the *sviṣṭakṛt*-offering

6. Having poured out clarified butter over the Iḍā, he should carry it in between the oblations and the ladles, and hand it over to the Hotr

7 Or the Hotr should himself catch hold of the Iḍā

8. The Adhvaryu should go beyond the Hotr in front of him and by the south without leaving the contact (of the Idā pot)

9 The Hotr should hold the Adhvaryu by means of the Idā (pot)[1]

1 He should hold the Ida pot between himself and the Adhvaryu

10 The Adhvaryu should sit to the rear of the Hotr and facing towards the east, and besmear the (first) two phalanxes of the forefinger of the Hotr

11. *He should first besmear the upper phalanx and then the lower one*[1]

1 First the lower one and then the upper one, or *vice versa*, according to ĀpŚS III 2 4

12. He should return by the same route by which he had gone, sit down in front of the Hotr and facing the west, and give (to the Hotṛ[1]) the Idā from the Idā pot

1 *The Hotṛ should touch water beforehand, according to ĀpŚS* III 2 5

13–14 He should spread out clarified butter once on the palm of the Hotr's hand, put two portions of Idā on it, and pour out clarified butter once Or the Hotr should himself cut out the second portion of the Idā [1]

1 According to ĀpŚS III 2 6, the Adhvaryu should give the first portion, and the Hotṛ should take away the second, or *vice versa*

15–16 The Adhvaryu should spread out as base the clarified butter sticking to the Idā (Similarly) he should pour out clarified butter sticking to the Idā [1]

1 ĀpŚS III 2 8 adds that in the sacrifice of a *pancavattin*, the Adhvaryu should pour out clarified butter two times

17 The Adhvaryu and the Hotr should touch the Idā while the Hotr is invoking it

18 When the Adhvaryu comes to know the part of the invocation-formula, "The divine Adhvaryus have been called, the human Adhvaryus have been called " [1]

1 TBr III 5 8 3

III : 2

1 He should murmur the formula, "Called, may I be possessed of cattle " [1]

1. TBr III 3 8 4

2 When the sacrificer hears the Hotr saying, " This sacrificer has been called," [1] he should murmur the same formula

1 TS II 6 7 5

3 After the Idā has been invoked, the Hotr should consume the intermediate Idā [1] with the formula, " I consume thee offered to Vācaspati I consume thee offered to Sadasaspati ' [2]

1. *The Idā portion given to him or taken by him* 2 *TS II 6 8 1*

4 The officiating priests, with the sacrificer as the fifth, should partake of the Ida which has been invoked, with the formula, " O Ida, do thou partake of our portion, do thou quicken the cows, quicken the horses May we partake of thee that art such with our persons in tact and kins men in tact " [1]

1 TBr III 7 5 7

5 Having partaken of the Idā, (the Adhvaryu) [1] should remain silent until the sprinkling (with water)

1 All should remain silent according to ĀpŚS III 3 1

6 All should sprinkle themselves with water at the spot, where the strainers have been put within the altar, with the verse, "May the soul *rejoice in the light, the clarified butter, may it unite this scattered* sacrifice May Bṛhaspati accomplish it for us May Viśve Devas rejoice here "[1]

1 TS I 5 3 2

7. The Adhvaryu should break up the cake for Agni eastwardly,[1] take up the *prāśitra* vessel, and cut out the portion for *prāśitra* (for the Brahman) with the verse, "May this oblation be cut out less than a barley-grain at the spot where the sacrificer was hit May we not disturb the sacrifice This oblation is pure and well offered "[2]

1 Or across, according to ĀpŚS III 1 2 2 TBr III 7 5 6

8 *Similarly, (he should take the portions) from the other oblations, but* without breaking up the cake [1]

1 The condition, "without breaking up the cake," is absent in ĀpŚS III 1 2

9 He should cover, between his thumb and ring finger, the portion measuring a barley grain or a fruit of the *Aśvattha* tree, put it into the *prāśitra*-vessel, pour clarified butter over it, support the vessel with the *veda, and carry it towards the Brahman in front of the Āhavanīya fire*

10 He should place the sacrificer's portion in front of the Dhruvā

III 3

1 The sacrificer should touch (the remaining portion of) the cake offered to Agni which the Adhvaryu has placed on the Barhis We shall explain it in the *Yājamana* section [1]

1 IV 16 2

2 *He should divide it fourfold* and assign those four portions "This (belongs) to the Brahman, this to the Hotṛ, this to the Adhvaryu, and this to the Āgnīdhra "[1]

1 According to ĀpŚS III 3 4, the assigning should optionally commence with the Āgnidhra or the Hotṛ

3 The Adhvaryu should assign the sacrificer's portion "This to the sacrificer "

4 These portions should be larger than those for the Iḍā

5 After having assigned the portions, the Adhvaryu should give to the Āgnidhra[1] his portion in six cuttings

1 On the palm of his right hand

6 He should spread out clarified butter as base, cut out a part of the portion (and put it on the palm), pour out clarified butter on it, again spread out clarified butter as base, cut out another part, and pour out clarified butter on it In this way he should accomplish the six cuttings [1]

1 According to ĀpŚS III 3 7, he should optionally spread out the clarified butter twice, put the portion in two parts, and then pour out clarified butter twice

7. The Āgnidhra should consume (his portion) with the formula, "The father heaven is called, may father heaven call me. Agni is called for the portion of the Āgnidhra for long life, splendour, life, and good "[1]

1 TBr III 7 6 15 ĀpŚS III 3 8 prescribes a different formula for this "Thou art the Āgnidhra fire, thou art the Śamitra fire, obeisance to thee do thou not injure me"

8 The Adhvaryu should carry the portions of the Brahman and the sacrificer by means of the *veda*

9 He should carry the Hotr's portion by means of another (pot), and the Adhvaryu's portion by means of still another (pot)

10 The Hotr should consume his portion with the formula, "Thou art a share of earth," the Adhvaryu with the formula, "Thou art a share of the midregion,' the Brahman should consume his portion at the end of the sacrifice with the formula, "Thou art a share of heaven"

11 The Adhvaryu should cook rice in large quantity on the Anvāhārya-pacana fire,[1] pour out or not pour out clarified butter on it, take it down, and place it within the altar The sacrificer should touch it We shall explain it in the *Yajamana* section [2]

1 ĀpŚS III 3 13 prescribes that, according to some teachers, it should be cooked in milk 2 IV 16 3

III : 4

1 The Adhvaryu should give out a call (to the Āgnidhra), "In order to carry forth (the cooked rice) towards (the officiating priests) sitting towards the south '

2 (The sacrificer) should say to the officiating priests, who are towards the north, ' Do you come towards the south "

3 To the officiating priests who are seated towards the south he should give away the *anvaharya* cooked rice as *daksina* saying, "O Brāhmanas, this cooked rice belongs to you "

4 He should further say to them,"Do you go round towards the north "

5. The Adhvaryu should take out the remnants of the oblations, put the two fire brands[1] (into the Āhavanīya fire), and give out the call, "O Brahman, we shall start O Āgnīdhra, do thou put the fire stick on the fire,[2] and cleanse once the enclosing sticks and the fire '

1 II 9 2 2 II 12 3

6. The Agnīdhra, impelled by the Brahman [1] should put the Anūyāja fire stick on the fire with the formula, "This, O Agni, is thy fire-stick, do thou be increased and swollen May the lord of *sacrifice* be increased and swollen by you "

1 Rudradatta presumes that the impelling by the Brahman is meant for all the officiating priests hence also for the Āgnidhra while Ramagnicit, in his commentary on the bhasya of Dhurta svamin, takes the impelling as addressed to the Adhvaryu alone whereupon the Āgnidhra does his job

7 The Āgnīdhra should cleanse once the enclosing sticks and the fire with the tie of the faggot not accompanied by the wooden sword He *should cleanse the enclosing sticks without reciting any formula*

8 He should cleanse the fire[1] with the formula, "O Agni, the winner of wealth, I cleanse for the winning of wealth and for food, thee who hast flown wealth, who hast won wealth possessor of wealth, and who hast won wealth [2]

1 Towards the east, cf ĀpŚS III 4 7 2 TBr III 6 7 17–18.

9 He should apply water to the cord with which he cleansed (the enclosing sticks and the fire) and throw it on the Ahavaniya fire with the verse, ' Thou who art the lord of cattle Rudra, the bull who moves within the herd of cattle do thou not injure our cattle May this oblation be offered to thee, svahā [1]

1 TBr III 3 2 5

10 According to some teachers, he should throw it on the rubbish heap.[1]

1 According to ĀpŚS III 4 8, he may optionally throw it within the (fire)hall or a heap of corn or grass, or at a place beyond the cow pen or the way of the cows

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III · 5

1 The Adhvaryu should take the Juhū and the Upabhrt, bring the clarified butter from the Upabhrt in the Juhu cross (the altar towards the south) cause (the Āgnidhra) to announce (and after the latter has *responded*) *say* (*to the Hotr*) Do you recite the yajyā for Devas "

2 At the *vasat* utterance (by the Hotr) he should make the offer ng.

3. Having caused (the Āgnīdhra) to announce each time, he should simply say (to the Hotṛ), "Do you recite the yājyā," with regard to the next two (Anūyājas).

4. He should offer the Anūyāja-oblations in front of the joint of the two *āghāra*-oblations, each latter oblation to the west of the former.

5-6. He should finish the last Anūyāja-oblation (from the west) towards the east. (In doing so) he should break through the other two oblations with the last one.[1]

1. ĀpŚS III.5 2 prescribes that he should offer the first oblation on the eastern part of the fire-stick, and the second in the middle.

7. He should recross (the altar towards the north), deposit the two ladles (at their places) and then separate them with the two *vājavant* verses.

8. He should lift up the Juhū, together with the *prastara*, with the right hand with its palm turned upwards, with the verse-half, "With the impulse of strength, Indra has lifted me up with elevation."[1] He should press down the Upabhṛt with the left hand with its palm turned downwards, with the verse-half, "Indra has made my enemies humble by depression."[1]

1. TS I.1.13.1.

9 With "The elevation"[1] he should lift up the Juhū (for the second time); with "The depression"[1] he should press down the Upabhṛt (for the second time)

1. TS I.1.13.1.

10. With the remaining portion of the verse-half, "The gods have increased the prayer,"[1] he should move the Juhū towards the east.

1. TS I.1.13.1.

11. With the latter verse-half, "Then do you, O Indra-Agni, scatter my foes on all sides,"[1] he should throw away the Upabhṛt[2] towards the west outside the altar.

1. TS I.1.13.1. 2. With its end pointing towards the west.

12. He should sprinkle the Upabhṛt with water and bring it back; he should then besmear the enclosing sticks[1] with the drops of clarified butter from the Juhū—the middle one with the formula, "For the Vasus thee,"[2] the southern one with the formula, "For the Rudras thee,"[2] and the northern one with the formula, "For the Ādityas thee."[2]

1. Only a part of the same. 2. TS I.1 13.1.

13. He should not deposit the Juhū on the *prastara*.[1]

1. He should deposit it within the altar outside the *prastara*.

14. He should collect the *prastara* from the two *vidhṛti*-blades, mix up with the *vidhṛti*-blades with the Barhis, and besmear the *prastara* (with

the clarified butter) within the ladles—the ending portion within the Juhu with "Licking the anointed"[1] the middle portion within the Upabhrt with "Let the birds go asunder,"[1] and the root within the Dhruvā with the formula, "May I not brush the offspring and the womb"[1]

1 TS I 1 13 1 ĀpŚS III 6 1 3 mentions three different sets of formulas to accompany the besmearing optionally, (i) *aktam̐ rihana viyantu vayah, prajam yonim ma nirmrksam* and *apyayantām apa oṣadhayah*, (ii) *divy ankṣva, antarikṣe'nkṣva*, and *pṛthivyam anksva* or (iii) *pṛthivyai tva antariksaya tva*, and *dive tva* With the set of formulas are to be besmeared respectively the root, the middle portion and the ending portion

With the same procedure, he should besmear for the second time, with the same procedure, for the third time

He should take a darbha blade out of the *prastara* which has been besmeared, with the formula "For (long) life thee"[1] hold the *prastara* on the Juhū cause (the Āgnīdhra) to announce, and, while he is seated, say to the Hotr, "The divine Hotrs have been beseeched for the felicitous pronouncement the human (Hotr) is bequeathed to recite the *suktavaka* (O Hotr,) do you pronounce the sūkta"[1]

1 TBr III 3 8 11

While the *suktavaka* is being recited (by the Hotr)[1]

1 See the next sūtra

III : 6

The Adhvaryu should throw on the Āhavanīya fire the *prastara* together with the twig strainer (held) eastwardly (and lifting it) above (successively) with the formulas, "With the red steed may Agni convey thee to the god, with the tawny ones may Indra convey thee to the god, with Etaśa may Sūrya convey thee to the god,"[1] and also with the formula, "You are the spotted steeds of Maruts, go to the heaven, bring us rain from there"[2]

1 TS I 6 4 3 2 TS I 1 13 1,2

He should not disturb (the burning embers) He should not throw it with its end beyond (the fire)

He should not pull it back from the front

Having turned his hand a little obliquely, he should at last lower it down

When he hears the Hotr uttering the words, "This sacrificer, N N asks for benediction," he should mix up the *prastara* (with the fire) and say, "O Āgnīdhra, do thou cause (the *prastara*) to meet the fire"

6. The Āgnīdhra should lift up the *prastara* in three stages through the cavity of his hands [1]

1 ĀpŚS III 7 3 employs here the formulas, "With the red steed" etc mentioned in BharŚS III 6 1

7 He should not let it go astray

8. Then he should say to the Adhvaryu, "Do you put the darbha-blade [1] on the fire and do you converse " [2]

1 III 5 16 2 In connection with the burning of the darbha-blade

9 The Adhvaryu should throw the darbha-blade, which was formerly taken out of the *prastara* , with the formula, "Hail to the bodies " [1]

1. This formula is not found in any Vedic text

10 " This one here"—with these words (recited each time) he should point to (the darbha blade) three times by means of his forefinger

11. He should touch the places of his vital breath with the formula, ' The Prāna is not decreased '

12 With the formula, " Thou art, O Agni the guardian of life do thou guard my life thou art the guardian of the eye O Agni, guard my eye,"[1] he should wipe his face

1 TS I 1 13 2

13 He should touch this (earth) with the formula, " Thou art firm " [1] and ask the Āgnidhra " O Āgnidhra, is it gone ?" [2] " It is gone ' [2] So says the Āgnīdhra The Adhvaryu should then say to him "Do thou announce ' The Āgnīdhra should say, " Be it announced "

1 TS I 1 13 2 2 TS II 6 5 6

14 The Adhvaryu should touch the middle enclosing stick, and say (to the Hotr) " Hail to the divine Hotrs, happiness to the human Hotrs Do you (O Hotr) recite the *śamyor* formula "

15 While the *śamyuvaka* is being recited, the Adhvaryu should throw (on the fire) the enclosing sticks—the middle one with the verse, " The enclosing stick which thou didst put around thyself when thou wast beset by the Panis O god Agni, that do I bring here to thee, that thou mayest rejoice in it, that it be not removed from thee " [1] and the other two with the formula, Do you two go along the path of the sacrifice ' [1]

1 TS I 1 13 2

16 He should insert the northern enclosing stick into the burning embers

17. He should put the beak of the Upabhrt into the Juhū and pour out the drops of clarified butter (in the Juhū) along the enclosing sticks

with the formula, "You are sharers in the remains of the oblations, well nourished, you gods that are on the *prastara* and sit on the Barhis Accepting this supplication, do you all, seated on this Barhis, enjoy yourselves "[1]

1 TS I 1 13 2,3

18 At this stage, the officiating priests should consume the remnants of the oblations[1]

1 III 4 4

III · 7

1 The Adhvaryu should take up the Juhū and the Upabhṛt together with the spoon, the Hotṛ should take up the *veda*, and the Āgnīdhra should take up the wooden sword, the vessel of clarified butter, and a water pot

2 Then the officiating priests, who are going to offer oblations to the wives (of gods), should proceed towards the west[1]

1 ĀpŚS III 8 2 prescribes that the Āgnīdhra should be the first to proceed

3 The Adhvaryu should proceed along the south of the Gārhapatya fire; the other two along the north

4 The Adhvaryu should deposit the two ladles on the pole of the cart with the formula, "I set you in the seat of Agni whose abode is secure For good will, O you two with good will, place me in good will "[1]

1 TS I 1 13 3

5 He should move them respectively towards the two yokes with the formula, "Do you guard at the yoke (the animals) to be yoked."[1]

1 TS I 1 13 3

6 If the Adhvaryu has poured out the grains through a vessel,[1] he should discard (the ladles) on the wooden sword

1 I 19 14

7 (The officiating priests) should make the Patnīsaṁyāja offerings either in low tone or to themselves, while they have seated themselves, with their knees raised, to the rear of the Gārhapatya fire.[1]

1 ĀpŚS III 9 9 lays down their positions the Adhvaryu should be towards the south, the Āgnīdhra towards the north and the Hotṛ in between them

8 The Adhvaryu should use the *veda* in place of the Upabhṛt, and say (to the Hotṛ), "Do you recite the puronuvākyā for Soma."

9. He should take up clarified butter (into the Juhū) as he had taken before,[1] cause (the Āgnīdhra) to announce and (after the latter has responded,) say (to the Hotr), "Do you recite the yājyā for Soma."

1. Four spoonfuls or five spoonfuls. II.16.15.

10. At the *vaṣaṭ*-utterance (by the Hotr), he should make the offering within the southern half (of the Gārhapatya fire).

11. Offering should be made to the wives of gods of the oblation of clarified butter taken as before.[1]

1. II.16.15.

12. He should say (to the Hotr), "Do you recite the puronuvākyā for Tvastr."

13. Having caused (the Āgnīdhra) to announce (and after the latter has responded), he should say (to the Hotr), "Do you recite the yājyā for Tvastr."

14. At the *vaṣaṭ*-utterance (by the Hotr), he should make the offering within the northern half (of the Gārhapatya fire).

15. According to some teachers, he should make the offering to Soma towards the north, and to Tvastr towards the south.

16. At this stage, one, who is desirous of a son, should offer an oblation to Rākā; one, who is desirous of cattle, should offer an oblation to Sinīvālī; one, who is desirous of prosperity, should offer an oblation to Kuhū.

17. The Adhvaryu should say (to the Hotr), "Do you recite the puronuvākyā for Rākā."

18. After having caused (the Āgnīdhra) to announce (and after the latter has responded), he should say (to the Hotṛ), "Do you recite the yājyā for Rākā."

19. At the *vaṣaṭ* utterance (by the Hotr), he should make the offering.

20. He should say (to the Hotr), "Do you recite the puronuvākyā for Sinīvālī."

21. After having caused (the Āgnīdhra) to announce (and after the latter has responded), he should say (to the Hotr), 'Do you recite the yājyā for Sinīvālī."

22. At the *vaṣaṭ*-utterance (by the Hotṛ), he should make the offering.

III : 8

1. The Adhvaryu should say (to the Hotṛ), "Do you recite the puronuvākyā for Kuhū."

2 Having caused (the Āgnīdhra) to announce (and after the latter has responded) he should say (to the Hotr), ' Do you recite the yājyā for Kuhū '

3 At the *vaṣat* utterance (by the Hotr), he should make the offering [1]

1 ĀpŚS III 9 5 6 prescribes that according to some teachers the oblations to Rakā Sinīvālī and Kuhū should be offered as the normal ones and that these may be offered either before or after the Patnīsamyāja offerings

4 The Adhvaryu should offer the oblation to the wives of gods while the Garhapatya fire is covered[1] or while it is not covered

1 Against the Āhavanīya fire

5 He should say (to the Hotr) Do you recite the puronuvākya for the wives of gods

6 After having caused (the Āgnīdhra) to announce (and after the latter has responded) he should say (to the Hotr), Do you recite the yajyā for the wives of gods '

7 At the *vaṣat* utterance (by the Hotr) he should make the offering

8 He should say (to the Hotr) 'Do you recite the puronuvakyā for *gṛhapati* Agni

9 After having caused (the Āgnīdhra) to announce (and after the latter has responded) he should say (to the Hotr) ' Do you recite the yājya for *gṛhapati* Agni

10 At the *vaṣat* utterance (by the Hotr) he should make the offering

11 While the sacrificer s wife is touching him the Adhvaryu should offer a spoonful on the Garhapatya fire with the verse May the sacrificer's wife together with the sacrificer, meet with good deed May the two, yoked to the sacrifice, be united May the two, being in harmony, smite the evil spirits May the two attain the divine light ' [1]

1 TBr III 7 5 11

12-13 He should besmear the (upper) two phalanxes of the forefinger of the Hotr by means of the spoon He should first besmear the lower phalanx and then the upper one

14 He should cut out, as Idā four drops of clarified butter for the Hotr six for the Āgnidhra

15 The Adhvaryu and the sacrificer's wife should touch the Iḍā while it is being invoked

1 According to ĀpŚS III 9 8 even the Āgnīdhra should touch it.

16 [illegible] The Agnī [illegible] called, [illegible] n of the Āgnīdhra, (long) life, splendour, life, and good ' [1]

1 TBr III 7 6 15

17. Having consumed the Iḍā, the two should sprinkle themselves with water

18 (The Patnīsamyāja offering) should end with the rite of Iḍā

III : 9

1 Or it should end with the *śamyuvaka*

2 If the Adhvaryu has to end it with the *śamyuvaka*, he should take a darbha blade out of the *veda*, besmear its end into the Juhū, the middle part into the spoon, and the root into the vessel of clarified butter

3 The procedure to be followed with regard to it should be the same as was adopted with regard to the *prastara* [1]

1 III 5 14

4 The Adhvaryu should put the cuttings of the faggot on the Anvāhārya pacana fire, and offer the oblations of the scrap of the dough and chaff of grains [1]

1. I 22 12

5 He should take up four spoonfuls of clarified butter into the Juhū, pour out the chaff of grains into it, and offer the same with the formula, ' O Agni, with life unhurt, with not cool body, guard me this day from the sky, guard me from bondage, guard me from error in sacrifice, guard from evil food, guard from ill deed, svāhā " [1]

4 TS I 1 13 1

6 He should offer the scrap of the dough[1] through clarified butter itself with the verse, " I unite the drops, big and small, which have stuck up in the mortar, to the pestle, to the winnowing basket, on the lower crushing stone, and to the potsherd May Viśve Devas approve of this oblation The many drops which are in the sacrifice—I offer them all on the fire well offered and well put " [2]

1 ĀpŚS III 10 1 prescribes that the oblations of chaff of grains and scrap of dough might optionally be offered in a reverse order
2 TBr III 7 6 21

7 The Hotṛ should throw the *veda* on the lap of the sacrificer's wife three times with the formulas, " Thou art the *veda*, thou art gain, may I gain thou art action, thou art acting, may I act, thou art a gift, thou art a procurer, may I procure " [1]

1 TS I 6 4 1

8 The sacrificer's wife should throw at him each time the *veda*, thrown by the Hotṛ, with the formula, " Drive away the enemy, drive away the evil spirit." [1]

1. cf MS I 4 3

9 Or the *veda* is thrown by the sacrificer s wife herself on her lap

10 She gives birth to a male child So is it said [1]

1 The source of this passage is not traced

11 At this stage some teachers prescribe the unfastening of the (girdle round the waist of the) sacrificer s wife [1]

1 III 12 7

12 The Hotṛ should go strewing (the blades in) the *veda* up to the Āhavanīya fire with the remaining portion of the Anuvaka, May the *veda* bestow increase of wealth, rich in ghee, rich in houses, a thousand fold, and strong ' [1]

1 TS I 6 4 4 Instead of this verse, ĀpŚS III 10 5 employs the verse half, Stretching the thread through the atmosphere, do thou reach the sun and guard the shining paths fashioned by prayer (TS III 4 2 2)

13 At this stage some teachers prescribe the offering of the oblation pertaining to the *parvan* [1]

1 II 1 15

14 He should offer *sarvaprayaścitta* oblations[1] by means of the spoon [2] So is it said [3]

1 With the formulas *bhuh svaha, bhuvah svaha*, and *suvah svaha* 2 By means of the spoon or the Juhu ĀpŚS III 11 1 3 The source of this passage is not traced

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III 10

1 Or (he should offer the expiatory oblations) taking (clarified butter) *for each offering*

2 (He should offer the oblations with the following verses) "The divine knowledge is the stability of mind, of speech of sacrifices, of the oblations, of clarified butter Compensating the rites which may be in excess or may be wanting, the sacrificer goes on furnishing the parts of the sacrifice May the offering made to the accompaniment of the svahā utterance reach the gods —Compensating the announcing of the sacrifice, over announcing the offering accompanied by the *vaṣat* utterance, over reciting of the puronuvakya, that which may be in excess —O Maruts, the excess involving the violation of gods which I have perpetrated with regard to you through speech, which seeks to harm us who are poor, do you place it away from us —My deed is performed it is being continued further The favourable prayer is being recited for praise This is an ocean having all remedies O Rbhus, do you be gratified with the oblation offered to the accompaniment of the svāha utterance —We have gone above darkness

beholding the higher light, god Sūrya among the gods, the highest light —Thy rays bear upwards god Sūrya, the lord of wealth, so that everything may be visible —The bright face of the gods has arisen, the eye of Mitra, Varuna, and Agni It has filled in the heaven and the earth and the mid region, the sun, the soul of the moving and the standing —Do thou, O Varuna, harken my invocation, do favour to me today Seeking thy favour, I implore thee —Praying to thee with the divine song, I come to thee The sacrificer seeks that (favour of thine) through oblations Without getting angry, O Varuna, do thou know of this (divine song) Praised widely, do thou not steal away our life —Do thou, O Agni, the wise, pacify the anger of god Varuna The best of sacrificers, the best messenger of gods, the brilliant, do thou remove all evil spirits from us —Do thou, O Agni, be nearest to us, closest to help, at the dawning of the dawn, bestowing wealth on us, do thou appease Varuna through sacrifice for us, show thy mercy and be ready to hear our call —Thou art quick,[1] O Agni, being quick, thou art placed in the mind (as a messenger to gods), being quick thou carriest the oblation, being quick grant us medicine —O Prajāpati, none other than thou has encompassed all the beings May it belong to us for which we make offering to thee May we be lords of wealth —I place this fence for the living, let none of them pass away at the half of this age May they live over a hundred years, let the death be held aside through a mountain, svāhā —To those whom sacrifice has been offered, svahā, to the divinities whom offerings have not been made at the *vasat* utterance, svahā, the remedy for the ill sacrifice, svāhā, to Niskrti svāhā, to Daurārdhi svāhā, to the divine bodies svahā, to Rddhi svāhā, to Samrddhi svāhā '[2]

1 CALAND renders *aya* by 'quick' Sayana takes *ayah* to mean *sarvagatah*, while Bhaṭta Bhaskara changes *aya* into *ayam*
2 TBr III 7 11.1–4

III : 11

1 ' To Sarasvatī who is Viśobhaginā, svāhā, to Sarasvati who is Veśabhaginā svāhā O *upanaiya* Indra,[1] do thou render the householders harmonious and well born O Visnu, do thou (compensate) in this sacrifice what we have done, what we have not done, what we have passed over, what we have not passed over, what we have done in excess, what we have not done in excess Do thou stabilize our sacrifice svāhā —O Indra, make us fearless of that from which we fear Do thou become capable of that for our protection Do thou smite our enemies and foes — May the giver of welfare, the lord of subjects, the killer of Vṛtra, the controller of enemies, the mighty,

the giver of welfare the dispeller of fear, Indra, go ahead of us — O (Indra) having steeds, being nourished with these praises, do thou swell what is wanting When thou severely breakest the clouds for the worshippers, we shall be receivers of plenty from thee —O Agni, do thou bring in order that of the sacrifice which, either unknown or known, has been wrongly presented Thou knowest as to how it should be —As big as a human being is the sacrifice the sacrifice is as big as a human being O Agni, do thou bring in order —What the feeble strengthed mortals do not know simply through mind, may Agni, the wise Hotr, the best of the sacrificers, knowing it, carry oblations to the gods regularly [2]—What I have done in excess in this rite, what I have done less here, may *sviṣṭakṛt* Agni knowing it, do it well offered for me To *sviṣṭakṛt* Agni the well offerer of oblations, the fulfiller of desires, svāha '

1 ĀpŚS III 10 2 and ManŚS I 3 5 14 read *upanasyaka*
2 TBr III 7 11 4 5

2 He should offer the last oblation with the verse dedicated to Prajāpati

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III . 12

1 The Adhvaryu should stand up within the altar and offer the *samiṣṭayajus* oblation by means of the Dhruvā

2 *He should offer a first oblation with the formula,* "O you gods that know the way, knowing the way, do you go the way O lord of mind, do thou please this sacrificer for us among the gods, O god, svāhā," [1] and throw the Barhis on the fire

1 TS I 1 13 3

3–4 He should offer a second oblation[1] with the formula, "In speech svāha ' [2] A third with the formula, "Do thou place in wind,[2] svāhā "

1 ĀpŚS III 13 3 prescribes the throwing of the Barhis at the svaha utterance relating to the second oblation 2 TS I 1 13 4

5 He should cover the altar with (the darbha blades used as) the seat of the Hotr with the verse, ' O Barhis, do thou strew the altar, enclose it, lying beside her, do thou not injure the kindred These green, bright coloured darbha blades intended for the seat of the Hotr are the ornaments on the sacrificer's place " [1]

1 TBr III 7 5 13

6 He should place the *praṇīta* water within the altar with the formula, "Who has harnessed you? Let him release you "

7 Then (the Āgnidhra) should unfasten[1] (the girdle tied round the waist of) the sacrificer s wife with the verse, "I loosen this bond of Varuna, which Savitr, the kindly has bound And with birth place of the creator, in the place of good action, I make it pleasant for me with my husband ' [2]

1 According to ĀpŚS III 10 6, the sacrificer's wife should herself unfasten the girdle 2 TS I 1 10 2

8 The sacrificer's wife should take up the girdle together with water within the cavity of her folded hands

9 The Adhvaryu should pour out water within the cavity of her folded hands

10 She should murmur the verse, O Agni I become united again with my husband as wife with life, with offspring, and with splendour May my spirit be united with my body,' [1] while the water is being poured out

2 TS I 1 10 2

11 She should wipe her face (with that water) and stand up with the formula, "May I be full of abundance, cattle, and offspring, and lady of the house"

12 The Adhvaryu should stick on the rubbish heap the fire stirring stick from east to west with its thicker end downwards with the verses, " Thou, the stirring stick, whom the gods have established among men, do thou bring hither those who are averse to us — O stirring stick, do thou perform service to us Do thou cause offspring, prosperity, and wealth, the two footed ones and the four footed ones to stay with us and not depart " [1]

1 TBr III 3 11 1-2

13 (He should say),[1] "Let the glow which is in the stirring stick go to N N ' [2] (In the place of the word N N ") he should utter the name of one whom the sacrificer hates

1 If he desires to practise exorcism cf ĀpŚS III 14 1
2 TBr III 3 11 2

III . 13

He should throw[1] it with regard to him, uttering his name, with the verses, ' I expel N N [2] from his home, the rival who fights us By means of the oblation that has the power to expel, Indra has crushed him —Go to the three distances go away beyond the five peoples, go away beyond the three luminous spheres so long as the sun will be in

the sky.—Let Indra, the slayer of Vṛtra, lead thee to the farthest distance from which thou shalt not come back, for endless years."[3]

1. Or stick up within the ground. cf. ĀpŚS III 14 2.
2. He should utter the name in the place of the word "N N".
3. TBr III.3.11 3,4.

2. He should further say, "N N is killed, we have killed N N," [1] with regard to one whom the sacrificer hates.

1. He should utter the name in the place of the word 'N N."

3. *As soon as the sacrifice is over, the Adhvaryu should discard the pot*sherds with the verse, "The potsherds which wise men collect for the caldron, these are in Pūṣan's guardianship. Let Indra and Vāyu set them free." [1]

1. TS I.1 7 2. ĀpŚS III 14.4 prescribes that he should take them down after having first enumerated them

4. The sacrificer should recite this very verse over the discarding.

5. After having finished the Full-moon sacrifice, he should subsequently offer a cake on eleven potsherds to *vaimṛdha* Indra.

6. He should introduce this sacrifice if he so chooses However, once he has introduced it, he is bound (to continue its performance).

7. It should have seventeen *samidhenis*, *dakṣiṇā* should be given away according to one's faith

8. The puronuvākyā and the yājyā for the *sviṣṭakṛt* offering should be *ṛdhavant*.

9. Or one should perform this sacrifice combinedly with the Full-moon sacrifice

10. Some teachers consider this sacrifice as normal, others as optional.

11. After one begins to continue to perform this sacrifice, he should not discontinue the practice.

12. One should continue to perform for the whole life the New-moon and the Full-moon sacrifices *explained as above. Or one should perform* them for thirty years.

The Duties of the Brahman in connection with The New moon and the Full-moon Sacrifices

III : 14

1. Next day[1] the sacrificer should choose the Brahman with the formula, "O lord of the earth, lord of the mid region, lord of the heaven, we choose thee as the Brahman."[2]

1. I.17.5. 2. TBr III 7.6.1.

After being chosen, the Brahman should murmur the formula, "I am the lord of the earth, the lord of the mid region, the lord of the heaven Impelled by the god Savitr, I shall officiate as a priest O god Savitr, they are choosing you, Brhaspati the divine Brahman I speak it to the mind, the mind to the Gāyatri metre Gāyatri to the Tristubh metre Tristubh to the Jagatī metre Jagati to the Pankt metre, Pankti to Prajāpati Prajāpati to Viśve Devas, Viśve Devas to Brhaspati Brhaspati to Brahman, *brahma bhur bhuvah suvah* Brhaspati is the Brahman of the gods myself of the human beings O Brhaspati, do thou guard the sacrificer" [1] After having said so, he should cross (the altar) to the rear of the Āhavanīya fire and throw away a darbha blade from the seat of the Brahman towards the south with the formula, "Parāvasu is expelled"

TBr III 7 6 1-3

3 He should touch water, and sit on the Brahman's seat facing the Āhavanīya fire with the formula "Here I sit in the house of Arvāgvasu Impelled by god Savitr, I sit in the house of Brhaspati I speak it out to Agni, to Vayu, to Sūrya, to the earth"

III . 15

1 In this connection this is the general rule During the rites accompanied by mantras one should restrain speech during the rites to be performed without reciting any mantra, he may do so if he so desires

2 He should restrain speech since the carrying forth of the *praṇīta* water up to the call to the preparer of the oblation material

3 He should restrain speech at every section (of the sacrifice) So is it said [1]

1 The source of this quotation is not known

4 According to some teachers, he should restrain speech even after the Prātaranuvāka[1] has been introduced, during the reciting of the *samidhenis*,[2] during the offerings of the Prayājas[3] and the Anūyājas,[3] during the chanting of the Sāmans[4] and the recitation of the Śastras [5]

1 XIII 3 11 2 II 2 1 3 II 16 2 4 III 5 1.
5 XIII 17 2 6 XIII 31 2

5 According to some other teachers, he should restrain speech even during the rites which are being performed with the Rks, the Yajus and the Sāmans

6 According to some teachers, the officiating priests dominate the sacrifice one by one The sacrifice rests with the Hotr priests when the

rites are being performed with the Rks with the Adhvaryu priests when with the Yajus with the Udgātr priests when with the Samans with the Brahman priests when it is divided Therefore in the interim the Brahman should have his speech restrained [1]

1 In a Soma sacrifice there are four sets of the officiating priests belonging to the Hotr, the Adhvaryu the Udgatr and the Brahman respectively Each set consists of four officiating priests The Hotrs are—the Hotr the Maitravaruna the Acchavaka and the Gravastut The Adhvaryus are—the Adhvaryu the Pratiprasthatr, the Nestr and the Unnetr The Udgatrs are the Udgatr the Prastotr, the Pratihartr and the Subrahmanya The Brahmans are—the Brahman the Brahmanacchamsin the Āgnidhra and the Potr

7 If the Brahman utters anything by mistake he should utter the vyahrtis namely *bhuh bhuvah* and *suvah* or a verse dedicated to Visnu

8 Visnu indeed is Yajña (By reciting a verse dedicated to Visnu) he joins the Yajna with the Yajña So is it said [1]

1 The source of this passage is not known

III 16

1 When the Adhvaryu calls upon him with the words, "O Brahman, I shall carry forth the water,' [1] the Brahman should utter *him* and impel him with the verse 'Do thou carry forth the sacrifice promote the divinities let the sacrifice be on the surface of heaven Do thou place this sacr fice and the sacrificer on the place where the region of the seven Rsis the doers of good deeds lies *Om*, do you carry forth

1 I 18 4

2 When the Adhvaryu calls upon him with the words, 'O Brahman, I shall sprinkle (the utensils and the grains) with water " [1] he should utter *him* and impel him with the verse "Do thou sprinkle the sacrifice with water, promote the divinities *Om*, do you sprinkle

1 I 20 10

3 When the Adhvaryu calls upon him with the words, "O Brahman, I shall do the second tracing out of the altar," [1] he should utter *him* and impel him with the verse, "O Brhaspati, do thou trace out the altar O gods may the seats be pleasant to you may the Barhis be well spread within the altar may the goddess earth be non injurious to us Do thou promote the divinities *Om*, do you do the tracing "

1 II 3 8,

4 When the Adhvaryu calls upon him with the words, "O Brahman, I shall sprinkle (the faggot, the altar and the Barhis) with water,"[1] he should utter *him*, and impel him with the verse "Do thou sprinkle the sacrifice with water[2] *Om*, do you sprinkle "

1 II 7 12 2 III 16 2

III : 17

1 When the Hotr calls upon him with the words, " O Brahman, I shall recite the *samidhenī* verses,"[1] he should utter *him*, and impel him with the verse " Do thou, O Prajāpati, recite the verses pertaining to the sacrifice, do thou promote the divinities *Om*, do you recite "

1 II 12 1 The *hautra* portion is not found in the extant BhārŚS

2 When the Adhvaryu calls upon him with the words, " O Brahman, I shall cause (the Āgnidhra) to announce (to the gods) the choosing (of the Hotr) "[1] he should utter *him* and impel him with the verse " O lord of speech do thou announce this speech announce the sacrificer to the gods announce me to men Do thou promote the divinities *Om* do you cause to announce "

1 II 15 3

3 When the Adhvaryu carries round[1] the *prāśitra* towards him, he should gaze at it with the formula, " I gaze at thee with the eye of the sun "[2]

1 III 3 8 ĀpŚS III 19 5 prescribes that the Brahman should gaze at the *prāśitra* being cut out with the formula, "I gaze at thee with the eye of Mitra " 2 TS II 6 8 5

4 He should recite over the *prāśitra* being brought towards him the formula, "Go round by the path of order."[1]

1 ĀpŚS III 19 6 prescribes the formulas in sūtra 3 and 4 the other way round

5 He should touch water and receive the *prāśitra* with the formula, " In the impulse of god Savitr, with the arms of Aśvins, with the hands of Pūṣan do I receive thee "[1]

1 TS II 6 8 6

6 He should separate the darbha blades (within the altar) and place the *prāśitra* vessel on the ground with its handle towards the east with the formula, " I place thee on the navel of the earth "

7 He should gaze[1] at it with the formula, "I look at thee with the eye of the well winged eagle "

1 ĀpŚS III 19 7 prescribes a different formula, namely, " I gaze at thee with the uninjured eye " (TS I 1 10)

8. He should take the *prāśitra* by means of the thumb and the ring finger and without allowing his teeth and lips to touch it, and swallow it with the formula, "I consume thee with the mouth of Agni, with the belly of the Brahman, with the prayer of Bṛhaspati,[1] I place thee within the belly of Indra "[1]

1. TS II 6 8 6

9. He should sip water and, with the formula, "May the divinities which are within the water pacify this Do thou, offered with the utterance svahā, go unto the belly of Indra, svāha," he should again sip water.

III 18

1 He should touch his navel with the formula, 'Do thou not be mixed up with my food Do thou be seated above the navel I place thee within the belly of Indra '

2 He should touch the respective sense organs with the formulas, "Speech in my mouth, breathing in the nostrils, the vision in the eyes, the faculty of hearing in the ears strength in the arms, vigour in the thighs, may all my limbs be uninjured may thy body be with my body , obeisance to thee do thou not injure me '[1]

1 TS V 5 9 2,3

3 He should wash the vessel with water, fill it and pour down towards the east with the formula," Quicken the quarters "

4 He should again fill it with water, and pour down towards himself with the formula, " Quicken me "

5 After the Adhvaryu has carried towards him the Brahman s portion,[1] the Brahman should not consume it before the end of the sacrifice

1 III 2 9

6 Whatever earthenware is broken in the sacrifice , he should touch it with the verse, " The earth has gone to earth, the mother has gone to mother May we be possessed of sons and cattle Let him be broken who hates us "[1]

1 Ṣad Br I6 20

7. With the formula, " O Brahman, thou art the Brahman to Brahman thee do thou, who hast not been offered, not injure me Do thou who hast not been offered, become auspicious to me," he should touch the anvāhārya cooked rice placed within the altar.

8. When the Adhvaryu calls upon him with the words, "O Brahman, we shall start,"[1] he should utter *hiṁ* and impel him with the formula, "O god Savitṛ, he has declared that to thee; that do thou impel and offer. The Brahman is Bṛhaspati.[2] Do thou protect the sacrifice; do thou protect the lord of sacrifice; do thou protect me.[3] *Om*, do you start."

1. III.4.5. 2. TS III.2.7.1. 3. TS II.6.9.3.

9. He should sit here only until the end of the sacrifice.

10. After the sacrifice is over,[1] he should move away by the same way by which he had entered, and put a fire-stick on the Āhavanīya fire with the formula, "Obeisance to the rite which has been performed; obeisance to the rite which has not been performed, svāhā."

1. Before leaving the place, he should consume the Brahman's portion as prescribed in III 18.5.

11. After having put a fire-stick on the fire, he should pray to the Āhavanīya fire with the verse, "The *jātavedas* Agni, uninjured, the next, the eastern one, seated herein, has been honoured with a sacrifice. Giving gifts, do thou release us completely. Place within us, O *jātavedas* (Agni), wealth and what is good. Do thou, shining, receive our sacrifice. Join us with good thought accompanied by wealth."[1]

1. KausBr.XXVI.6.

12. He should act as the Brahman in this manner in an Iṣṭi and a Paśubandha.

THE NEW-MOON AND THE FULL-MOON SACRIFICES (contd)

The Duties of the Sacrificer

IV . 1

1 We shall explain the sacrificer's duties

2 On the *parvan*-day the sacrificer should also get his hair and beard shaved [1]

> 1 ĀpŚS IV 1 5 quotes the Vajasaneya view that the sacrificer should also get the hair on his body (*loman*) shaved even though they are short By the word *loman* Dhurtasvamin understands beard According to Rudradatta the sacrificer may or may not have the hair on his body shaved or the word *loman* may mean beard *The sacrificer should also get his nails pared He may or* may not have his hair and beard shaved on the day other than the *parvan* day but he must have them shaved on the *parvan* day By the word *parvan* Rāmāgnicit understands only the full moon day

3 After having offered the Agnihotra the Adhvaryu should murmur the verse, "O gods, the knowers of path do you secure the path for the sacrifice Let the sacrifice be arranged from the wind through the god, the lord of mind,' [1] and then in the morning should add fuel to the sacred fires

> 1 TBr III 7 4 1

4 He should receive (i e add fuel to) the eastern (= Āhavanīya) fire with the verse ' O Agni may there be strength within me at the calls (in a battle) May we, kindling thee swell our persons May the four quarters yield to me May we (O Agni) win the armies through thee as our chief ' [1]

> 1 TS IV 7 14 1

5 (He should receive) the other two fires (= the Sabhya and the Āvasathya) without reciting any mantra

6 With the second[1] verse he should receive the Gārhapatya fire and with the third[2] the Dakṣina fire

> 1 ' May all the gods—Maruts together with Indra Viṣṇu, and *Agni be at my invocation May the wide region be my guardian* May the wind blow towards me in connection with this desire " TS IV 7 14 1 2 ' May the gods grant wealth to me through sacrifice May the blessing be unto me, may the divine call be unto me The old divine Hotṛs have won May we ourselves be unharmed and rich in heroes " TS IV 7 14 1

7 Or each one with three verses each [1]

> 1 The Āhavanīya with the verses 1-3, the Gārhapatya with the verses 4 6 and the Dakṣina fire with the verses 7 9, in TS IV 7 14.

8 He should murmur the last one,[1] or put a fire stick on the Āhavanīya fire with the same

1 i e the tenth verse

9 Some teachers prescribe the adding of fuel with the three Vyāhṛtis

10 Others prescribe (the adding of fuel) with the verses[1] mentioned in the *yājamanakaṇḍa*

1 Mentioned in the next sutra

11 The sacrificer should pray to the fires to whom fuel is being added—to the Āhavanīya fire with the verses, 'I receive Agni, who has a good chariot, who is refreshing, and who rises up by day following the rising sun, the Āditya, the highest light of lights May Agni be delighted tomorrow at the sacrifice for the gods —I receive the gods—the Vasus, the Rudras and the Ādityas together with Indra in their place with my prayer —I receive those gods who have arrived on this auspicious full moon day May Agni, the carrier of oblations, bring them here This oblation for them relating to the Full moon sacrifice lies here with me " or "the oblation for them relating to the New moon sacrifice lies here with me,'[1] as the case may be

1 TBr III 7 4 3 4

IV : 2

1. He should stand between the two fires (=Gārhapatya and Āhavanīya) and murmur the verse, " The cattle have come to the seat of gods in between the two fires I receive them first in their places with my prayer "[1]

1 TBr III 7 4 4, 5

2 (He should pray) to the Garhapatya fire with the verses, "May the multiformed offspring residing together by the side of Agni, the lord of house be delighted here I receive them first in their places with my prayer —May the multicoloured cattle residing together ' [1]

1 TBr III 7 4 4 5

3 To the Dakṣina fire with the verse "This fire relating to the Pitrs has brought oblations to the Pitṛs I receive him first may he render our food wholesome '[1]

1 TBr III 7 4 5

4 To the Sabhya fire with the verse, " Let the guardians of the assembly enkindle thee who hast victory as thy share uninterruptedly Do thou, O Sabhya fire, shine so that I may attain a hundred autumns "[1]

1. TBr III 7 4 5,6,

5 To the Āvasathya fire with the verse, "May I produce food from the residential quarters for a hundred autumns May Ahir Budhnya grant wealth and divine song in my residential quarters "[1]

1 TBr III 7 4 6

6 To all the fires with the formulas, "Here I pronounce the sacrifice to the Vasus with Agni as the eldest, here do I pronounce the sacrifice to the Rudras with Indra as the eldest, here do I pronounce the sacrifice to the Ādityas with Varuna as the eldest "[1]

1 TBr III 7 4 6,7

IV : 3

1 The Adhvaryu should receive that (i e the Āhavanīya) fire which was carried forth for the Agnihotra So says Āśmarathya He should carry *forth another fire (and receive it) So says Ālekhana*

2 Some teachers prescribe the rites in the order The partaking of food, the adding of fuel to the sacred fires and the entering of the vow, others prescribe them in the order The adding of fuel to the sacred fires, the partaking of food, and the entering of the vow [1] still others prescribe them in the order The entering of the vow, the partaking of food, and the adding of fuel to the sacred fires

1 Instead of this order, ĀpŚS IV 2 8 mentions the order The adding of fuel, the entering of the vow and the partaking of food

3 Before the fetching of the sacrificial grass, the sacrificer and his wife should partake of food mixed with ghee except beans and meat

4 There is another view that they should do so before the driving away of the calves

5 Then the sacrificer should get his hair and beard shaved

6 Having crossed the altar to the rear of the Āhavanīya fire he should turn by the right towards the north sit down (on his seat) and sip [1] water with the verse, 'The plants are full of sap, the sap of creepers is full of sap O Indra, do thou unite me with that sap which is of the sap of water ' [2]

1 *Touch* optionally, according to ĀpŚS IV 2 9
2 TS I 5 10 2 3

7 Then he should pray to Āditya with the formula, 'Thou art overlord, thou art the guardian of the vow I commence the vow I pronounce it to thee may I be capable of it may I be enabled with it, may I flourish with it '

8. If he enters upon the vow after the sun has set, he should pray with this formula to the Āhavanīya fire itself.

9. He should enter upon the vow on the full-moon day after having fetched the sacrificial grass, on the new-moon day after having driven away the calves. So is it said.[1]

1. This passage cannot be traced in any Vedic text.

IV : 4

1. After having stood towards the south, he should pray to the Āhavanīya fire with the formula, "O Agni, lord of vow, I shall observe the vow; may I be capable of it; may it flourish for me."[1] This formula is meant for a Brāhmana sacrificer, not for the other two classes.

1. TBr III.7.4.7.

2. He should pray to Vāyu with the formula, "O Vāyu, lord of vow, I shall observe the vow; may I be capable of it; may it flourish for me;"[1] to Āditya with the formula, "O Āditya, lord of vow, I shall observe the vow; may I be capable of it; may it flourish for me;"[1] to the Āhavanīya fire with the formula, "O lord of vow of vows, I shall observe the vow; may I be capable of it; may it flourish for me."[1]

1. TBr. III.7.4.7,8.

3. In the end he should pray to the gods with the formula, "O gods, do you advance among the gods—the first among the second, the second among the third. Threefold eleven, do you guard me here. May I be capable of what I do. May the self do for the self. I shall perform this remedy. O Aśvins, possessing all remedies, do you guard this act of mine."[1]

1. TBr III.7.5.1.

4. While entering upon the vow, he should inwardly pray to the sea.

5-6. He should practise this vow: He should not eat flesh, he should not approach a woman (for sexual intercourse), he should not sit upon a raised seat, he should abstain from falsehood; he should pass the night without eating anything; he should (however) drink water or consume wild grains. He may consume wild grains[1] if he so desires. According to some teachers, he may consume all flesh up to that of deer, all saps up to honey, and all grains up to leguminous grains.

1. The repetition of wild grains seems superfluous.

7. If he is observing fast in connection with a sacrifice in which wild grains are to be offered, he should (simply) consume water or nothing.

8. He should keep awake on the night of the new-moon day.

9. Or he may do as he can.

10 He should, however, not sleep on a raised place

11. He may sleep on a raised place

12 He should, however, observe the vow.

IV : 5

1 He should stretch himself into either the Āhavanīya fire-chamber or the Gārhapatya fire chamber.

2 Next day he should cross the altar to the rear of the Āhavanīya fire and sit down to the rear of the Brahman's seat, facing towards the Āhavanīya fire

3 Sitting here only, he should follow the rites being performed

4 He should follow the fires being strewn round[1] with the verse, "May the gods stay with me who (I) has strewn sacrificial grass round the two sacred fires I stay with the domestic cattle so that I may be the lord of cattle "[2]

1 I 11 1 16 1 2 TBr III 7 4 18

5 He should follow the *pranita* water being carried forth [1] with the formula, "Bhū and Ka, Vāc and Ṛk, Go and Vat, Kha and Dhur, Nūr and Pūr," the verse, "The one syllabled Virāts, having Pur as the tenth, who have pervaded this Universe, do you, O goddesses, furnished with energy, and knowing, lead our sacrifice safely ' the formula, "You are purified by the Brahman, who unites you? Let him unite you for the offering to gods for fulfilling all desires" and the verse, "Those which flow from the front, from above, and from all sides, with those which have rays as the strainer, I commence the sacrifice, the faith [2]

1 I 18 6 2 TBr III 7 4 1

IV · 6

1. He should recite over the oblation material being poured out[1] the verse, "I invoke here Agni, the Hotr, the gods worthy of sacrifice whom we invoke, may these gods come in kindly mind May the gods enjoy this oblation of mine ' [2]

1 I 19 10 2 TS I 5 10 3

2. After having uttered it he should restrain speech up to the call to the preparer of the oblation-material [1]

1 I 21 6

3 He should recite over the entire sanctuary the formula, "Who unites thee? Let him unite thee "[1]

1 TS I 5 10 3.

4 He should recite over the altar being cleansed[1] the verse, "The young woman, having four tufts of hair, beautiful, having a face smeared with ghee in the midst of the region, do thou (O altar,) being cleansed (with the *veda*), yield desires of me, the sacrificer "[2]

1 II.1 4 2 TBr III 7 6 4

5 He should recite over the *stambayajus* being carried away[1] the verse, "O gods, he who hates me with his heart, his mind, his speech, his divine song, his act, his learning, and his anxious will, O Indra, I cut his head with the thunderbolt "[2]

1 II 1 5 2 TBr III 7 6 4,5

6 He should recite over the rubbish-heap being formally received[1] the verse, "I prepare a place for him who of you, O gods, practises chastity The intelligent having a holy mind moves as a messenger among the regions of human beings "[2]

1 II 1 10 2 TBr III 7 6 3 4

7 He should recite over the first as also the second tracing out of the altar[1] the formula, "I receive thee with the *prama, abhima, pratimā* and *unmā*,' and the verse, "Do thou, O Brhaspati, receive the altar O gods, may the seats be pleasant for you May the Barhis be well spread out within it May the goddess earth be non injurious to us "

1 II 2 1, 3 9

IV . 7

1 He should recite over the surface of the earth being dug out[1] the verse, "The plants and water which we, the Adhvaryus, might injure through digging by means of the wooden sword, may the wide mid-region guard me from that," and also the verse, "The dreadful which we may have injured while we, desirous of attaining the gods through our minds, are digging, may we not invite the anger of the earth thereby. May the earth be auspicious to us together with all the regions "

1 II 2 7

2 He should follow the altar which has been (well) prepared[1] with the verse, "Becoming the earth, the altar has fed our greatness Thereby the goddess has increased the milk Worthy of sacrifice, the plants, water, and cows go asunder and meet together "[2]

1 II 3 10 2 TBr III 7 6 4

3 He should recite over the *prokṣaṇi* water being placed (within the altar)[1] the verse, ' I praise the goddess water whose power is praise worthy, who flows day and night, and is noiseless '

1 II 3 13

4 He should recite over the Barhis being placed towards (the north of the *praṇita* water)[1] the verse, "We have cut the Barhis on the earth, while causing the plants to grow which have been cut May the plants, whose roots I have cut up, be auspicious and well invoked "

1 II 4 1

5 He should recite over the clarified butter and the *prokṣaṇi* water being purified [1] the verse, " O goddesses Sakvaris, do you purify well with the strainers of Savitr—the clarified butter with water and the water with clarified butter Do you, knowing, guard this sacrifice with strength "

1 II 6 12,13

6 The gazing[1] at the clarified butter and the taking up[2] of the clarified butter have been already explained

1 II 6 11 2 II 7 5

IV 8

1 The sacrificer should recite over the Barhis being placed (within the altar)[1] the verse, "May the plants, water, and cows be here well-disposed May the rain coming from the sky cause these to grow, the golden coloured, hundred twigged and non injured "

1 II 7 15

2 He should recite over the Barhis being strewn (within the altar) [1] the verse, " O Barhis, soft as wool, being spread pleasant, approved by the gods as a seat, do thou place me the sacrificer, in the heaven, on the surface of heaven, the highest heaven ' [2]

1 II 8 13 2 TBr III 7 6 5

3 He should recite over the altar being covered with the Barhis [1] the verse "The woman, having four tufts of hair, beautiful, having clarified butter as the face, wears tender garments Being spread with the Barhis for great fortune may it yield the desires of mine, the sacrificer,' and also the formulas, ' Do thou become auspicious and kindly for me do thou become pleasant and comfortable for me do thou be come strong and possessing milk for me Do thou sprinkle food and strength upon me do thou sprinkle the Brahman and lustre upon me, do thou sprinkle the Kṣatra and valour upon me do thou sprinkle the

Viś and prosperity upon me, do thou sprinkle long life and food upon me, do thou sprinkle offspering and cattle upon me "[2]

1 II 8 14 2 TBr III 7 6 5,6

IV : 9

1 He should recite over the enclosing sticks being laid down[1] respectively the formulas, "Thou art firm may I become firm among the kinsmen, intelligent wise, and winning wealth -Thou art mighty, may I become mighty among the kinsmen, intelligent, wise, and winning wealth — Thou art overcoming may I be overcoming among the kinsmen, intelligent, wise, and winning wealth,' [2] and recite over all of them the verse, "I lay down the enclosing sticks in this sacrifice over and again for my non disturbance May Agni, (thus enclosed,) the supporter of all, the supporting and a better supporter, remove the evil spirits from here "[3]

1 II 2 3 2 TS I 6 2 1 3 TBr III 7 6 7

2 He should recite over the Āhavanīya fire[1] the verses, "I yoke thee with the divine Brahman to bear this oblation, O wise one Kindling thee, may we live long with good children, with good heroes, bearing thee tribute —Whatever, O Agni, in this sacrifice of mine may be spoiled, whatever of the clarified butter, O Visnu, may be spilt, therewith do I smite the rival who is hard to slay I place him on the lap of destruction —With thy forms which are the brightest, causing heat, and shining, with thy bodies which are burning, with them, O Agni, do thou provide shelters all round Let the evil spirits assaulting the sacrifice not injure thee " [2]

1 II 9 6 2 TS I 6 2 1

3 He should recite over the two *vidhṛtis* being laid down[1] the verses, "I cut asunder with the two *vidhṛtis* the enemies who are born and who are to be born With the two props of the shelter, may I, O gods, become the best of my relatives —The two props of shelter, driving away the evil spirit, all sin ill thought, difficult to die, (O *vidhṛtis*,) the two goddesses being seated in the region of good deed, do you grant us offspring and weath —You two *vidhṛtis* are the supporters, the self supporters Do you support the vital breaths within me, do you support the offspring within me, do you support the cattle within me '[2]

1 II.9 9 2 TBr III 7 6 7,8

4 He should recite over the *prastara* being placed (within the altar)[1] the verse, "This *prastara* is the supporter of both (the Juhū and the Upa

bhrt), supporter of the Prayājas and the Anūyājas It supported multiformed fire-sticks I place the ladles upon it '[2]

1 II 9 10 2 TBr III 7 6 8

IV : 10

1–3 He should recite over the ladles being placed (within the altar)[1]—over the Juhu the verse "O Juhū, do thou tread upon the devayāna ways along which the first-born old Rsis (have gone) Thou art golden-winged, swift, having well-furnished body. Do thou lead me there where there are regions of good doers,'[2] and the formula, "Thou art the greasy Juhū, going along the Gāyatrī, approved by the wise Without being disturbed, do thou regulate the sacrifice Do thou lead the *sacrifice properly towards the gods with the divine protection belonging to Agni*, [3] over the Upabhrt the verse, "I keep off with the Upabhrt enemies who are born and who are yet to be born May I milk out the sacrifice like a milk giving cow, may I be superior to the enemies, *may my enemies be downtrodden* "[4] *and the formula*, "*Thou* art, O Upabhṛt, well held, greasy, equipped with the Triṣṭubh metre, *possessing all wealth Without being disturbed, do thou regulate* the sacrifice Do thou lead the sacrifice properly towards the gods with the divine protection belonging to Indra "[5] over the Dhruvā the verse 'He who, causing death badly, becomes malign by speech, mind, and heart, and persecutes me, I put his thought beneath the Dhruvā May I be superior let my enemies be downtrodden,'[6] and the formula "*Thou art the supporting Dhruvā, full of wealth*, equipped with the Jagati metre, possessing all wealth Without being disturbed do thou regulate the sacrifice Do thou lead the sacrifice properly towards the gods with the divine protection belonging to Viśve Devas '[7]

1 II 9 11-14 2 TBr III 7 6 8 9 3 TS I 1 11 2
4 TBr III 7 6 9 5 TBr III 7 6 8,9 6 TBr III 7 6 9,10
7 TS I 1 13 2

IV : 11

1 (He should recite over) the spoon (being placed within the altar)[1] the verses "Do thou pleasant to me be seated on the earth May I be extended with offspring and cattle in the heavens Do thou be seated in the heaven, on the earth and in the mid region May I become

superior, may my enemies be downtrodden[2]—This spoon, flowing in a hundred currents, tends to offer oblations with the Anuṣṭubh metre. It besmears all divisions of the sacrifice with the divine protection belonging to Bṛhaspati "[3]

1 II 9 16 2 TBr III 7 6 10,11. 3 TBr III 7 6 8,9

2 Over the vessel of the clarified butter (being placed within the altar) the verse, "This vessel, full of clarified butter, is a spring having uninterrupted stream and a hundred currents, with the divine protection belonging to Maruts "[1]

1 TBr III 7 6 11.

3 He should recite over the two cakes being besmeared,[1] the formulas, "Thou art the satiety, the Gāyatrī metre, do thou satiate me with lustre and Brahman splendour Thou art satiety, the Triṣṭubh metre, do thou satiate me with vigour and valour Thou art satiety, the Jagatī metre, do thou satitate me with offspring and cattle "

1 II 11 2

4. He should touch the oblations which have been placed within the altar The cake intended for Agni[1] with the formula, "Thou art the sacrifice resting all round, may the past and the future rest with me, may there be a hundred benedictions for me, may there be a thousand jubilations full of food and cattle "[2] The cake intended for Agni Soma[1] with the formula, 'Thou art Prajāpati resting all round, may the past and the future rest with me, may there be a hundred benedictions "[2] The cake intended for Indra Agni[1] with the verse, "Who desires less in this sacrifice for us and for me the sacrificer, may Indra Agni drive him away from this region May I obtain valorous progeny "[3]

1 II 11 8 2 TBr III 7 6 11,12 3 TBr III 7 6 14

IV : 12

1 (He should touch) the hot (milk)[1] with the verse, "This is might, immortal virile power, the cattle cared for Indra with this Do you, O gods protect me here with it May I obtain food, strength, glory, might, and vigour Let the hot milk rest with me "[2]

1 II 11 9 2 TBr III 7 6 12

2 (He should touch) the curds[1] with the verse, "The curds which entered and moved on the earth, through which Prajāpati sprinkled strength within Indra, this is that bright, sweet, and swift curds with which (Prajapati) delighted Mahendra subsequently. May the curds delight me "[2]

1 II 11 9 2 TBr III 7 6 12,13

3 He should touch all the oblations[1] at once with the Anuvāka beginning with, "O Agni, let there be strength in me by thy invocations "[2] and also with the verse, "This sacrifice consisting of oblations is seated together with the Rk, the Sāman, the Yajus and the divinities May we win thereby the regions possessed of the sun May I attain the friendship of Indra, the immortality "[3]

1 II 9 8,9 2 TS IV 7 14 3 TBr III 7 6 13,14

4 He should recite over the *samidhenī* verses being recited[1] the formula, " May the Angirases protect me with the morning prayers in this sacrifice "

1 II 12 1

5 He should mention whichever benediction he desires

6-7 When he knows (the verse), "O Agni, enkindled and invoked,"[1] (being recited by the Hotṛ,)[2] he should recite over the Āhavaniya fire the verse, "May Agni, who is enkindled and invoked and whom offerings have been made to the accompaniment of svāhā, nourish us. This obeisance to the gods,' and also the formula, "O Agni, do thou strengthen the sacrificer, weaken him who persecutes him "[3]

1 TS II 5 8 6 2 II 12 3 3 TS I 6 2 2

8 He should recite over the *srutāghara* being poured down[1] the formula, " Thou art mind, derived from Prajāpati, with the mind in true existence do thou enter me "[2] The *srucyaghara*[3] with the formula, "Thou art speech derived from Indra, destroying the foe, do thou enter me with speech, with might "[2]

1 II 12 4 2 TS I 6 2 2,3 3 II 13 10

IV . 13

1 While the pravaras are being pronounced (by the Hotr[1] and by the Adhvaryu[2]) the sacrificer should murmur the formula, 'O gods Pitṛs, Pitṛs gods, I, who I am, offer oblations to you I do not pass over him to whom I belong What I possess, I have offered, what I possess, I have given what I possess, I have bestowed, what I possess, I have exerted what I possess, I have offered Agni is the supervisor of it, Vāyu is the listener Āditya is the beholder, heaven the father, earth the mother Prajāpati the brother, who I am, I make the offering "[3]

1 The *hautra* portion of the BharŚS has not become available so far 2 II 15 8 3 TBr III 7 5 4 5

2 3 He should follow the Prayājas, when they have been offered,[1] respectively with the formulas, "Of the seasons spring I delight, delighted, may it delight me Of the seasons summer I delight, delighted, may it delight me Of the seasons rains I delight, delighted, may they delight me Of the seasons the autumn I delight, delighted, may it delight me Of the seasons winter and cold season I delight delighted, may the two delight me,"[2] and also respectively with the formulas, "One (masc) belongs to me, one (fem) to him who hates us and whom we hate Two belong to me, two to him who hates us and whom we hate Three belong to me, three to him who hates us and whom we hate Four belong to me four to him who hates us and whom we hate Five belong to me, nothing to him who hates us and whom we hate "[3]

1 II 16 2 2 TS I 6 2 3 3 ŚBr I 5 4 12–16

4 He should follow the Ājyabhāgas when they have been offered The one to Agni[1] with the formula, "The sacrifice is possessed of eye through Agni, May I be possessor of eye through the offering to him '

1. II 16 16

IV : 14

1 The one to Soma[1] with the formula, "The sacrifice is possessed of eye through Soma may I be possessor of eye through the offering to Soma "

1 II 17 3

2 Some teachers prescribe a combined following with the formula, "May I be possessor of eye through the offering to Agni Soma "[1]

1 TS I 6 2 3

3 He should follow the offering of the cake to Agni[1] with the formula, " May I be eater of food through the offering to Agni '[2]

1 II 17 14 2 TS I 6 2 3

4 He should follow the Upāṁśuyāja offering[1] with the formula, "Thou art the injurer, may I be uninjured, may I injure N N '[2] He should pronounce, instead of the word "N N ," the name of the person whom he hates

1 II 18 5 2 TS I 6 2 4

5 He should follow the offering to Agni Soma[1] with the formula, "May I become the killer of Vrtra through the offering to Agni Soma "[2]

1 II 18 8 2 TS I 6 2 4

6. That to Indra-Agni[1] with the formula, "May I be possessed of strength and eater of food through the offering to Indra-Agni "[2]

1. II 18.8 2 TS I 6 2.4.

7. He should follow the offering of the two *samnāyyas*[1] with the formula, "May I be possessed of strength and eater of food through the offering to Indra "[2]

1 II 18 14 2 TS I 6 2 4

8. If he is offering to Mahendra, he should do so with the formula, "May I attain victory and greatness through the offering to Mahendra."[1]

1. TS I 6 2 4

9 He should follow the *svistakrt* offering[1] with the formula, "May I become long lived and attain stability through the sacrifice by offering to *svistakrt* Agni,"[2] and also with the formula, ' May Agni protect me from evil sacrifice, Savitr from the evil May I conquer with this him who, near or afar, plots evil against me "[3]

1 II 19 9 2 TS I 6 2 4 3. TS I 6 3 1

10 He should follow the offering to *vaimrdha* Indra[1] with the formula, " May I become devoid of enemy through the offering to *vaimrdha* Indra."

1. III 13 5.

IV : 15

1, He should recite over the Idā being taken up[1] the formula, "O thou of fair rain colour, come to this blessed home approach me in devotion Touch the heads O Idā, come hither, O Aditi, come hither, O Sarasvatī, come hither Thou art delight, thou art delighting; thou art fair O thou, in whom joy is taken, may I attain joy from thee O thou, who art invoked, may I obtain invocation from thee "[2]

1. III 1 1 2 TS I 6 3 1

2. While the Idā is being invoked in a low tone, he should murmur the seven formulas called *devagavī*, "O plentiful one, come, O good one, come, O glorious one, come, O desired one, come, O bold one, come; O Iḍā, come, O dear one, come."[1]

1. MS IV 2 5.

3. While it is being invoked loudly, he should murmur the seven formulas called *manuṣyagavī*, "Thou art Cit, thou art Manā, Vasvī, Ranti, Ramati, Sūnu, and Sūnarī," the formula, "O goddesses, do you turn towards me together with the gods, you mild ones, with comfort Do

you sprinkle me with ghee," and also the verse, "May this what the Rsi, the Brahman, has given, not be injured, as drawing with a ladle from the ocean. The speech stands in front of the singer, showing with ten horns "

4. When the Hotr is invoking the Idā, the sacrificer, while he is gazing at the Hotr, should inwardly pray to Vāyu with the formula, "Vāyu is the calf of Idā Do thou, O Idā, yield me through the calf faith, penance, and the heaven "

5 While the Idā is being invoked,[1] he should murmur the formula, "May the prayer of the sacrificer be fulfilled for me With untroubled mind, may I have strength for this May the sacrifice mount the sky, may the sacrifice reach the sky. The path that leads to the gods, *along it may the sacrifice go to the gods* May Indra bestow power on us May wealth and sacrifices attend us. May the blessings be ours May she be dear to us, victorious and beautiful Thou art joy, give joy to us, thou art enjoyed by us, may I attain joy from thee "[2]

1 III 1 17 2 TS I 6 3 2

6 He should follow the Idā, which has been invoked, with the formula, "May I become the possessor of prosperity and cattle through the offering to Idā "

7 He should recite over the Idā fetched for being consumed[1] the verse, "The cow Idā has come to us together with the calf, yielding strength, and swollen with milk That Idā has come to us together with food, oblation, and cows "

1 III 2 4

IV . 16

1 The verse prescribed for sprinkling oneself with water has already been mentioned [1]

1 III 2 6

2 He should touch the cake placed on the Barhis[1] with the formula, "O sun, do thou sprinkle may the wealth of mine, who I am giving, not be diminished, may the deed, which I am doing, not be harmed Thou art the accomplishment of the quarters May the quarters agree to me, may the quarters, divine as well as human, agree to me

May day and night agree to me, may the half months agree to me may the months agree to me, may the seasons agree to me, may the year agree to me Thou art the accomplishment May it agree to me.—We worship thee with an oblation for four immortal guardians of quarters, for the lords of the being —Let the sharer receive the share, let the non-sharer not receive it We exclude non sharer Do thou sprinkle water, delight the plants Guard the two-footed, protect the four-footed Send forth rains from the heaven —This oblation belongs to the Brāhmanas, who are worthy of Soma drink and who have drunk Soma The non-Brāhmana is excluded. There is nothing here for the non-Brahmana "[2]

1. III 3 1. 2 TBr III 7.5.7-10

3 He should touch the anvāhārya cooked rice deposited within the altar[1] with the verse, ' This vessel is full of ambrosia, an everflowing spring having a thousand streams It has supported the earth, heaven, and mid-region May I pass beyond the death through that cooked rice," and the remaining portion of the Anuvāka, "Thou art the portion of Prajāpati, full of strength and milk Protect my Prāna and Apāna, protect my Samāna and Vyāna, protect my Udāna and Vyāna Thou art imperishable, for imperishableness thee Mayest thou not perish for me, yonder in yonder world "[2]

1 III 3.11. 2 TS I 6 3 3,4

4. The Brahman should touch the anvāhārya cooked rice with the same verse.

IV : 17

1. He should recite over the Anūyāja fire stick being put on the Āhavanīya fire[1] the formula, "This, O Agni, is thy fire stick, do thou flare up with it and swell May the lord of sacrifice grow and swell May we grow and swell "

1. III 4 6

2 After the fire stick has been put on the fire, he should recite over the Āhavanīya fire the verses, " Him whom, O Agni, I alienate from you, or by whom I, moving, am caused to descend, do you, O gods, cut down his offspring and basic things.—He, who, equal or external, harms us, let nothing remain out of him, O Agni, like the burnt out fuel —O *jātavedas* (Agni), he who hates me, he whom I hate and who hates me, do you, O Agni, burn them out all of them whom I hate and who hate me " [1]

1. TBr III 7.6.16,17.

3 He should follow the tie of the faggot put on the fire,[1] with the verse "The altar, the Barhis, hot milk, oblation, faggots, enclosing sticks, ladles, clarified butter sacrifice, Rks, Yajus, Yājyās, *vaṣaṭ*-utterances—may these favours submit to me"[2]

1 III 4 2 2 TBr III 7 6 18

4 He should follow the offerings of the Anūyājas[1] respectively with the formulas, "By the sacrifice to Barhis may I be possessed of progeny By the sacrifice to Narāśaṁsa, may I be possessed of cattle By the sacrifice to *sviṣṭakṛt* Agni, may I attain security through the sacrifice having long life"[2]

1 III 5 4 2 TS I 6 4 1

5. He should recite over the two ladles being separated[1] the two *vajavati* verses, "With the impulse of strength, with elevation, he has seized me Then Indra has made my enemies humble with depression —The gods have increased my prayer which is elevation and depression Then do you, Indra Agni, scatter my foes on every side"[2]

1 III 5 11 2 TS I 6 4 2

6 He should recite over the enclosing sticks being besmeared with clarified butter[1] respectively the formulas, "I have delighted gods Vasus with the sacrifice I have delighted gods Rudras with the sacrifice I have delighted gods Ādityas with the sacrifice"

1 III 5 12

IV 18

1 He should recite over the *prastara* being besmeared[1] the verse, "May the Barhis be smeared with the oblation of clarified butter, with Ādityas Vasus Maruts, Indra and Viśve Devas May it go to the heaven, svāhā"[2]

1 III 5 14 2 TBr III 7 5 10

2 When he hears (the portion of the *suktavaka*) "Agni has enjoyed this oblation" being recited[1] he should follow the name of the divinity mentioned in each *nigada* with the relevant formula from the following formulas May I be victorious through the victory of Agni May I be victorious through the victory of Soma May I be victorious through the victory of Agni May I be victorious through the victory of Agni Soma May I be victorious through the victory of Indra-Agni May I be victorious through the victory of Indra May I be victorious through the victory of Mahendra May I be victorious through the victory of *sviṣṭakṛt* Agni"[2] in accordance with the divinity

1 III 5 17, TS II 6 9 6 2 TS I 6 4 1,2

3. When the Hotr pronounces the name of the sacrificer,[1] the latter should recite the verse, "These blessings fain for milking have come hither, possessing Indra, may we win, may we milk offspring and food."[2]

1 III 6 5 2 TS I 6 4 2,3

4 He should follow the blade, which was formerly[1] taken out (of the *prastara*), being put on the fire, with the verse, '(The blade of grass is) a bolt come down from the heaven and sprouted from the earth We light the enemy with that blade having a thousand stalks May my enemy be burnt O plant, may I not be burnt"[2]

1 III 6 9 2 TBr III 7 6 12,13

5 While the enclosing sticks are being put on the fire,[1] the sacrificer should recite over the Āhavanīya fire the verse, "I unyoke thy cords, thy reins, thy yokings, thy harness, bestow upon us wealth and what is good, proclaim us sharer among the gods"[2]

1 III 6 15 2 TS I 6 4 3

6 He should follow the *śamyuvaka*[1] with the formula, "By sacrifice to god Viṣṇu, may I attain health, wealth, and stability'[2]

1 III 6 15 2 TS I 6 4 3

7. He should follow the offering of the Saṃsrāva oblation[1] with the formulas, "The sacrifice giving wealth, giving benedictions, possessing benedictions, has been performed by the Bhṛgus the Yatis, the Vasus and the Atharvans Do thou, O wealth, of the beloved sacrifice which has been performed, come to me Sacrifice is wealth, scrifice is full of wealth May the wealth of sacrifice, the wealth, sacrifice full of wealth, come to me May N N come to me" He should mention the object of his desire in place of the word "N N"

1 III 6 18

IV 19

1 He should place the *veda* within the altar,[1] and rub it with the formulas, "Thou art the *veda*, thou art the gain, may I gain Thou art action, thou art making, may I make Thou art winning thou art the winner may I win May the *veda* give me the abundance of prosperity, rich in ghee, rich in houses thousandfold, and strong'[2]

1 III 7 1 2 TS I 6 4 4

2. Subsequent to the word *videya* he should utter the name of whatever he may desire from his enemy

3. He should follow the Patnīsaṁyāja-offerings[1]—the first with the formula, "By sacrifice to god Soma may I, possessing good seed, impregnate seed;"[2] the second with the formula, "By sacrifice to god Tvaṣṭṛ may I develop the form of cattle."[2]

1. III.7.7. 2. TS I.6.4.3,4.

4. (The one) to Rākā with the formula, "By the sacrifice to Rākā may I become rich in offspring;" (the one) to Sinīvālī with the formula, "By the sacrifice to Sinīvālī may I become rich in cattle;" (the one) to Kuhū with the formula, "By the sacrifice to Kuhū may I become rich in prosperity and cattle." The sacrificer's wife should follow (the offerings) to these very three (divinities). (For that purpose) she should modify the formulas.

5. The sacrificer should follow the last two Patnīsaṁyāja offerings (together) with the formula, "The wives of the gods and Agni, the lord of the house, are the pair of sacrifice. By the sacrifice to them may I be propagated with a pair."[1]

1. TS I.6.4.4.

6. He should follow (the invoking of) the Ājyedā[1] with the verse, "May the Idā cover us with clarified butter in whose footprints the pairs purify themselves. The Idā belonging to all men, mighty, belonging to all gods, has arrived at the sacrifice, growing."

1. III.8.15.

7. As soon as the chaff of grains has been offered,[1] he should wipe his mouth with the formula, "Sarasvatī is the supporter of the people; may we (O Sarasvatī,) become a part of thine."

1. I.22.12; III.9.5.

8. After the *samiṣṭayajus* offering has been made,[1] he should partake of the sacrificer's portion[2] with the formula, "May the lord of sacrifice be united with the prayer."[3]

1. III.12.1. 2. III.3.3. 3. TS I.3.8 1.

9. If the sacrificer is away on a journey, the Adhvaryu should put the sacrificer's portion into the Dhruvā, and offer it together with the *samiṣṭayajus* oblation with the formula, "Prajāpati's is the world called Vibhān. In it I place thee along with the sacrificer."[1]

1. TS I 6 5.1.

IV : 20

1 Before (the pouring down of) the *purṇapātra*,[1] the sacrificer should murmur the formulas ' O sacrifice, do thou be auspicious to me, do thou be along my side O sacrifice, do thou be completed being auspicious to me Do thou be completed for me well performed do thou be completed for me without being injured O sacrifice, obeisance to thee Do thou be completed being auspicious to me do thou be completed with pleasure to me do thou be completed with well-being to me do thou be completed with Brahman splendour to me do thou be completed following the accomplishment of the sacrifice Obeisance to thee, O sacrifice "[2]

1 III 12 9 2 See TBr III 7 6 19 20

2 He should touch the *praṇita* water placed within the altar, with the formula, " Who has united you ? Let him release you "

3 He should drop into it a constant stream of water from above with the formula, Thou art real, be real for me, thou art all, be all for me, thou art full, be full for me thou art imperishable, do thou not perish for me '[1]

1 TS I 6 5 1

4 He should sprinkle it above in the respective directions with the formulas, ' In the eastern quarter may the gods, the priests make me bright, in the southern quarter may the months, the fathers make me bright in the western quarter may the houses, the cattle make me bright, in the northern quarter may the water, the plants, the trees make me bright, in the upper quarter may the sacrifice, the year, the lord of sacrifice make me bright '[1]

1 TS I 6 5 1,2

5 He should pour down the remaining water within the altar with the verse, "I send you to the ocean do you join your birth place May I be without deficiency in progeny let the water not be sprinkled away from me "

6 He should wipe his mouth with the verse,' The honey which, O Sarasvati, thou hast in water, in the cows and in the horses with that honey, *O Sarasvati, do thou, strong besmear my mouth* '[1]

1 TBr II 5 8 6

7 Towards the southern end of the altar he should stride Viṣṇu steps by means of his right foot respectively with the formulas ' Thou art the step of Viṣṇu, smiting enemy with the Gāyatrī metre I step across the earth excluded is he whom we hate Thou art the step of Viṣṇu, smiting imprecations with the Triṣṭubh metre I step across the mid-region excluded is he whom we hate Thou art the step of Viṣṇu,

smiter of him who practises evil, with the Jagatī metre I step across the heaven excluded is he whom we hate Thou art the step of Viṣṇu, smiter of the hostile one, with the Anuṣṭubh metre I step across the quarters, excluded is he whom we hate "[1] He should murmur the fourth formula while standing

1. TS I 6 5 2,3

8 Then he should pray to Āditya with the formula, "We have come to the heaven to the heaven we have come May I not be cut off from seeing thee, what heat is thine, to that of thee may I not be brought low Thou art good, the best of rays, thou art life-bestowing bestow life upon me Thou art radiance bestowing, bestow radiance upon me Here do I exclude my enemy, N N , from these quarters, this heaven, this midregion, this earth, this food Excluded is he whom we hate I have been united with light "[1]

1 TS I 6 6 1 2

IV : 21

1 And also with the verses, "(O Āditya,) thou whose lustre is Mitra, hast, while rising destroyed my enemies Do thou smite them with lightning by day, and while setting down, do thou tread them down —Rising, do thou divide us Just as a father divides (his wealth) for his sons Thou rulest long life O Sūrya, do thou give me of it —O Sūrya, having lustre as Mitra, do thou, rising ascending the upper heaven, destroy the disease of my heart, and drive away the yellowishness — We transfer my yellowishness to the parrots and the falcons More over, we transfer my yellowishness to yellow birds —This sun has risen together with all might, smiting my enemy May I not meet with destruction by the enemy —He who curses us who (we) are not cursing, who curses us who (we) may be cursing, may the dawn and the night collect all the sin towards him " [1]

1 TBr III 7 6 21 23

2 He should turn by the right with the formulas, " I turn the turning of Indra [1] may the good signs be victorious, the evil ones be defeated "

1 TS I 6 6 2

3 If he wants to practise exorcism he should move round by the ankle of his right foot with the formula, ' Here do I entangle the breath of N N , son of N N with heat

4 He should recite over the Dakṣiṇa fire the formula, "O Agni, the carrier of oblation to gods, do thou cook tasteful food for our son Do thou become favourable to my son and self '

5 With the formula, "Thou art brilliance do thou follow brilliance, may Agni not take away the brilliance,' [1] he should turn round, and should recite over the Āhavanīya fire the formula, "May I be united with offspring offspring with me" [2]

1 TS I 1 10 3 2 TS I 6 6 2

6 He should enkindle that fire with the formula, "Kindled, O Agni, do thou shine for me, kindling thee, O Agni, may I shine," [1] pray to the same with the formula, 'The sacrifice is rich may I be rich,' [1] and then recite over the Gārhapatya fire the mantras, "O Agni, thou purifiest life do thou give food and strength to us Do thou drive away ill fortune —O Agni, good worker, purify for us glory in good heroes, giving abundance of wealth to me —O Agni, lord of the house, through thee as lord of the house, may I be a good lord of the house Through me as the lord of the house, mayest thou be a good lord of the house, for a hundred winters' [1]

1 TS I 6 6 2,3

7 He should pronounce the name of his son If he has no son, he should utter the formula "I invoke this blessing bringing light for the race" [1] If he has a son, he should utter the formula, "I invoke this blessing bringing light for N N [1]

1 TS I 6 6 3

8 If he has many sons, he should utter the names of all of them (joined in the accusative case) to the formula, "For light, for the race thee," (recited each time)

IV : 22

1 Having seated himself within the altar, he should murmur the *atimokṣa* formulas, "The gods, destroying the sacrifice stealing the sacrifice, that are seated on earth, may Agni protect me from them. May we go to those that do good deeds —We have come O noble ones, Mitra and Varuna, to the share of the nights that is yours, grasping the firmament, in the place of good deeds on the third ridge above the light of the sky —The gods, destroyers of the sacrifice, stealers of the sacrifice, that sit in the midregion, from them may Vāyu guard me May we go to those that do good deeds —The nights of thine O Savitṛ, that go, traversed by gods, between heaven and earth, with all your houses and offspring, do you, first mounting the light, traverse the regions —The gods, destroyers of sacrifice, stealers of sacrifice, that sit in the heaven, from them may Sūrya guard me May we go to those that do good deeds —That highest oblation wherewith, O All-

knower, thou didst collect milk for Indra, therewith, O Agni, do thou make him grow. Bestow on him lordship over his kinsmen."[1]

1. TS III 5.4.1,2

2. He should recite over the entire sanctuary of the sacred fires the formula, "Who unites thee? Let him release thee."[1]

1. TS I.6.6.3.

3. At this stage some teachers prescribe the consuming of the sacrificer's portion by the sacrificer.[1]

1. IV.19.8.

4. If the sacrificer is a Brāhmana, he should consume the portions even of the two *sāṁnāyyas*—the hot milk with the verses, "May this offering of mine be procreative, rich in ten heroic sons, rich in full numbers, for auspiciousness, with self as the gain, affording progeny, affording cattle, affording fearlessness, affording region, affording rains.—May Agni give me ample offspring; do you (O Gods,) place within us food, milk, and semen virile; may (Agni) place within us abundance of prosperity, food and strength,"[1] and the curds with the verse, "I have worshipped Dadhikrāvan, the victorious mighty horse. May he render our mouths fragrant and extend our lives."[2]

1. TBr II 6.3.5. 2. TS I.5.11.4.

5. Then he should release the vow.[1]

1. IV.4 5.

6. Standing towards the south, he should recite over the Āhavanīya fire the formula, "O Agni, lord of vow, I have observed the vow; I have been capable of it; it has flourished for me."[1]

1. TS I.6.6.3.

7. This formula should be recited by a Brāhmana sacrificer, not by a sacrificer belonging to the other two castes.

8. He should pray to Vāyu with the formula, "O Vāyu, lord of vow, I have observed the vow; I have been capable of it; it has flourished for me;"[1] to Āditya with the formula, "O Āditya, lord of vow, I have observed the vow; I have been capable of it; it has flourished for me;"[1] to the Āhavanīya fire with the formula, "O lord of vows, I have observed the vow; I have been capable of it; it has flourished for me."

9. He should murmur the formula called "the re-acceptance of the sacrifice" (*yajñasya punarālambha*), namely, "The sacrifice has become, it has come into being. It has been born; it has waxed great. It has become the overlord of the gods, may it make us overlords; may we be lords of wealth."[1]

1. TS I.6.6.3,4.

10. He should step forward towards the east and recite the verse, "Rich in cattle, rich in sheep, O Agni, rich in horses is the sacrifice with manly companions ever unalterable. Rich in food is this, O Asura, rich in offspring, enduring wealth, deep-based and rich in houses."[1]

1. TS I.6.6 4.

11. While going out by the way by which he had entered the sanctuary of the sacred fires, he should say, "In order to appease the Brāhmaṇas."

12. These duties of the sacrificer are not to be observed by the sacrificer who is away on a journey. So says Āśmarathya. Ālekhana says that the sacrificer, even though he is away on a journey, should observe these very duties. The only difference is that such of the rites, as are to be performed by touching, should be performed by the Adhvaryu.

13. The sacrificer should murmur the relevant formulas at the proper times facing that direction. Facing the east, he should recite the formulas prescribed in connection with the Viṣṇu-steps[1] and the *gomatī*-verse.[2]

1. IV.20.7. 2. Mentioned above in IV.22.10.

THE SETTING UP OF THE SACRED FIRES

V : 1

1 One, who is going to set up the sacred fires, should fetch the two kindling woods of such *aśvattha* tree as is grown over a *śamī* tree and as has not touched the ground by means of its root

2 3 (He should fetch the two kindling woods) with the verse, "The *aśvattha* growing on *śamī* which has grown together with thee (O kindling wood), I carry it for thee with a prayer together with the sacrificial signs"[1] Or with the next verse

1 TBr I 2 1 8

4 The substances should be those which are prescribed in the *Brāhmaṇa*, namely, the seven derived from the earth and the seven derived from the vegetable kingdom

5 He should bring them respectively with the verses, "The manifestation of Vaiśvānara, the rubbish, may enter upon us on this earth with pleasure —What the heaven and earth, united together, granted to each other, that from the heaven and that from the earth, may the black guard the alkaline earth, may the alkaline earth guard the black, thou hast attained the sacrificial form of both —That form of mouse in which thou, O Agni, making ways, movest about on the earth having hidden thyself, may we, collecting here that thy form which is concealed, live a hundred autumns, having heroic sons –O Earth, collecting the strong sap of earth gained by white ants in hidden places, thy ear, may we live a hundred autumns, may we not become deaf —May we attain good result towards the satisfaction of hunger of the progeny of Prajapati I collect the crumbled earth from dried pond, the food and strength for the progeny and essence for the house —Bearing whose form he found out this (earth) entered deep into the water, collecting this (earth) dug out by him, may we worship (the god) on this earth without failing —I take up that which he saw within water, on which he saw the extensive (earth), the support of the living, that born out of the place of the lotus, the leaf expanding the earth — With which Prajāpati stabilised this earth, the support of the world, the feeder of all men, may all those gravels be auspicious to me —The semen virile of Agni the bright gold, the immortal among the progeny, has been created from water While collecting it, I have put it towards the north Throwing it away, may I cross over the distress — That form of horse which thou didst become and didst stay in the *aśvattha* tree after having hidden from the gods for a year, collecting here that the form which is concealed, may we live a hundred autumns

having heroic sons —Thou art come up from the strength of earth O plant, do thou sprout with a hundred twigs May we, rejoicing in the food and strength through you, rejoice together with abundance of prosperity and food —O *palaśa*, the leaf of thine who wast being brought by Gāyatri, fell down in the third heaven, this *palaśa* has been born from the Soma-leaf From that I take it up for the attainment of Soma-drink —Since thou hast heard of gods uttering divine speech, thou art known as Suśravas May the Brahman splendour enter me therefrom Collecting it (=*palaśa*), may I attain it directly —By means of which Prajāpati pacified the weapon of Agni who was generated, I collect that (piece of) *śami* for non burning and peace —O *jātavedas* (Agni), the lustre of thine who wast generated, was transferred to *vikankata*, furnished with that lustre, do thou shine widely over our region — O *jatavedas* (Agni) that heart of thine, exhausted, which Maruts captured by choking thee through water, that heart of thine I collect in the form of the (piece of wood dried up by) lightning O Agni, do thou be here with soul and with heart "[1]

1 TBr I 2 1 1–7

6 The sacrificer should touch each substance as it is collected with the verse, "O *jatavedas*(Agni), I have collected thee who wast concealed among the beings do thou, collected, be seated being auspicious to the offspring, do thou, knowing, lead us to the wide region "[1]

1 TBr I 2 1 9

7 A Brāhmana, who desires that he should be full of Brahman splendour, should set up the sacred fires under the Krttikā constellation [1]

1 ĀpŚS V 3 4 adds that in this case the fire, however, burns his house

8 One, who desires that he should have all his desires fulfilled, should set up the sacred fires under the Rohini constellation

9 One, who desires that he should become full of glory, should set up the sacred fires under the Mrgaśirsa constellation [1]

1 ĀpŚS V 3 6 mentions the desires of Brahman splendour and sacrifice

10 One, who formerly having been rich, has later on become wretched, should set up the sacred fires under the Punarvasu constellation.

11 One, who desires that his subjects should present him with gifts, should set up the sacred fires under the Pūrvā Phalgunī constellation

12. One, who desires that he should be capable of enjoyment, [1] should set up the sacred fires under the Uttarā Phalgunī constellation

1 ĀpŚS V 3 9 mentions the desire, namely, "capable of enjoyment and of eating food"

13 Some teachers consider the desires the other way round [1]

1 That is to say, the desires mentioned in the sutras 11 and 12 should be interchanged ĀpŚS V 3 11 adds another view that by setting up the sacred fires under the Purva Phalguni, one becomes wretched, by doing so under the Uttara Phalgunī, one becomes wealthier

14 One, who desires that gifts should be given to him, should set up the sacred fires under the Hasta constellation

15 One, who has an enemy, should set up the sacred fires under the Citrā constellation

16 According to some teachers, a Rājanya should set up the sacred fires under the Citrā constellation

17 One desirous of offspring should set up the sacred fires under the Viśākhā constellation one desirous of prosperity on the Anūrādhā one desirous of stability under the Prosthapada [1] So is it said

1 ĀpŚS V 3 14 adds the Śravana constellation for one desirous of abundance

18 According to some teachers, one should take these constellations to be the solar ones [1]

1 ĀpŚS V 3 15 mentions a view that these constellations should be regarded as obligatory instead of as optional

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V 2

1 A Brāhmana should set up the sacred fires in the spring (*vasanta*)

2 A Rajanya in the summer (*grīṣma*) or winter (*hemanta*)

3 A Vaiśya in the autumn (*śarad*)

4 A Rathakāra in the rainy season (*varṣa*)

5 The cold season (*śiśira*) is prescribed for all castes

6 If one is going to perform a Soma sacrifice (immediately after having set up the sacred fires) he should not take into account the season or the constellation He may set up the sacred fires in any season

7 He should (however) set up the sacred fires either on the new moon day or the full moon day

8 He should not set up the sacred fires on that full moon day which is coincided by Purva Phalguni

9 There is a view that the setting up of the sacred fires is prescribed for the fourth caste, there is another view that it is not

10 There is a view that the setting up of the sacred fires is not prescribed for one whose father is alive, there is another view that it is

11 One, who is ordinarily residing in a house, should leave his place and set up the sacred fires (at a different place) One who is ordinarily on a journey, should not pay heed to this ordinance [1]

1 ĀpŚS V 3 23 prescribes that optionally he may go out for one day

12. He should select a sacrificial place, which is sloping towards the east, with the verse, "Do you go away, go asunder, move away from here, you who are old and who are new Yama has given this residence on the earth, the Pitrs have made this place for him " [1]

1 TBr I 2 1 16

13 He should construct within that place a hall with its beams sloping towards the north, and to the front of the central beam he should prepare the Gārhapatya fire place.

14 To the east of the Gārhapatya fire place he should prepare a fire place for the Āhavanīya fire

15. A Brāhmana should set up his Āhavanīya fire at a distance of eight steps (*prakrama*)[1] (from the Gārhapatya fire), a Rājanya at a distance of eleven steps a Vaiśya at a distance of twelve steps

1 A *prakrama* consists of two or three *padas*, a *pada* consists of fifteen *angulas*

16 One should set up the Āhavanīya fire at a distance of twentyfour steps. So is it said [1]

1 The source of this passage is not known

17 According to some teachers, one should set up the Āhavanīya fire at an unmeasured[1] distance.

1 That is, at a little more distance than the prescribed one

18 According to others, at a distance measured by mere sight

19 Towards the south east leaving out one third portion[1] from the Gārhapatya fire and near about the same, he should prepare a fire place for the Dakṣina fire

1 The method of fixing the point of the Dakṣiṇa fire place is laid down in the Āpastamba Śulbasutra (2 4) as follows: One should take a cord of the length corresponding to the distance between the Gārhapatya fire and the Āhavanīya fire divide it into five or six parts, add to it one sixth or one-seventh part, divide the total length into three equal parts, make a sign at the end of the hindermost third part, fix the two ends of the cord at the Gārhapatya and the Āhavanīya fires, and stretch the cord towards the south at the sign The point where the sign would reach is the centre of the Dakṣiṇa fire place

20 To the east of the Āhavanīya fire place, he should construct a fire-place for the Sabhya fire

21. To the east of the Sabhya fire, a fire place for the Āvasathya fire.

22 Then the sacrificer should get his hair and beard shaved

1 ĀpŚS V 4 9 adds that he should get his nails pared, and should bathe himself The sacrificer s wife also should do so except the shaving of the hair

23 After having worn the two linen garments,[1] the husband and the wife should set up the sacred fires

1 Lower and upper

24 At the time of giving away *daksina*,[1] they should give them to the Adhvaryu

1 V 12 14 ff

25 There is a view that they should wear these garments before the rite pertaining to the Brāhmaudanika fire there is another view that they should do so before the pouring down of the substances

26 One year or twelve days or four days[1] or three days or two days or one day before that constellation under which the sacrificer is going to set up the sacred fires [2]

1 ĀpŚS V 7 4 does not mention the period of four days
2 See the next sutra

V . 3

1 When the sun has come up above the tops of trees [1] one should take out fire out of the Aupāsana fire place,[2] and place it as the Brahma udanika fire to the rear of the Garhapatya fire place

1 ĀpŚS V 4 12 optionally mentions the afternoon
2 According to ĀpŚS V 4 14, 15 he should either take out the fire from the Aupasana fire or churn it He should optionally deposit the entire Aupasana fire If he has taken out the entire Aupasana fire he should prepare a cake (*apupa*) each of barley and rice, take it by means of two leaves of *udumbara* and put it into the fire place—that of barley to the rear and that of rice in front There is a view that he should not put the cakes even though he has taken out the Aupasana fire

2 At night he should pour out as *brahmaudana* four panfuls of grains on a skin or in a basket made of bamboo without reciting any formula

3 Or he should pour out the first panful with the formula, ' In the impulse of god Savitr with the arms of Aśvins, with the hands of Pusan, I pour out (grains) approved by the Brahman the Prana

4 The second with the formula, ' by Brahman the Apana

5 The third with the formula, " by Brahman, the Vyana "

6. He should pour out the fourth panful with the formula, "by Brahman," and should cook the rice in milk[1]

1 ĀpŚS V.5 6 mentions the cooking of rice in milk as a view of some teachers

7. Or he should cook the rice in four pots filled with water.

8 According to some teachers, he should not take any water out of the pot, nor should he add water to the pot

9 He should cook the rice in such a way that the grains remain slightly raw, take down the pots and offer an oblation out of the cooked rice with the verse, "May this humble speech be for the Creator, the wise, the holy, sprinkling bull. Let that be fearless for us from which there is fear I remove by sacrifice the angry gods "[1]

1 TBr I 2 1 9

10 He should take out the cooked rice in four pans, pour out clarified butter in each of the pans, and carry those pans without lifting them up towards the four priests

11 He should give away a common boon to the priests after they have consumed the cooked rice

12–13 He should put clarified butter into the remaining portion of the *brah maudana* move round[1] into the *brahmaudana* three fire sticks of an indicative[2] *aśvattha* which are sappy, having leaves and fruit, and which are one span in length If the sacrificer is a Brāhmana, the Adhvaryu should put them on the fire[3] with the (three) Gāyatrī verses, "*Do you worship Agni with a fire stick , do you illumine* him with ghee , do thou offer oblations unto him —O Agni, desired by all, may the fire sticks full of oblations and equipped with ghee approach thee, do thou approve of my fire-sticks —O Angiras, we feed thee with fire-sticks and ghee O youngest, do thou shine amply "[4] If the sacrificer is a Rājanya, with the (three) Tristubh verses, "Agni, being kindled, the first law, granting all treasures, is anointed with ointment Agni, flame haired, clothed in ghee purifier, receiving a good sacrifice, (has come) for making offerings to gods —Agni is smeared with ghee, having ghee as his birth place, enkindled with ghee, ghee is his food (O Agni,) the rivers sprinkling ghee carry thee Drinking ghee, do thou make offerings to gods with a good sacrifice —O Agni, do thou become giver of life, receiver of oblations, smeared with ghee having ghee as thy birth place Drink of ghee, honey and sweet milk and guard this (sacrificer) as father the son "[4] And if the sacrificer is a Vaiśya, with the (three) Jagati verses, ' O Agni, the youngest, gods have made thee, being kindled, a messenger carrying oblation having wide expanse, having ghee as the birth place and whom offerings have been made They have placed sharp eye within thee impelling the thought (of men) —O Agni, the

ancient pious have enkindled thee with fire sticks whom offerings have been made Being increased with pieces of wood, sprinkled (with ghee), thou spreadest thyself over earthly wide expanses —The enkindler strives for Agni, clothed in ghee, supporter of the holy order like a friend The enkindled, swift Agni, shining in the religious assemblies, carries upwards our bright prayer '[4]

1 The sutra reads *vivrtya ''dadhati* In place of *vivrtya* one expects the causal form *vivartya* cf *vivartayati*, ĀpŚS V 5 10 *vivartayitva* MS I 6 12 2 Indicative (*citriya*) means by which a village or a river or a pool of water is known cf BaudhŚS XXIV 12 3 According to ĀpŚS V 7 1, the sacrificer should give away as *dakṣina* three heifers after the fire sticks have been put on the fire 4 TBr I 2 1 9 13

14-18 The sacrificer should observe this vow Until the setting up of the sacred fires, he should not eat meat he should not approach a woman (for sexual intercourse) One should not carry out fire from his house nor should he bring fire from elsewhere The sacrificer should not allow this fire to be extinguished He should not go out on a journey

19 If the fire is extinguished or[1] if the sacrificer goes out on a journey, he should cook the *brahmaudana* in the same manner, put fire sticks on that fire pass out the remaining period involved in the mainten ance of the fires and set up the fires

1 One expects *pra va yayat* instead of *prayayat*

20 If the setting up of fires does not turn up to him at the end of one year[1], he should repeat the same procedure[2]

1 Or any other period chosen by him vide, V 2 26 2 ĀpŚS V 7 15 clearly prescribes that in any case he should again cook the *brahmaudana* on the day preceding that on which he is to set up the fires

21 22 One[1] who is going to deposit that *fire on the next* day, should observe (the following) vow during this night He should not eat meat he should not approach a woman (for sexual intercouse) he should not sit on an elevated seat He should avoid untruthful speech

1 That is, the Adhvaryu

23 There is a view that the Adhvaryu himself should observe this vow, there is another view that all the officiating priests should do so

V : 4

1 In the chamber[1] intended for the Gārhapatya fire, the Adhvaryu should tie up a spotted goat with the verse, "O Agni, do thou bring together progeny, quarters and cattle Place within him subjects which have been in the impulse of Savitr "[2]

1 According to ĀpŚS V 7 17, to the north of that chamber
2 TBr I 2 1 13

2 During this night, the sacrificer should be kept awake by playing on the lute (*viṇa*) and the musical instrument of bamboo (*tuṇava*), and by telling holy stories

3 The sacrificer should keep the fire flaring during the whole night by adding chips of wood with the verse, "Enkindling the fire with chips of wood, may I attain both the worlds After having prospered in both the worlds may I pass over death "[1]

1 TBr I 2 1 15

4 At the approach of dawn, the Adhvaryu should heat the two kindling woods on that fire with the two verses, ' O *jatavedas* (Agni), do thou sprinkle here semen virile of earth which would be created out of heat, the fire, the carrier of oblation, the rejoicing creating from the *aśvattha* grown on the *śami* This is thy natural birth place, born of which thou hast shone Knowing it, do thou, O Agni, go upwards and increase our wealth ' [1]

1. TBr I 2 1 15,16

5. This fire should now be extinguished

6 The Adhvaryu should hand over the two kindling woods to the sacrificer with the verse, " Agni, the bright flamed, immortal, bright, purifier, venerable, drives away the Raksases "[1]

1 TBr II 4 1 6

7. The sacrificer should gaze at the kindling woods with the verse, "O you great (kindling woods), the guardians of people, seats of the holy order, do you come hither, carriers of wealth Do you, pregnant ones, generate the fire to be generated, the forerunner of the sacrifices "[1]

1 TBr I 2 1 13

8 He should receive them with the verse, ' Do you, (O kindling woods), mount up my ten fingers Do thou O Agni, mount upon me with the holy order, long life and strength so that, living long year after year, I may perform the New moon and the Full moon sacrifices,"[1] and should recite over them the next two verses, "You are rich in menstruation, with fire as the semen virile Do you bear the womb

I take you up Truly you hold a brave son, create a brave son —In the morning you will be procreating for me, procreated, you will cause me to procreate in the heaven with progeny, cattle and Brahman-splendour ' [1]

1 TBr I 2 1 14 15

9 He should then restrain speech with the formula, "From the untrue I reach the true from the human I reach the divine, I restrain the divine speech "[1]

1 TBr I 2 1 15

10 He should remain with his speech restrained until the churning out of the fire

11 Then the Adhvaryu and the sacrificer should receive the fire within themselves with the two verses, "I receive the fire within me for the abundance of wealth, good offspring and good valour I hold offspring and strength within me May we be uninjured in our persons and rich in brave sons —O Pitrs, Agni the immortal who has entered the hearts of us the mortals, we receive him within us, may he not go away leaving us "[1]

1 TS V 7 9 1

12 The Adhvaryu should dig up the fire place with the verse, "May the impure substance being dug out of this earth remove the evil of the sacrificer May the four principal quarters be auspicious to us May the mother earth be winner of offspring for us "[1]

1 TBr I 2 1 1

13 Having dug them up he should sprinkle them with water by means of the hand with the palm turned downwards with the verse, "May the divine waters be for our aid may they be for our drinking May they flow prosperity towards us ' [1]

1 TBr I 2 1 1

14 After the fire places become dry, he should pour down the substances into them

15 He should divide each of the substances into two, pour down the first halves into the front three fire places[1] (by again dividing each of the halves into three parts) and the latter halves into the two rear fire places [2]

1 Namely the Ahavaniya, the Sabhya and the Āvasathya
2 Namely, the Garhapatya and the Daksina The procedure of pouring down the substances is given in the sequel

16 He should pour down the sand into the Garhapatya fire place with the formula, ' Thou art the ashes of Agni, the excrement of Agni ' [1]

1 TBr I 2 1 17

17. With the same formula, he should pour down the sand into the Daksina fire place, into the Āhavanīya fire-place, and also into the fire-places of the Sabhya and the Āvasathya

18 In this order the relevant rites should henceforward be performed in these fire places.

V . 5

1 The Adhvaryu should pour down one by one the substances derived from the earth

2 The saline soil with the formula, "Thou art concord, the support of desire let thy support of desire be within me "[1]

1 TBr I 2 1 17

3 While pouring down the same he should remember within his mind (the black portion within the moon) with the formula, "That black, which is in the moon, may it be here"

4 He should pour down the earth dug out by a rat with the verse, "O Agni, do thou come up on the mother earth do thou enter the people from the great abode Those desirous of gods, have made thee quick, carrier of oblation and guardian of the earth "[1]

1 KS VII 12

5 He should pour down the earth from an ant hill into the Gārhapatya fire place with the verse, " That imperishable of the earth, which became united with thee, Agni has given it to Agni, may this (fire) be deposited within it "[1]

1 KS VII 12

6 Into the Daksina fire place with the verse, "That imperishable of the midregion "[1]

1 KS VII 12

7 Into the other fire-places with the verse 'That imperishable of the heaven "[1]

1 KS VII 12

8. Mud from the pond with the verse, 'The sweet wave has come out of the ocean, furthering the overlordship May these rich men, as also we collect sweet food and strength '

1 KS VII 12

9 Earth dug out by a hog with the formula "Thou wast so great at the beginning "

1 KS VII 12

10 Gravel with the verse, "Thou, goddess, expanding separately, poured down by the gods, hast moved asunder with thy greatness Thou hast become firm with gravels in the threefold region, and hast won the regions and the four principal quarters "[1]

1 The full text of this verse is found in ĀpŚS V 9 11

11. While pouring down the gravel, he should remember within his mind one whom he hates

12 Towards the north of the substances which have been poured down, he should throw a piece of gold in each of the fire places with the verse, "O *Jatavedas* (Agni), thy auspicious bodies which are on the earth, in the midregion, and in the heaven, do thou, O Agni, being united with them, accompanied by thy troop, harmonious, golden-wombed, carry the oblation "[1]

1 KS VII 13

13. After having thrown each of the pieces of gold, he should throw a piece of silver at one whom he hates

14 If there is none whom he hates, he should throw it away

15 After having mixed up the substances in each fire-place he should pour down the substances derived from the vegetable kingdom a lotus leaf, wood of *asvattha, udumbara, palaśa śami vikankata*, and wood of a tree struck by lightning, with the verse, "*Jatavedas* Agni is born here from his womb May he, knowing, carry the oblation with the Gayatri, Tristubh, and Jagati metres "[1]

1 TS II 2 24 8

16 He should mix up all the substances (in each fire place) with the two verses, "May your bodies be dear may your hearts be dear, may your soul be dear , may my bodies be dear —I unite your hearts, may your mind be united , may your breath be united "[1]

1 TBr I 2 1 17

V 6

1 The Adhvaryu should remove the ashes of the Brahmaudanika fire, join together the two kindling woods with the *daśahotṛ* formula, and while a horse is standing nearby he should churn out the fire with the formula ' O Agni, do thou be generated together with Agni, wealth abundance, offspring cattle, and Brahman splendour '[1]

1 KS VII 13.

2 While the fire is being churned out, he should cause the sacrificer to recite the *caturhotṛ* formula

3. As soon as the fire is generated, the sacrificer should give a boon[1] to the Adhvaryu "[2]

1. By a boon ĀpŚS V 11 4 means a cow or a milch cow or a bullock-cart or a heifer 2 ĀpŚS V 10 11 prescribes the chanting of the Saman of Śakti Sāmkṛti by the Udgatṛ while the fire is being churned out, and that of Gāthin Kauśika, and the Saman based on the verse, "*araṇyor nihito jatavedā* " when the smoke has commenced issuing out

4. He should breathe out on the fire, which has been generated, with the formula, "I breathe out upon thee with the breathe of Prajāpati "

5 He should then receive the fire by means of both his hands with the verse, "The mortals have generated the immortal, faultless, quick, firm-jawed Let the ten sisters, the fingers, true ones, seize the generated man "[1]

1 TBr I 2 1 19

6 Then he should carry it forth towards the east, and, being seated, set up the Gārhapatya fire upon the substances while the sun has not yet risen and while the Rathantara Sāman is being chanted

7 He should set up the Gārhapatya fire of a (Brāhmana) sacrificer belonging to Bhrgu gotra with the formula, 'O, lord of vows, I set thee with the vow of the Bhrgus ' of a (Brāhmana) sacrificer belonging to the Angiras gotra with the formula, ' O lord of vows, I set thee with the vow of the Angirases ' of other Brāhmana sacrificers with the formula, "O lord of vows, I set thee with the vow of the Ādityas," of a king with the formula "O lord of vows, I set thee with the vow of Varuna," of a Rājanya with the formula, "O lord of vows, I set thee with the vow of Indra," of a Vaiśya with the formula, "O lord of vows, I set thee with the vow of Manu, the chief of community," of a Rathakāra with the formula, "O lord of vows, I set thee with the vow of the gods Rbhus ' [1]

1 TBr I 1 4 8

8 He should deposit all the fires on the substances themselves

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V 7

1 After having recited the formula pertaining to the setting up of the sacred fire in accordance with the gotra of the sacrificer, he should utter the two Vyāhrtis, *bhuḥ bhuvah*

2 Then the two *sarparajni* verses, ' Thou art the earth in depth, sky in breadth, midregion in greatness In thy lap, O goddess Aditi, I place Agni, the food-eater for the eating of food —The spotted

bull has come and reached again the mother and the father faring to the heaven." [1]

1. TS I 5.3.1.

3. The sacrificer should pray with the same two verses to the Gārhapatya fire after it has been deposited.

4. Then the Adhvaryu should recite the *gharmaśiras* formula, "Gharma is the head. May this Agni be dear to us together with the cattle. Do thou give brilliance to my son and grandson." [1]

1. TBr I 1.7.1.

5. The sacrificer should pray with the same formula to the Gārhapatya fire after it has been deposited.

6-7. Towards the end of the reciting of these verses and after having recited the two verses, "I spread the earth, the holy order; I set up the fire on the earth, the holy order; I set up the fire on truth.—O Agni, possessing the good Gārhapatya, burning out the evil spirits, making the dawns better, smiting the enemies, do thou give unto us abundance of wealth, food and strength," [1] the Adhvaryu should deposit the fire.

1. TBr I 2 1 20,21.

8. The sacrificer should pray to the fire, when it has been deposited, with the verse, "I am due to you, thou art due to me. Thou art my origin, I am thy origin. Belonging to me, O Agni, do thou carry the oblations (unto gods), O Creator of world, O *jātavedas*, like a son to his father." [1]

1. TBr I 2 1.20.

9. The Adhvaryu should cause the sacrificer to recite in the right ear of the horse the formulas called *agnitanu*, "O horse, do thou bring the form of Agni, being purified (*pavamāna*), dear to the cattle.—O horse, do thou bring the purifying (*pāvaka*) form of Agni dear to water.—O horse, do thou bring the brilliant (*śuci*) form of Agni, dear to the sun." [1]

1. cf. MS I 6 2.

10. He should light a faggot on the Gārhapatya fire and lift up that fire, which is the Āhavanīya, with the formula, "I lift thee up for vigour and strength, the sprinkler for might, long life, and splendour. Thou art the smiter of enemies, the smiter of Vṛtra." [1]

1 TBr I 2 1.21,22

11. While the fire is being taken out (from the Gārhapatya fire), the Udgātṛ should chant the Vāmadevya Sāman.

12. While taking out, the Adhvaryu should lift up the burning faggot.

13. He should not lift it up higher than the height equal to his mouth.

14 The burning faggot, which has been lifted up should be held (by somebody) being supported (by sand collected in an earthen pan)

15. The Adhvaryu[1] should fetch a fire from anywhere and, while being seated with raised knees, deposit it as the Anvāhāryapacana fire (in the relevant fire place)

1 The Āgnidhra according to ĀpŚS V 13 8 should deposit this fire while the Yajñayajnıya Saman is being chanted

16 Or he should deposit the fire produced by churning by means of the two kindling woods [1]

1 ĀpŚS V 13 9,10 prescribes that for a sacrificer desirous of prosperity one should fetch the fire from either a Brāhmana or a Rajanya or a Vaiśya or a Śudra who is wealthy He should, however, not take food at his house henceforward For a sacrificer who is desirous of food, one should fetch the fire from an oven, for a sacrificer, who is desirous of Brahman splendour, one should fetch the fire from the burning top of a tree

17 After first having recited the formula pertaining to the setting up of the sacred fire in accordance with the gotra of the sacrificer, the Adhvaryu should utter the Vyahrti *bhuvah*

18 Then the two *sarparajni* verses—the first, "Thou art the earth in depth "[1] and the third, "He rules thirty places, speech resorts to the bird do thou bear it with the days "[2]

1 V 7 2 2 TS I 5 3 1

19 The sacrificer should pray to the Anvahāryapacana fire, when it has been deposited, with the same two verses

20 Then the Adhvaryu should recite the *gharmaśiras* formula, 'The wind is the breath May this Agni be dear to us together with the cattle Do thou cook delicious food for the son and the grandson "[1]

1 TBr I 1 7 1

21 The sacrificer should pray to the Anvāhāryapacana fire, when it has been deposited, with the same formula

V : 8

1 Then all, headed by the horse, should proceed towards the east with the verse, ' O Agni, do thou, knowing, go ahead towards the east Do thou become Agni going ahead of Agni Illuminating all directions, do thou shine Do thou grant strength to our biped and quadruped,"[1] and also with the four verses, ' From the heaven, earth, mid-region, wind, cattle, and plants—wherever O *jatavedas*, thou art generated, do thou, O Agni, come hither enjoying our (oblations) — O Agni do thou, knowing, —*Jātavedas* Agni has shone following the

early dawn, following the days, following the alround rays of the sun. He has caused the heaven and earth (with light).—Do thou step asunder; thou art great. Sitting within the altar, do thou shine in the three regions."[2]

1. TBr I.1.7.1. 2. TBr I.2.1.22,23.

2. The Adhvaryu, while carrying forth the fire, should hold it first at a height of the knee, then at a height of his navel, and then at a height of his mouth.

3. One should not pass between the fire and the sun.

4. The Adhvaryu should carry the fire ahead, and himself should follow it.

5. Towards the south, the Brahman should rotate either a chariot or a chariot-wheel with the verse, "O Bṛhaspati, do thou fly round with thy chariot, slaying the foe, driving away the enemy, defending hosts, destroyer, victor in battle; do thou be protector of our chariots."[1]

1. TS IV.6.4.1.

6. According to some teachers, the Brahman should murmur this verse which is called *apratiratha*.

7. He should rotate the chariot[1] so long as the wheel revolves three times.

1. Or the chariot-wheel.

8. He should revolve the wheel three times more for a sacrificer who has enemies.

9. After half the distance has been covered, the sacrificer should give a boon (to the Adhvaryu).

10. After having crossed half the distance, the Adhvaryu should throw down a piece of gold (on the ground) and cross it with the formula, "Thou art the heaven, the sun crossing to the other world, the stability of the sacrificer."[1]

1. KS VII.13.

11. He should cause the horse facing towards the east to stamp his right foot (within the fire-place) towards the north of the substances with the verse, "He has overcome every foe, every enemy. Agni has said that; Soma has said that; Bṛhaspati and Savitṛ have said that; Pūṣan has placed me in the world of good action."[1]

1. TS IV.2.8.1.

12. He should cause the horse to turn by the right, and when he is facing towards the west, he should make him stamp (his right foot at the very same place where the foot was formerly stamped) with the next verse (namely, "When, coming out of the ocean or the earth, thou

didst cry first at thy birth, the wings of the eagle, the arms of the deer, that is, O steed, thy gracious birth ") [1]

1 TS IV 2 8 1

13. He should make the horse stamp his foot by the side (of the substances) in such a way that the burning embers of the deposited fire may roll down upon the stamp of the foot.

14. If there is no horse, a bull may perform this rite

15 One should deposit the fire on the stamp of a goat's foot So is it said [1]

1 The source of this quotation is not known

16. According to some teachers, one should deposit the fire on the stamp of a water-pot (*kamaṇḍalu*)

17. The Adhvaryu should touch the horse, stand facing towards the west in a bending position, and, while the Brhat Sāman is being chanted [1]

1 See the next sūtra

V : 9

1. He should deposit that fire as the Āhavanīya fire while the sun has half risen.

2 One should deposit the fire of the sacrificer, who is desirous of Brahman-splendour, when the sun has fully risen

3 After having recited the formula pertaining to the setting up of the sacred fire in accordance with the gotra of the sacrificer, the Adhvaryu should utter the three Vyahrtis, *bhūh*, *bhuvah*, and *suvah*

4 Then he should recite the two *sārparājñī* verses—the first, "Thou art the earth in depth ," [1] and the fourth, "From his expiration she wanders between the worlds with her inspiration, the bull discerns the heaven " [2]

1 V 7 2 2 TS I 5 3 1

5 The sacrificer should pray with the same two verses to the Āhavanīya fire when it has been deposited

6 Then the Adhvaryu should recite the *gharmaśiras* formula, " The fire is the eye The sun is it. May he be dear together with the cattle. O shining, what is thy shining strength, shining form, shining non-interrupted light, do thou shine thereby for me , I set thee up there-with, O Agni, with the fire, the Brahman.' [1]

1. TBr I 1 7 2

7. The sacrificer should pray with the same formula to the Āhavanīya fire when it has been deposited

8. He should further recite the two formulas, "I place thee, Prāna, within the immortal, the eater of food, for food, to the protector for protection.—O shining one, what is thy shining strength, shining form, shining uninterrupted light, do thou shine for me; I place thee therewith, O Agni, with the fire the Brahman."[1]

1. TBr I.2.1.34.

9. Having deposited the fire, he should, towards the end (of the reciting of these verses and formulas), pray to the same with the formula, "I have attained, I have received, I have received all life."[1]

1. TBr I.1 7,2;I.2.1.24.

10. After the fire has been deposited, (the Udgātṛ) should chant the two Sāmans, namely, the Vāravantīya and the Śyaita.[1]

1. ĀpŚS I.15.7 employs even the Yajñāyajñiya Sāman at this stage.

11. One should not touch the fire which has been deposited, while offerings are still not made upon it. It should be pacified with the clarified butter and grains. So is it said [1]

1. cf. KS VIII 11.

12. (With the formulas,) "O Agni, thy form, being purified and dear, which is in the cattle, in the earth, in the fire,in the Rathantara Sāman, in the Gāyatrī metre,I hold fast that thy form; for that to thee, svāhā. —O Agni, thy form, purifying and dear, which is in water, in the mid-region, in the wind, in the Vāmadevya Sāman, in the Tristubh metre, I hold fast that thy form; for that to thee, svāhā.—O Agni, thy form, shining and dear, which is in the sun, in the heaven, in the sun, in the Bṛhat Sāman, in the Jagatī metre, I hold fast that thy form; for that to thee, svāhā."[1]

1. See the next sūtra.

V : 10

1. He should pacify (the Āhavanīya fire) with the clarified butter and grains. He should take out a portion from the Āhavanīya fire, and deposit it (at two places) as the Sabhya and the Āvasathya fires with the relevant mantras in accordance with the gotra of the sacrificer.

2. Or he should establish them by churning out of the kindling woods.

3. The Sabhya fire within the assembly room (*sabhā*) and the Āvasathya fire within the dwelling room.

4. One should establish the Sabhya and the Āvasathya fires within the Dakṣiṇa fire-place. So is it said.

5 There is a view that (the Udgātr) should chant the Yajñāyajñīya Sāman (at the depositing of the Sabhya and the Āvasathya fires) There is another view that he should do so at the depositing of all the fires

6 The Brahman should chant Sāmans at the setting up of the sacred fires So is it said.

7. According to some teachers, Sāmans should not be chanted at the setting up of the sacred fires

8 The Adhvaryu should put three fire sticks of *aśvattha* smeared with clarified butter (on each of the fires)[1] with the three *agnipavamāni* verses, 'O Agni, thou purifiest life, do thou give food and strength to us drive away misfortune —O Agni, good worker, purify for us the glory in good heroes, giving abundance of wealth to me.—O Agni, the purifying, with thy light, O god, with thy pleasant tongue, bring hither the gods and sacrifice."[2]

1 cf Bhār Pariśeṣasutra 65 According to ĀpŚS V 17 2, he should optionally put the fire sticks only on the Āhavanīya fire
2 TS I 5 5 2

9 He should put three fire sticks of *śamī* smeared with clarified butter (on each of the fires)[1] with the three verses, " The wave rich in honey has emerged from the ocean it has fully attained ambrosia through the Soma stalk It is the secret name of clarified butter, the tongue of the gods, the navel of ambrosia —We praise the name of clarified butter, we support it in this sacrifice with praise May the Brahman hear the Veda being recited The four horned buffalo has vomited this —He has four horns, three feet, two heads, and seven hands The bull tied at three places bellows The great god has entered the mortals "[2]

1 According to ĀpŚS V 17 4, optionally only on the Āhavanīya
2 MS I 6 2

10 He should put a stick of *udumbara* (on each of the three fires) with the verse, 'O [illegible]
ed brillian [illegible]
with the ve [illegible]
place we shall worship thee with chants in the lower world I offer oblations to that birth place from which thou art born The oblations have been offered unto thee when thou art flared up "[1] one of *śamī* with the verse, "I choose that wonderful favour of excellent Savitr for all men. Kanva milked the cow rich in milk, fat and thousand-streamed "[1]

1 TS IV 6 5 4

11 On each of the fires he should put one fire stick [1]

1 As prescribed in the previous sutra.

12 Following the procedure of the morning Agnihotra, he should offer the Agnihotra without reciting any mantra [1]

1 Or optionally, according to ĀpŚS V 17 7, he should fill in the ladle with twelve spoonfuls, pray inwardly to Prajapati and make the offering

13. The sacrificer should pray to the Āhavanīya fire with the formulas, called *ghora tanu*, which are to be ordinarily recited in the forest With reference to him whom he hates, he should say, "Thy forms, O Agni, which are fierce, do thou go with them to N N"

V . 11

1 The Adhvaryu should pour out clarified butter across the strainers, purify it, heat the spoon and the ladle, cleanse them, take four or twelve spoonfuls into the ladle, and offer a *purṇahuti* on the fire with the verse, 'Seven are thy fire sticks, O Agni, seven thy tongues, seven Ṛṣis, seven dear abodes, seven priesthoods, sacrifice to thee sevenfold, do thou fill seven birth places with ghee,' [1] ending with svāhā

1 TS I 5 3 2

2 After the *purṇahuti* has been offered, the sacrificer should give a boon to the Adhvaryu

3 Hereafter in all Darvihomas, the Adhvaryu should pour out clarified butter, purify it, heat (the ladle and the spoon), cleanse (them) and make the offering with the relevant verse ending with svahā

4 Such offerings are called Darvihomas as are offered to the accompaniment of the recitation of the mantras and the injunction for which is characterised by the word "*juhoti*"

5 Then the sacrificer should pray to the Āhavanīya fire with the remaining portion of the Anuvāka, 'Thy two forms, O Agni, which are auspicious, Virat and Svarat, may they enter into me may they impel me Thy forms, O Agni, which are auspicious, Samrāt and Abhibhū may they enter into me may they impel me Thy forms, O Agni, which are auspicious, Vibhu and Paribhu, may they enter into me may they impel me Thy forms, O Agni, which are auspicious, Prabhvi and Prabhūti, may they enter into me may they impel me Thy forms, O Agni, which are auspicious, I set thee up with them' [1]

1 TBr I 1 7 2,3

6 Then he should offer an oblation with the verse, "The fires which came from the heaven and from the earth, giving food and strength, may they give wealth to this (sacrificer) Do you, O Fires, be plea-

sed with the sacrifice, receive the oblations, and return to your respective regions, svāhā "[1]

1 MS I 6 2

7 While the fires are illuminating, he should pray to them with the *virajakrama* verses—to the Dakṣina fire with the verse, ' O Atharva, do thou guard here my nourishment—drink and food for long life Do thou, whose life is uninjured and whose form is hot, make our nourishment poisonless,"[1] to the Gārhapatya fire with the verse, ' O manly (Agni), do thou guard my offspring born and to be born stabilised in immortality and truth, for immortality and life "[1] to the Āhavanīya fire with the verse, "O praiseworthy Agni, do thou guard here my animals which are two footed and four footed, eight hoofed and one hoofed, swift goers,'[1] to the Sabhya fire with the formula, "O spreading wide, do thou guard my meeting place and the members sitting at that place Do thou make them rich in strength May they attain the whole life,"[1] to the Āvasathya fire with the verse "O Ahir Budhnya, do thou guard my prayer which the Rsis studying the three Vedas have known namely, the Rks, Sāmans and Yajus That is the immortal wealth of the good, "[1] and to all the fires with the verse, ' The Virāt created by Prajapati has stepped out upon the fires fivefold, Rohini, the birth place and stability of Agni has risen upwards [1]

1 TBr I 1 7,2 1

V . 12

1 The Adhvaryu should proceed with the performance of the sacrifice to Agni

2 The rites up to the pouring out of the oblation material is the same (as that in the New moon and the Full moon sacrifices)

3 He should pour out the oblation material for a cake to Agni on eight potsherds

4 While the oblation material, which has been poured out, has been placed near (the Gārhapatya fire) and is still not sprinkled with water by means of the hand with the palm turned upwards he should dig out the place for playing the game of dice between the fire places of the Sabhya and the Āvasathya, sprinkle it with water by means of the hand with the palm turned downwards, arrange the dice there, place a piece of gold on the dice, spread the dice and again collect them, and offer (a spoonful of clarified butter) on them with the verse, "Varuna, the controller of ordinances, the wise, has sat down in the waters for the sake of overlordship "[2]

2 TS I 8 16 1

5 While handing over one hundred dice to the sacrificer, he should say, 'Do you play a cow against paddy do you cut the joints without injuring'

6 The sacrificer should win the highest throw in the game, namely the Kṛta and get up

7 The players should play the cow in the hall on that day

8 The cow should not be immolated

9 She should be offered to the players

10 Whatever quantity of paddy he has received in exchange for her the sacrificer should accomplish both the rice portions[1] and feed the Brahmanas with that cooked rice

1 In the game of dice each of the four players including the sacrificer wins a share The sacrificer should distribute his share among the remaining three players Thus each one of the three gets two shares a larger one and a smaller one cf ManŚS I 5 5 7ff

11 In the dwelling place in the midst of the assembly the Adhvaryu should place a piece of gold and offer an oblation of clarified butter upon it with the verse Brahmanaspati knows the song full of praise in which the gods Indra Varuna Mitra and Aryaman have made their dwellings'[1]

1 MS I 6 2 KS VII 14 VIII 7

12 The sacrificer should pray to the sacred fires with the verses May heaven and earth be harmonious may the waters and plants be harmonious may the various fires having common vows be harmonious for my superiority —The fires which possessing similar thoughts are between the heaven and earth may they corresponding to the two springs, enter thee as gods enter Indra[1]

1 TS V 4 11 1 TBr I 2 1 18

13 Further rites up to the time of giving away *dakṣiṇa* should be similar

14 The sacrificer should give away as *dakṣiṇa* such things as are growing So is it said[1]

1 cf KS VIII 8 By the words *vardhamana dakṣiṇa* the Sutra writer probably means young cattle which would be growing in age cf ĀpŚS V 20 15 16 and also CALAND s note on ĀpŚS V 20 19

15 The sacrificer should first give to the Āgnidhra a pillow of variegated threads[1]

1 A goat a potful of grains and a pillow according to ĀpŚS V 20 7

16 A goat and the horse to the Brahman[1]

1 According to ĀpŚS V 20 8 the horse should be given either to the Brahman or to the Adhvaryu

17 A milch cow to the Hotṛ

18. A bullock to the Adhvaryu.

19. A couple of cow and bull, a garment and a chariot to all the officiating priests.

20. In the setting up of the sacred fires the number of *dakṣiṇās* should be either six or twelve or twenty-four.

21. There is a view that this number should include the prescribed *dakṣiṇās*.

V : 13

1. There is another view that it should exclude the prescribed *dakṣiṇās*.[1]

   1. ĀpŚS V.20.15,16 prescribes that one should give cattle of that age, for the cattle of which age one desires prosperity, and that one should give a heifer two years old and a steer two years old.

2. If one, who is not wealthy, has set up the sacred fires, he should give away at least one cow as *dakṣiṇā*

3. The sacrifice should come to an end in the prescribed manner.

4. When he is offering the evening Agnihotra, the Adhvaryu should recite to himself the *daśahotṛ*-formula, and offer an oblation of clarified butter on the Āhavanīya fire with the *graha*-portion of that formula.

5. The sacrificer should offer the Agnihotra for twelve days on the sacred fires which have been maintained unceasingly.

6. He should observe a vow.

7. He himself should offer the Agnihotra for twelve nights. Or somebody else may do so.

8. He should not go out on a journey.

9. He should wear a new garment.

10. He himself should offer the Agnihotra on the thirteenth day.

11. The cow which is milked for the first Agnihotra should be given away as *dakṣiṇā* of the Agnihotra.

12. The sacrificer should place the Agnihotra-milk (within the altar) with the three Vyāhṛtis, *bhuḥ*, *bhuvah*, and *suvah*.

13. At the expiry of one year (since the setting up of the sacred fires) one should place the Agnihotra (within the altar) with these very (Vyāhṛtis).

14. (He should do so) only in connection with the first year. So says Āśmarathya. In connection with every year. So says Ālekhana.

15. After twelve nights have passed, the Adhvaryu should pour out grains for the *Tanuhavis*

16 He should pour out grains for a cake on eight potsherds to *pava mana* Agni The *dakṣiṇa* is thirty *manas* of gold

17 The sacrifice should be concluded in the prescribed manner

18 Then (he should pour out the grains for cakes on eight potsherds) to *pavaka* Agni and *śuci* Agni The *dakṣina* is respectively thirty *manas* and forty *manas* of gold

19 The sacrifice should be concluded in the prescribed manner

20 If he so desires, he should offer the *Tanuhavis* on the next day

21 If he so desires, he may offer them after a fortnight or a month or a season or a year According to some teachers, he may offer them immediately [1]

1 ĀpŚS V 21 2 prescribes additional options of two days, three days, and four days

22 The *Tanuhavis* may optionally be offered combinedly with the cake to Agni

23 It is said that one, who is going to perform a Soma sacrifice, should not [1]

1 See the next sutra

V 14

1 Offer the *Tanuhavis* before the expiry of one year

2 As the next best alternative, he may offer oblations of clarified butter to *pavamana* Agni, *pavaka* Agni, and *śuci* Agni, or to the divinities (of Savaniyapurodaśa) in a Soma sacrifice (complete the sacrifice) and then pour out grains (for the *Tanuhavis*)

3 Subsequent to this sacrifice he should offer a cake on eleven potsherds to Agni Soma another cake on eleven potsherds to Indra Soma, and rice cooked in ghee to Aditi [1]

1 ĀpŚS V 22 1 prescribes only the latter two oblations

4 The cake to Agni Soma should be only in the sacrifice of a Brahmana sacrificer, not in the sacrifices of the other two social orders

5 The rites up to the pounding of grains should be gone through as usual [1]

1 I 22 9

6 Out of the pounded grains the Adhvaryu should take out a portion for cooking with the formula, intended for division (of the oblation material) [1]

1 I 25 8

7. He should crush together the other portions

8. The rites up to the arranging of the potsherds should be as usual [1]

1 I 24 6

9. After having arranged the potsherds for the cake to Indra-Agni, the Adhvaryu should arrange the vessel for cooking the rice with the first of the formulas employed for arranging the potsherds

10 He should modify the formula[1] as *dhruvo'si*, or *dhruva'si*

1 I 24 3

11 He should pour out paddy (into the vessel) following the procedure to be followed in respect of the flour and also purify them (following the relevant procedure) [1]

1 I 24 11,25 1.

12 He should purify the clarified butter with the relevant formula,[1] and pour it into the vessel [2]

1 II 6 12　2 With the formula mentioned in I 25 5

13 He should modify the formula suitably

14 With the formula[1] intended for placing the cake on the fire, he should pour out the grains into the vessel for cooking rice

1 I 25 9

15 He should place within the altar the cooked rice in the vessel itself

16 Henceforward this should be the procedure for cooking rice except the taking up of clarified butter

17 There should be seventeen *samidhenī* verses

18 The rites up to the offering of the (principal) oblations should be similar

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V : 15

1 The sacrificer should follow the offering to Aditi with the formula, "May I attain stability through the sacrifice offered to Aditi "

2 With the same formula, he should follow all offerings to Aditi

3 At the time of the fourfold division (of the remnant of the cake offered to Agni) the Adhvaryu should carry forth to the Brahman the entire remnants of the rice cooked for Aditi

4 The four officiating priests should consume that rice

5. The sacrificer should give, as a boon, a milch-cow to them after they have consumed the rice

6. According to some teachers, the utterance of the names of the principal divinities and the reciting of the puronuvākyās and the yājyās relating to the offerings for the principal divinities in the sacrifices ancillary to the setting up of the sacred fires should be in a low tone.

7. The sacrifice should come to an end in the prescribed manner.

8. The sacrificer, who is going to start the performance of the Full-moon and the New-moon sacrifices, should, earlier, offer two *sārasvata* oblations with the two verses, "Full to the rear and full in front, in the middle of the full moon, she has been victorious. Let the gods dwelling together rejoice here in her in the highest firmament.—The share in greatness which the gods dwelling together have bestowed on thee, O new-moon, therewith do thou fill our sacrifice, O thou of every boon. Grant us wealth of good heroes, O fortunate one."[1]

1. TS III.5.1.4.

9. The sacrificer should perform the Anvārambhanīya sacrifice.

10. There should be a cake on eleven potsherds to Agni-Viṣṇu, cooked rice to Sarasvatī, and a cake on twelve potsherds to Sarasvant.

11. A sacrificer, who is desirous of prosperity (*bhaga*) should offer a fourth oblation, namely, a cake on eight potsherds to *bhagin* Agni.[1]

1. ĀpŚS V.23.7 prescribes that according to some teachers, the offering to *bhagin* Agni is compulsory; according to others, it should be offered even independently.

12. The rites up to the offering of the principal oblations should be similar.

13. The sacrificer should follow the offering to Sarasvatī with the formula, "May I be increased in speech and food through the sacrifice offered to Sarasvatī."

14. With this very formula, he should follow all the offerings to Sarasvatī.

15. Before the *sviṣṭakṛt*-offering, the Adhvaryu should offer twelve *jaya* oblations with the formulas, "Thought and thinking, intent and intention, known and knowledge, mind and power; the new-moon and the full-moon, the Bṛhat and the Rathantara."[1] He should offer the thirteenth oblation with the verse, "Prajāpati bestowed the *jaya* offerings on Indra, strong, who is dread in the battle-contest. All the people bowed in reverence to him, for he waxed dread, worthy of offering."[2]

1 TS III 4 4 1. *cittam ca svāhā, cittiś ca svāhā*, etc ĀpŚS V.24 2 optionally prescribes these formulas with the dative forms such as *cittāya svāhā, cittyai svāhā* etc. 2 TS III 4.4 1.

V : 16

1. For a sacrificer desirous of Brahman-splendour, the Adhvaryu should offer the fourteenth oblation with the formula, "O Agni, giver of strength, do thou give strength and power to me, attacking the enemy, uttering imprecations, and not to be imprecated so that I may be superior to these folks"[1]

   1. MS I 4 14

2. He becomes outstanding among the society, but he gets white leprosy on his body.
3. A couple of cow and bull should be given away as *dakṣiṇā*.
4. The sacrifice should be concluded in the prescribed manner.
5. When he has to start the performing of the Full-moon and the New-moon sacrifices, the Adhvaryu should recite to himself the *caturhotṛ* formula, and offer an oblation on the Āhavanīya fire with the *graha* portion of the same.
6. He should (then) start to perform the Full-moon and the New-moon sacrifices.
7. First the Full-moon sacrifice
8. For one setting up the sacred fires on the new-moon day this happens without any modification.

9-10. If he has set up the sacred fires on the full-moon day, he should complete, on the initial *parvan*, the setting up together with the ancillary sacrifices and the Anvārambhanīya sacrifice consecutively, and perform the Full moon sacrifice on the next day.

11. The following are the vows of one who has set up the sacred fires:
12. He should not speak untruth.
13. Any Brāhmana should not reside in his house without having eaten food.
14. He should not deprive a guest, upon whom the sun has set, of shelter.

15 16 He should not take food in the evening while the Agnihotra is still not offered, nor in the morning while the Agnihotra is still not offered.[1]

   1. ĀpŚS V 25 15 adds that even other persons should not eat food in the evening and in the morning in the house of an Āhitāgni while the Agnihotra is still not offered

17. At night he should not give anything except food
18. If he gives food at night, he should cause it to be eaten

19. He should not eat food matured by the warmth of the earth.[1]

1. ĀpŚS V.25 19 prescribes that he should not eat meat during the year unless he has performed an Animal sacrifice.

20. He should not put a wet piece of wood on the fire.
21. He should not drink water (while sailing) in a boat.
22. He should not reside in a place which is naturally barren.
23. He should not give away silver on the Barhis.[1]

1. That is, in a Śrauta rite.

24. He should approach a woman for sexual intercourse without reciting any mantra (but) uttering *him*.

The Renewing of the Sacred Fires

V : 17

1. Now we shall explain the renewing of the sacred fires.
2. Its procedure has been explained by the setting up of the sacred fires.
3. We shall relate only the differences.
4. One, who does not prosper by the setting up of the sacred fires, should renew them. So is it said.
5. According to some teachers, one should renew the sacred fires if he has sustained a loss, if his son is dead, or if he is suffering from bodily pain.
6. One, who is desirous of offspring, should renew the sacred fires; one, who is desirous of cattle, should renew the sacred fires; one, who is desirous of food, should renew the sacred fires; one, who is desirous of stability, should renew the sacred fires. So is it said.
7. The time for renewing the sacred fires does not pass during one's own life-time. So says Āśmarathya. It should not pass beyond one year. So says Ālekhana.
8. One, who is going to dissolve the sacred fires, should offer a cake on eight potsherds to Agni and on twelve potsherds to *vaiśvānara* Agni.[1]

1. ĀpŚS V 26 4 prescribes three more oblations, namely, a cake on ten potsherds to Varuna, a cake on eight potsherds to *apsumant* Agni, and cooked rice to Mitra.

9. Before the *sviṣṭakṛt*-offering, the Adhvaryu should offer oblations with the following formulas, "O Agni, the form of thine, being disposed of, which is being purified and which is dear to the cattle, do thou enter upon the earth with it, with the Rathantara Sāman, the Gāyatrī metre, svāhā."

V 18

1 "O Agni the form of thine being disposed of, which is purifying and dear to water do thou enter upon the midregion with it, with the Vamadevya Saman and the Tristubh metre Through it do thou grant us food and strength and increase the household belongings svahā — O Agni, the form of thine being disposed of which is brilliant and dear to the sun do thou enter upon the heaven with it with the Brhat Saman and the Jagati metre Through it do thou provide us with rains, svaha — O Agni thy Vibhaktis which Indra the hog has provided do thou sit here on them brilliant the ashes of *Vaiswanara* svaha — O Agni do thou milk with the wish granting cows which are procured in conformity with the Vibhaktis our desires progeny, abundance and wealth svaha — O Agni thy substances derived from the vegetable kingdom which have been procured do thou go with them to the vegetable kingdom to the relevant birth place svaha — Agni has gone to the relevant place and has sat upon his own place I have been relieved together with my mind of the fault of killing the brave persons svaha [1]

1 See the preceding sutra The verses vary a little from those quoted in the ĀpŚS V 27 1

2 He should dissolve the fires which are flaring on the Full moon day [1]

1 That is having performed the Full moon sacrifice cf ĀpŚS V 27 3

3 There is a view that one should remain without fires for one year there is another view that he may do so for an unlimited period

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V 19

1 These are the constellations fit for the renewing of the sacred fires namely, Rohini Punarvasu and Anūrādha

2 One should renew the sacred fires either in the rainy season or in the autumn

3 The (Āhavaniya) fire should be established at midday So is it said

4 There is a view that one should establish all the fires at midday There is another view that one should establish only the Āhavaniya, the Sabhya and the Āvasathya fires at midday

5. The rites up to the depositing of the Gārhapatya fire should be similar to those at the setting up of the fires [1]

1. The substances should be collected or not collected If collected, they should be deposited with the relevant formulas. cf. TS I 5 2 4 Or, one should collect five substances derived from the earth and five derived from the vegetable kingdom cf ĀpŚS V 27 7,8

6 One should deposit the Gārhapatya fire with all the *sārparājnī* verses [1]

1 TS I 5 3 1 cf V 7 2 Before depositing the fires, one should strew old darbha blades into all the fire-places

7. The rites up to the lifting up of the Āhavanīya fire should be similar

8 There should be (procured) darbha blades which have grown out of stems once cut off,[1] and which have dried up for a year The Adhvaryu should light a faggot of such darbha blades, and lift (it) up (which is to be deposited as) the Āhavanīya fire

1 ĀpŚS V 27 10 has *parutka* for *parukna*

9 With the verse, "If I have scattered thee in anger, in rage or through misfortune, that of thee, O Agni, be in good order We relight thee,'[1] he should deposit the Anvāhāryapacana fire

1 TS I 5 3 1,2

10 With the verse, "Whatever of thee scattered in rage was spread over the earth, that the Ādityas, Viśve Devas and the Vasus gathered together,'[1] he should deposit the Āhavanīya fire [2]

1 TS I 5 3 2 2 ĀpŚS V 27 11 prescribes the depositing of all the other fires, that is, also the Sabhya and the Āvasathya with this verse

11 With the verse,' May the mind rejoice in the light, the clarified butter, may it join this scattered sacrifice May Bṛhaspati extend it for us May Viśve Devas rejoice here,'[1] he should pray to each of the fires when it is deposited

1 TS I 5 3 2

12 The rites up to the offering of the Agnihotra without reciting any mantra should be similar

13 He should offer the Agnihotra[1] with the verse ' Seven are thy fire sticks, O Agni, seven thy tongues seven seers, seven dear abodes, seven priesthoods sevenfold sacrifice to thee do thou fill seven birth places with ghee [2]

1 The sutra reads *tuṣṇīm agnihotram* ĀpŚS V 27 13 has mere *agnihotram* 2 TS I 5 3 2 3

14 The rites up to the pouring out of the oblation material should be as usual.

15 The Adhvaryu should pour out paddy for a cake on five potsherds to Agni

16 It takes the place of the cake on eight potsherds [1]

1 ĀpŚS V 28 1 prescribes a cake either on five potsherds or on eight potsherds

17 There should be fifteen *samidheni* verses or seventeen

18 The mantras to be recited prior to the last Anūyāja should be recited to oneself, except those for the *svistakṛt*

19 The rites up to the Prayāja offerings should be performed as usual.

20 In each of the first four Prayaja formulas, the Hotr should insert a case form [1]

See the next sutra

V . 20

1 (As follows) *agna'gne*, *agnav agne*, *agnina'gne* and *agnim agne* [1]

1 The word *agne* in each case forms part of the Prayaja formula itself

2 There is a view that he should insert the case form after the words, *ye yajamahe* There is another view that he should insert it before the vocative case form [1]

1 The Prayaja formulas should be recited either as *ye yajāmahe-'gne samidho gna ajyasya viyantu*, or as *ye yajamahe samidho gna' gna ajyasya viyantu*

3 The Adhvaryu should insert the case form after the Prayāja formula and before the *vaṣat* utterance[1] for that sacrificer who, he desires, may prosper

1 That is, he should recite the formula as *ye yajamahe samidho' gna ajyasya viyantv agne vauṣat*

4 The last Prayāja formula is self-accomplished

5. The procedure up to the Ājyabhāgas should be similar.

6 The verse, "Do thou awaken immortal Agni with prayer, may he, enkindled, carry our oblations towards the gods," [1] should be the puronuvākyā for the first Ājyabhāga dedicated to *budhanvant* Agni

1 TS IV 1 11 4

7 The verse, "O Agni, thou purifiest our lives, do thou impel strength and food towards us Do thou remove away the misfortune," [1] should be the puronuvākyā for the second Ājyabhāga dedicated to *pavamana* Agni

1 TS I 6 6 2

8. The yājyā should be, "May *pavamāna* Agni, rejoicing, win the oblation of clarified butter." [1]

1. The Yājyā relating to the first Ājyabhāga is not given. It should be, "May *budhanvant* Agni, delighted, win the clarified butter."

9. (In the sacrifice of) a sacrificer, who is desirous of offspring or cattle, (the Hotṛ) should recite the verse, "Agni is the head of the sky, the height, the lord of the earth; he quickens the seed of waters," [1] as the puronuvākyā in the place of (one for the second Ājyabhāga).

1. TS I.5.5 1.

10. The following verses in the Pankti metre should be the puronuvākyās and the yājyās: "O Agni, today we shall promote that (sacrifice) for thee with excellent prayers like a horse, like a heart-touching, good thought.—O Agni, thou hast become the leader of good thought, good might, and great order.—O Agni, we shall worship thee today praying with these prayers. Thy flames thunder as (the clouds) in the sky.—O Agni, do thou, well-disposed, come to us together with all (thy) appearances like the light of the sun through these our prayers." [1] The first two should be respectively the puronuvākyā and the yājyā for the principal offering, and the last two for the *sviṣṭakṛt*.

1. TS IV.4 4.7,8.

11. The Adhvaryu should offer two oblations of clarified butter on both the sides of the offering[1] of the cake with the two verses, "Return with strength, return, O Agni, with food and life. Guard us again on all sides.—Return with wealth, O Agni, swell with the stream gaining all on every side." [2]

1. That is, before and after the same. 2. TS I.5.3.3.

12. The rites up to the time of giving away the *dakṣiṇā* should be similar.

13. The sacrificer should give away both the sets of the *dakṣiṇā*—that relating to the setting up of the sacred fires,[1] and also that relating to the renewing of the sacred fires.

1. V 12.14 ff.

14. These are the *dakṣiṇās* relating to the renewing of the sacred fires:

V : 21

1. A chariot which has been refurnished, a garment which has been resewn, a bullock[1] which has been let loose again, and one hundred *mānas* of gold.

1. ĀpŚS V.29.4 prescribes that if the sacrificer cannot afford to give all the *dakṣiṇās*, he should at least give away a bullock.

2. The rites up to the Anūyājas should be similar.

3 In the (first) two Anuyāja formulas the Hotr should insert two case-forms, namely, *deve agnau* and *devo agnih*[1]

1 The Anuyaja formulas should be respectively *deve agnau barhir vasuvane vasudheyasya vetu*, and *devo agnir narāśaṁso vasuvane vasudheyasya vetu*

4 The place of inserting the case form has already been explained[1]

1 V 20 1 ff

5 The last Anūyāja formula is self accomplished

6 The sacrifice should come to an end in the prescribed manner

7 The Adhvaryu should pour out subsequently paddy for a cake on eleven potsherds to Agni-Varuna

8–9 This sacrifice takes the place of the offering to Agni Soma[1] or of all the offerings which are to be made subsequently[2]

1 V 14 3 2 According to ĀpŚS V 29 9, the sacrifice takes the place of all the offerings to be made subsequently or only such of them as are intended for the dual divinities

10 The renewing of the sacred fires thus comes to an end

11 One who sets up the sacred fires after once having renewed them, should offer the (three) oblations with the formulas, Leka, Saleka and Suleka may these Adityas, rejoicing, partake of our oblation Keta, Saketa and Suketa—may these Ādityas rejoicing, partake of our oblation Vivasvant Aditi, Devajuti—may these Ādityas rejoicing partake of our oblation[1]

1 TS I 5 3 4

12 These oblations take the place of the Darvihomas[1] prescribed in the setting up of the sacred fires

1 V 11 4

13 If the sacred fire, which is consigned into the kindling woods, is lost, one should renew the sacred fires So says Āśmarathya One should set up the sacred fires So says Alekhana

14 If the sun rises or sets when both the fires[1] are extinguished, one should only renew the sacred fires

1 Garhapatya and Āhavanīya

AGNIHOTRA

Agnihotra prayers

VI : 1

1. We shall explain the praying to the sacred fires

2. At the time of putting fuel on the fire, the sacrificer and his wife should observe the vow until the offering of the Agnihotra

3. While (the Agnihotra milk is) being taken out (into the Agnihotra-ladle), the sacrificer should be moving after the Adhvaryu until the offering of the Agnihotra

4 According to some teachers, he should stand while the Agnihotra-milk is being taken out

5 One, who is going to offer the Agnihotra, should touch water with the formula,[1] Thou art lightning do thou destroy my sin,' may I go from the right to the truth, faith in me "

1 TBr III 10.9 2

6 After having offered the Agnihotra, he should touch water with the formula, "Thou art rains, do thou cut out my sin,[1] I have gone from the right to the truth, faith in water "

1 TBr III 10 9 2

7 In this manner, in all sacrifices, he should touch water when he is going to perform a sacrifice and also after having performed it

8–9 Having stood up at the offering of the second oblation of the Agnihotra, the sacrificer should pose a little obliquely, and pray to the Āhavaniya fire with the six verses, "Let us, approaching a sacrifice, utter a hymn to Agni, who hears us even from afar —After his ancient splendour the bold ones have drawn the white milk from the seer who wins a thousand —Agni is the head of the heaven, the height, lord of the earth He quickens the seed of the waters —Here has he first been set up by the setters, the Hotr, the best sacrificer, to be invoked at the sacrifice, whom Apnavana and the Bhrgus caused to shine, bright in the woods, spreading from house to house —O Indra Agni I invoke you two … and wealt … of food Agni thy … place, born of which thou hast shone … is, O … it, O Agni, knowing it and make our wealth increase "[1] He should (further) pray with the four verses, "May radiance be mine, O Agni,

in rival invocations May we, kindling thee, make ourselves prosper Let the four quarters bow to me With thee as the overseer, may we conquer the fighters —Let all the gods be at my invocation—the Maruts with Indra, Visnu, Agni May the wide midregion be my guardian May the wind blow for me unto this desire —May the gods bestow wealth upon me through sacrifice May blessing be mine, may the divine invocation be with me The old divine sacrificers shall win for us May we be unharmed in ourselves, rich in heroes — Let them sacrifice for me whatever oblations are mine May the intent of my mind be fulfilled May I not commit any sin May Viśve Devas speak in my favour '[2] Thus in the dark half of the month

1 TS I 5 5 1,2 2 TS IV 7 14 1,2

10 Now in the bright half He should omit the verse, "O Indra Agni, I invoke you two ,' and pray with the remaining (five) verses and lastly with the verse, "Mātariśvan bore one from the heaven the falcon churned another from the rock, (O Agni Soma, waxing great through prayer, you made broad room for the sacrifice "[1]

1 TS II 3 14 2

11 At (the beginning of) every year (since the setting up of the sacred fires) he should pray to the Garhapatya fire with the *agnipavamanī* verses [1]

1 V 10 8

12 He should pray to the Āhavaniya fire with the six verses, "O Agni, thou purifiest life do thou give food and strength to us do thou drive away ill fortune —O Agni, good worker, do thou purify for us the glory in good heroes, giving abundance of wealth to me —O Agni, purifying with thy light, O god, with thy pleasant tongue, bring hither the gods and sacrifice —Do thou, O shining and purifying one, O Agni, bring hither the gods, to our sacrifice and our oblation —Agni, of purest vows, pure sage, pure poet, shines in purity when offering is made —O Agni, thy pure, bright, flaming rays arise, thy lights, thy flames '[1]

1 TS I 5 5 2 3

VI : 2

1 He should pray to that fire beginning with the formula,' Thou art giver of life, O Agni give me life Thou art giver of radiance, O Agni give me radiance Thou art guardians of the body, O Agni, guard my body O Agni, whatever is deficient in my body, do thou make that good for me, and, in the evening, with the formula, "O thou of various splendour (*citravasu*), may I reach the end of thee in safety."[1]

In the morning, (this last formula should be modified as), "O Arvāgvasu, may I reach the end of thee in safety," (and should be recited) together with the *prataravaneka* [2]

1 TS I 5 5 3,4 2 VI 3 10

2 He should pray three times with the *citrāvasu* formula,[1] three times with the *arvagvasu* formula [1]

1 Given in the preceding sutra

3 He should put fire sticks on the Āhavanīya fire—the first with the formula, "Thou art a fire stick of Agni, do thou guard me from imprecation," [1] the second with the formula, "Thou art a fire stick of Soma, do thou become my guardian," [1] the third with the formula, "Thou art a fire stick of Yama do thou guard me from death" [1] Having put the fourth fire stick with the formula, "Kindling thee, may we, full of radiance, strong, famous, having good heroes, kindle thee, giver of strength, giver of fame, infallible, and striker of the enemy, for a hundred years, O Agni, in the highest heaven," [2] he should pray with the remaining Anuvāka, "Thou, O Agni, hast attained the radiance of the sun, the praises of the Rsis, thy beloved splendour Thou, O Agni, hast the radiance of the sun, grant me life, radiance and offspring" [2]

1 MS I 5 2 2 TS I 5 5 4,5

4 He should wipe his mouth with the verse, 'O Soma, may we enjoy, bearing the mind in our bodies under thy ordinance and possessed of progeny" [1]

1 TBr II 4 2 7

5 He should pray to the cowpen with the mantras, "I gaze on offspring, offspring of Ida connected with Manu, may they all be in our house —You are water, may I share your water You are greatness may I share your greatness You are might, may I share your might You are strength may I share your strength —You wealthy ones, stay in this place, this fold, this dwelling, this birth place Do you be here, do not go away do you multiply for me" [1]

1 TS I 5 6 1

6 According to some teachers, he should murmur these verses while standing between the two fires

7 He should touch the calf (of the Agnihotra cow) with the formula, "Thou art composed of all forms enter me with strength, with lordship of cattle, with abundance of wealth May I prosper with your thousandfold prosperity, may your wealth rest in me,"[1] and then pray to the Gārhapatya fire with the six verses, 'We come, O Agni, to thee that shinest in the darkness, every day, paying homage with our devotion —Lord of the sacrifices, guardian of holy order, shining, waxing in his own house —O Agni, do thou become of easy access to us as a father to his son Accompany us for our prosperity —O Agni, do

thou be our nearest, our protector, auspicious and affording shelter. Thee, O shining and most radiant one, we implore for favour for our friends O Agni, bright, of bright fame, come hither in thy greatest splendour and give us wealth "[1]

1. TS I 5 6 2,3

VI : 3

1. He should (again) pray to the cowpen with the formulas, "With strength I gaze on you, gaze on me with strength I gaze on you with abundance of wealth, gaze on me with abundance of wealth You are food, making sweetness, kindly enter me, nourishment and drink May I prosper with your thousandfold prosperity, may your wealth rest in me."[1]

1 TS I 5 6 3,4

2 According to some teachers, he should touch the calf (with those formulas)

3 He should pray to the Āhavanīya fire with the verses, "That excellent glory of Savitr, the god, we meditate, that he may stimulate our prayers —Do thou make the Soma-presser sounding loud, O Brahmanaspati, as thou didst make Kakṣīvant Ausija —Never art thou barren, O Indra, never dost thou fail thy worshipper O bountiful one, thy divine gift is increased more and more —May we set thee around us, O Agni, the sage, the strong, as a fort, of daring hue, day by day destroyer of that which may be broken "[1]

1 TS I 5 6 4,5

4. He should pray to the Gārhapatya fire with the formulas, "O Agni, lord of the house, through thee as lord of the house, may I be a good lord of the house. Through me as lord of the house, mayest thou be a good lord of the house For a hundred winters I invoke this blessing bringing light for the race, I invoke this blessing-bringing light for N N."[1]

1. TS I 5 6 5

5. He should (then) pronounce the name of his son

6 The procedure to be followed by one to whom a son has born and also one to whom no son has born is already explained [1]

1. IV 21 7,8

7 Then he should recite the formula, "The divine cord is unbroken, may the human cord not be broken May I not be broken from the divine splendour, not from the human one "[1]

1. MS I 4 2 , KS VII 2

8 He should put fuel on the fires, and should sit down between the two fires with the formula, "For light and cord thee"[1]

1 MS I 4 2

9 In this way he should pray to the sacred fires every evening

10 In the morning he should pray with the *pratarāvaneka*[1]

1 cf MS I 5 7, ĀpŚS VI 20 1 ff

11 When the Agnihotra milk has been put over the fire, or when it is being taken up into the Agnihotra-ladle, he should cleanse his hands while reciting the verses intended for the cleansing[1]

1 The first four verses of the *vihavya* hymn (TS IV 7 14) cf MS I 5 7, ManŚS I 6 2 1

12 With the rest of the verses[1] he should pray to the Āhavanīya fire

1 That is, the verses in TS I 5 5 leaving out the first six

13 *Before the verse dedicated to Agni-Soma,*[1] *he should murmur* the next four verses of the *vihavya* hymn,[2] and then the two verses, namely, the puronuvākyā and the yājyā relating to the offering of the cake to Agni[3]

1 VI 1 10 TS II 2 14 2 2 TS IV 7 14 2-4 3 TBr III 5 7 1 Lastly he should murmur the remaining verses in TS I 5 5

14. Some teachers prescribe the praying (in the morning)[1] to the (Āhavanīya) fire (only) with the Vyāhṛtis

1 SatS VI 6

VI . 4

1 Some teachers prescribe the praying only with the formula, "May I be able to maintain you"

2 Others, only with the formula, "May I be able to maintain you may my faith not cease"

3 Still others, only with the *vatsapra* hymn[1]

1 TS IV 2 2

4 According to some teachers, he should pray only with the *mahitra* triad of verses, "May there be great heavenly and invulnerable aid of the three—Mitra, Aryaman and Varuna —The wicked enemy over rules them (= the Adityas) neither in the house nor in the dangerous ways —Those sons of Aditi give to the pious one incessant refuge and treasures"[1]

1 MS I 5 4,11, ManŚS I 6 2 11 cf KS VII 2

5 The above mentioned prayers to the sacred fires should be recited by the sacrificer even though he has gone out on a journey

6 This much is different · The Adhvaryu should perform such of his rites as are to be performed through touching

7. The sacrificer should murmur the relevant mantras at the proper time facing that direction [1]

1. Towards which his sacred fires lie

8 When the sacrificer is going out on a journey, he should say (to the attendant), "Do thou flare up the fires "

9 When the fires are illuminating, he should pray to them with the *vrajakrama* verses as at the setting up of the sacred fires [1]

1 V 11 7

10 He should put a fire stick on the Āhavanīya fire with the verse, "O *Jatavedas*, do you bear, until I return, the name which first my father and mother bestowed upon me O Agni, may I bear thy name ' [1]

1. TS I 5 10 1

11 Standing between the two fires, he should murmur the verse, ' O Mitra-Varuna, do you guard this our house May Pūsan guard it uninjured and unbroken until we return "

VI . 5

1 With the verses "May we not go astray (from the way), not from a Soma sacrifice, O Indra May the enemies not block our way —Do thou bring us upwards, O Agni, furnished with ghee Do thou unite us with abundance of wealth, and multiply us with progeny," he should start, restraining his speech

2 In the vicinity of the sacred fires he should restrain speech, when away from them he should release it

3 He should go out on a journey observing the vow

4, At the proper time he should pray (to the sacred fires)

5. If he goes out on a journey without having prayed to the sacred fires he should pray, remaining there only, with the verse, ' O Agni, remaining here, I maintain you remaining there, with Prāna, speech, and mind May life not abandon me remaining beyond I pray you with the light beneficial to all ' [1]

1 TBr I 2 1 27

6 Taking up fire sticks, he should approach the fires with the verses, "Maintaining thee for all time with healthy mind, may we thy neighbours, not perish, O Agni Obeisance to thee, bountiful, obeisance to thee who hast been attended O Agni, do thou decorate our bodies, and unite me with wealth '

7. When he is away from the fires, he should restrain his speech, when he is in their vicinity, he should release it

8. After having returned from the journey, he should say (to the attendant), "Do thou flare up the fires"

9 When the fires have flared up, he should pray to them with the *virājakrama* verses as in the setting up of the sacred fires.[1]

1 V 11 7.

10 He should (however) modify the verses by substituting "Thou hast guarded (*ajūgupah*)" (for "Do thou guard")

VI : 6

1. (Standing between the Gārhapatya and the Āhavanīya fires, he should murmur the verse,) "O Mitra-Varuna, you have guarded my house Pūsan has guarded it uninjured and unbroken until our return."[1]

1 cf VI 4 11

2 He should put three fire sticks on the Āhavanīya fire with the three formulas beginning with, "Thou art a fire stick of Agni . "[1]

1 VI 2 3

3 Having put (the fire sticks) he should pray (to that fire) with the four verses, "My name and thine, O *jatavedas*, which we bear like men changing garments, let us exchange again—thou for life and we to live —Obeisance to Agni, the unpierced, obeisance to the unapproachable, obeisance to the king Agni is irresistible, very vigorous, all-conquering, powerful, the best, the Gandharva —O Agni, the gods have thee for father, they offer oblations to thee, and have thee as an umpire Do thou endow me with life, with lordship of cattle, and bestow on me good fortune —Agni here is the best of all, he is most adorable, most ready to win us a thousand, may all good strength be to him "[1]

1 TS I 5 10 1 2.

4 He should offer, in connection with his having gone out on a journey, the oblation with the verse, "May mind rejoice in the light, the clarified butter, may he unite the scattered sacrifice I unite the offerings at dawn and evening with oblation and clarified butter "[1]

1 TS I 5 10 2

5 He should not offer the oblation if he has returned before the tenth (night)[1]

1 He should offer the oblation if he halts at one time for five, seven, nine, or ten nights If he returns to a place where he had previously halted for nine nights, and again stays there even for one day, he should offer the oblation while leaving that place cf ĀpŚS VI 28 5,6

6 If, after having halted at least for nine nights, he has to proceed together with his household he should load all things (on the carts) to all other carts bullocks should be yoked

7 The right side bullock should be yoked to the cart which is standing by the fire the left side one should remain unyoked

8 Then he should offer the *vastospatiya* oblation

9 Having recited the verse "O Vastospati, accept us be of kind entrance for us and free from ill That which we seek from thee do thou accord us, and do thou be auspicious to our biped and quadruped, "[1] he should offer the oblation with the next verse 'O Vāstospati, may we be friends of thee in a friendship effectual, joyful and proceeding well Support our wishes in peace in action Do thou guard us ever with blessings "[1]

1 TBr III 4 10 1

10 After he has made this offering, he should not load anything (on the cart)

11 Having extinguished the smouldering embers, he should consign separately within the kindling woods as many fires as are maintained by him—each with the verse 'This is thy natural birth place, O Agni born from which thou hast shone Knowing it, do thou rise up, and increase our wealth "[1]

3 TS III 4 10 4 TBr I 2 1 16

12 As the next best alternative, he should consign it within himself with the verse Do thou come and rise up, O Agni with that form of thine which is sacred, giving us ample wealth dear to men Becoming a sacrifice do thou seat thyself in the sacrifice, thy birth place O *jitavedas* (Agni), being born from the earth, do thou come to thy own place "[1]

1 TS III 4 10 5 TBr II 5 8 8

13 When he is about to churn out the fire he should murmur the verse, 'O *jatavedas* (Agni) do thou descend down again knowing, do thou carry our oblation for gods Do thou give us life, offspring and wealth, and shine uninterruptedly in our house '

1 TBr II 5 8 8

14 If there is any luggage to be carried,[1] it should be carried or taken out before (the offering to Vastospati)

1 It would be better to read *anuvahah* instead of *anovahah* cf Śrautakośa Vol I English section p 108 f n 2 and p 120 f n 1

15 If any luggage is left behind he should not load it after (the oblation has been once offered)

Agnihotra-offering

VI : 7

1. We shall explain the Agnihotra offering

2 The sacrificer should give out a call in the evening with the words, "Do thou draw out the Āhavanīya fire" In the morning (also he should give out a call with the words), "Do thou draw out the Āhavanīya fire"

3 The Adhvaryu or a Brahmacārin or a Ksīrahotr[1] should take up a fire stirring stick with the formula, "Thou art a fire-stirring stick, do thou support the divine prayer,"[2] and recite over the *Gārhapatya fire* the verse, "O Agni, possessing the good Gārhapatya"[3]

1 The word "Kṣirahotṛ" has been variously explained by Dhurta svamin and Rudradatta in their commentaries on ĀpŚS VI 15 16 One whom the cow milked out for the first Agnihotra offering is given away, or one who receives as remuneration the quantity of milk remaining after the Agnihotra offering or any other kind of wealth, or one who has been selected as the Agnihotra offer at the setting up of the sacred fires 2 TS I 1 7 1 3 V 7 7. TBr I 2 1 20,21

4 Then he should open that fire with the verse, "O Agni, do thou wake up and wake him up May the offerings and gifts be united with him May Viśve Devas and thou the sacrificer, sit down in this higher abode"[1]

1 TS IV 7 13 5

5. Before the appearance of shadow, he should draw out from the Gārhapatya fire the flaring Āhavanīya fire with the formula, "I draw thee out with speech as the Hotr, Prāna as the Udgātr, the eye as the Adhvaryu, the mind as the Brahman, the ear as the Āgnidhra—with these five officiating priests"

6. While the fire is being drawn out, the sacrificer should murmur, in the evening,the formula, "O Agni, being drawn out, do thou draw me out of the sin which I might have perpetrated knowingly or unknowingly Whatever sin I have committed by day, do thou, drawn out, relieve me of all that," and in the morning the formula, " whatever sin I have committed by night, do thou, drawn out, relieve me of all that"

7 He should place the fire into the Āhavanīya fire place with the verse, "I offer the oblation of ambrosia into the ambrosia, the fire into the earth, for the winning of immortality May I win the unending desire through it which Prajāpati won first" (To this he should add), "Agni into Agni, svāhā," in the evening, and "Surya into Agni, svāha," in the morning

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VI : 8

1 The sacrificer should himself fetch fuel, and put on the (five) fires big faggots [1] respectively with the five verses, "Whatever logs we place in thee, O Agni, be that ghee for thee Accept it, O youngest one — What the insect eats, what the ant climbs over, all that be ghee for thee Accept it, O youngest one —O Agni, may we, thy neighbours, rejoicing together with abundance of wealth and food, feeding thee every night without a break, feeding, as it were, a stalled horse, not be harmed —We invoke Agni, kindled on earth's navel, delighting in drink, recipient of great praise, worthy of offering, the victor, sustainer in battles, for great abundance of wealth —O Agni, I place in thy mouth the troops that attack, that pierce, the thieves, and the robbers' [2]

1 ĀpŚS VI 2 6 prescribes that the faggot should be big so that the oblation put on the fire does not fall out 2 TS IV 1 10 1 2

2. He should put the biggest faggot on the Āhavanīya fire [1]

1 ĀpŚS VI 2 5 adds that one should put the faggots on the fires in that order by which they were set up, or he should put the faggot first on the Āhavanīya fire

3 The Gārhapatya fire should be maintained constantly

4 The Āhavanīya fire should be drawn up every evening and morning

5 As the next best alternative, the Āhavanīya fire drawn out in the evening should remain until the morning Agnihotra [1]

1 cf ĀpŚS VI 2 10

6 The Āhavanīya fire of one, who is a *gataśrī*, should be maintained constantly

7. Or of one who is desirous of long life

8 The Dakṣiṇa fire should be either fetched or churned out every day. [1]

1. ĀpŚS VI 2 13 14 prescribes that the Dakṣiṇa fire should be maintained constantly if it was set up by churning, when it is to be fetched, it should be fetched from the south

9 Or it should be maintained constantly

10 The Sabhya and the Āvasathya fires should be maintained constantly.

11 The offerer should cleanse round the fires the Āhavanīya fire with the formula, ' O Agni the overlord, do thou become pure ' the Dakṣiṇa fire with the formula O Agni, the carrier (of oblation), do thou become pure,' and the Garhapatya fire with the formula, ' O Agni, the lord of the house, do thou become pure '

12 Similarly he should cleanse round them after having offered the Agnihotra

13 He should strew darbha blades round the fires—first the Gārhapatya, then the Daksına, and then the Āhavanıya

14 He should cleanse with water the Agnıhotra utensils in pairs, and arrange them towards the north of the Gārhapatya a spoon made up of wood of *khadıra*, the Agnıhotra ladle made up of the wood of *vıkankata*, a fire stirring stick, and the Agnıhotra-vessel with straight (perpendicular) sides, which is not made upon the potter's wheel, and which is prepared by an Ārya

15 When the sun has set, he should tether the Agnıhotra cow, and release her calf towards the right side

16 Then one should turn her so as to face towards the east or north and milk her in the vessel and a milking pot [1]

1 That is, he should milk her in the milking pot and then pour the milk into the vessel cf SatS III 7

17 There is a view that a Śudra should not milk the cow there is another view that a Śudra should never milk any cow

18 At any rate a Śudra should not milk out the Agnıhotra Because the Agnıhotra milk does not pass through the strainer So is it said

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VI · 9

1 One should milk the front two udders of the Agnıhotra cow for one who is the eldest among his brothers or is the son of the eldest wife of the father or is desirous of priesthood or is a *gataśrı*

2 One should milk the rear two udders for one who is the youngest among his brothers or is the son of the youngest wife of the father or who desires to become prosperous or who is a posthumous child

3 One should milk out the front two udders first for one who is the eldest among his brothers or is the son of the eldest wife of the father One should milk out the rear two udders first for one who is the youngest among his brothers This is the view of some teachers

4. At the normal milking one may milk from the udders as he likes

5 While milking one should not touch all the udders simultaneously [1]

1 The sutra reads *na stanau sammṛśati* The sūtra also occurs in ĀpŚS VI 4 2 which CALAND translates He should not touch the teats He has added the note After the calf is brought over to cause the flow of milk he should not touch the teats with wet hand as is done ordinarily This explanation is based on the commentaries of Sayaṇa and Bhaṭṭa Bhāskara on TBr II 1 8 2 and also the commentaries on ĀpŚS and SatS But as P E DUMONT (*NIA* vol 2 pp 164 65) has pointed out *sammṛśati* means not merely to touch but to touch two or more things at the same time DUMONT has cited two or three sutra passages in support of his meaning of *sammṛśati* This verb occurs several times in the Śrauta and Gṛhya Sutras and in almost all places the meaning given by DUMONT suits well See BaudhŚS I 4 II 18 IV 9 VI 5 VII 1 I XX 30 XXI 9 XXIV 34 BharŚS VI 11 7 X 5 14 ĀpŚS VI 8 4 XI 12 3 SatS VII 4 18 ManSS II 2 3 10 KātŚS II 6 20 ĀśvŚS V 3 19 ŚānkhŚS IV 15 5 XVII 15 10 KauṣGS V 4 6 Baudh P tr S I 17 Bhavatrāta on KauṣGS V 4 6 clearly says *yugapad abhimṛśanti sam ity ekibhāve vartate dravye ekīkṛtya yugapad abhimṛśanti ity arthah* The above mentioned injunction is based on TBr II 1 8 2 *purvau duhyāj jyeṣṭhasya jyaiṣṭhineyasya | aparau duhyāt kaniṣṭhasya kaniṣṭhineyasya |na sammṛśati pāpavasyasasya vyavṛttyai* The sense of the sutra in view of this *Brāhmana* passage is that the milker should not touch together the two teats from which he is required to draw milk first and the two other teats from which he has to draw milk afterwards For the touching of the former [illegible]

one teat at a time But in view of the dual *purvau* and *aparau* In the *Brāhmana* passage there is no possibility of touching one teat Sāyana has explained *pāpavasyasa* by *papayuktam vastu* The word means confusion according to DUMONT But in view of TS V 1 2 2 3 *papavasyasam va etat kriyate yac chreyasī ca pāpīyasī ca samānam karma kurvanti* and also Bhaṭṭa Bhāskara s explanation of that word in TS II 1 8 2 it is reasonable to take it as a compound of *pāpa* and *vasyas* *Pāpavasyasasya vyavṛttyai* means In order that the good and the evil may be separated from each other

6 The sacrificer should cross (the altar) towards the south to the rear of the Āhavanīya fire and sit on the sacrificer s seat *His wife should sit* on the seat intended for the sacrificer s wife

7 One should offer the evening Agnihotra when the sun has set, or after seeing the stars or in the first part of the night [1]

1 Or in the second part of the night (*niśā*) according to ĀpŚS VII 4 8

8 One should offer the morning Agnihotra at day break or at dawn or when the sun is about to rise or has risen or has half risen According to some teachers, one should offer the Agnihotra when birds begin to chirp

9 In that he offers the Agnihotra after the sun has risen, he thereby accomplishes the Agnistoma sacrifice in that he offers it at midday, he thereby accomplishes the Ukthya sacrifice, in that he offers it in the afternoon, he thereby accomplishes the Sodaśin sacrifice In that he offers the Agnihotra in the first half of the night, he thereby accomplishes the first *Ratriparyaya*,[1] in that he offers it at midnight, he thereby accomplishes the middle *Rātriparyāya* in that he offers it in the latter half of the night, he thereby accomplishes the last *Ratriparyaya* So is it said

1 There are, in the Atiratra sacrifice, three *paryāyas*, that is, turns of Soma offerings, each turn consisting of the offerings of four Soma cups to be accompanied by the chanting of a *stotra* and the reciting of a *śastra* each

10 One should not understand that he is to offer the Agnihotra at any one of these periods, one should regard it as offered only in difficulty

11 He should sprinkle water round the fires—first round the Garhapatya fire, then round the Daksina fire, and then round the Āhavanīya fire

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VI : 10

1 In the evening he should sprinkle water with the formula, "I sprinkle round thee, the holy order, with truth,'[1] and in the morning with the formula, "I sprinkle round thee, the true, with the holy order "[1]

1 TBr II 1 11 1

2. According to some teachers, he should sprinkle round in the evening with the formula, "I sprinkle round thee with holy order and truth," and in the morning with the formula, "I sprinkle round thee with truth and holy order "

3 With the same formula, he should sprinkle round after having offered the Agnihotra

4 He should drop water in an unbroken line towards the east starting from the Gārhapatya fire place with the formula, "Thou art the continuity of the sacrifice I carry thee for the continuity of the sacrifice, for the continuity of the sacrifice "[1]

1 TBr III 2 4 1

5 He should take the fire stirring stick with the formula, "Thou art the fire stirring stick do thou support the divine prayer,"[1] and take out from the Gārhapatya fire burning embers towards the north with the formula, "You are the creators of beings the fright of the people is dispelled "

1 TS I 1 7 1

6 He should spread them out and put the Agnihotra milk over them with the verse, " O *jatavedas*, do thou approve of this oblation, the footstep of Idā, rich in ghee, and movable May the seven domestic animals, variegated, enjoy here "

7 With the formula, " You are coming up may I be equipped with progeny and cattle," he should gaze at it, illuminating it with a lighted darbha blade

8 When it rises up or is just put over the fire, he should increase it with water by means of a spoon with the formula, "May I not deprive thee of thy power "

9 Water should not be poured in the milk at the Agnihotra offering of a sacrificer who desires lustre, or who desires Brahman splendour, or who desires successfully to get out of exorcistic spells, or who desires that a heroic son may be born to him

10 Having illuminated the milk with a lighted darbha-blade in a similar manner, he should carry that fire three times round the milk with the formula, " The Raksas is obstructed, the evil spirits are obstructed "[1]

1. TS I 1 8 1

11. Having heated the milk, he should take it down towards the north rubbing, as it were, to the ground with the formula,"Thou art heat giving abundance of wealth, do thou establish strength here "

12. He should put the embers back into the Gārhapatya fire with the formula, "You are the good creator of all beings, the fright coming from the people is driven away," take the spoon and the Agnihotra-ladle *with the Sāvitra formula*, and heat it over the *Gārhapatya* fire with the formula, "The Rakṣas is burnt, the evil spirits are burnt."[1]

1 TS I 1 2 1.

13. After having heated them, he should touch them with the formula, "May the sacrificer and his wife remain uninjured "

VI : 11

1 He should address the sacrificer with the formula, " Hail, I shall take out the oblation for the gods, I shall take the sacrificer out of evil," in the evening, and with the formula, "Hail, I take out the oblation for the gods, I take the sacrificer out of evil," in the morning

2. The sacrificer should recite to himself the formula, " Thou art the *oblation of gods, may I be free from the fright of death, may peace be* to me, may there be safety for me,' and loudly respond to the call

with the formula, 'Hail, Do you take out the oblation for the gods, take me out of evil "

3. If the sacrificer is not present, the Adhvaryu should himself respond

4 He should take out four spoonfuls either complete or a little less, he should take out the first spoonful with the formula, "I lift thee up for Agni and the earth,' the second with the formula, "I lift thee up *for water and plants,' the third with the formula, "I lift thee up for* wind and midregion,' and the fourth with the formula, "I lift thee up for the sun and the sky "

1 ĀpŚS VI 7 7,8 mentions certain options according to the sacrificer s desires

5 The sacrificer should not close his eyes until the offering [1]

1 ĀpŚS VI 7 4 adds that he should be standing

6 After the oblation has been offered, the sacrificer should gaze at it with eyes wide open [1]

1 cf ĀpŚS VI 10 2 Dhurtasvamin renders *mahat* by *akaśa* Rudradatta explains *hutva tad eva hutam mahad bhuyiṣṭham abhivikṣate*

7. The Adhvaryu should touch with the *dasahotr* formula the Agnihotra-milk which has been taken up and touch the spoon and the vessel—with the formula, "Along with the gods coming in the evening May the gods coming in the evening lead me safely,"[1] in the evening and, 'Along with the gods coming in the morning May the Gods coming in the morning lead me safely,"[1] in the morning

1 TBr II 1 5.10

8 With the formula, "Give me cattle," he should place (the ladle full of Agnihotra-milk) at the place where he took out that milk, or a little further.

9. He should take a fire stick of *palaśa*, one span in length, and carry the Agnihotra-ladle near the flame of the Gārhapatya fire

10 While going towards the Āhavanīya fire, he should recite the *daśahotr* formula

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VI : 12

1. He should lift it up,[1] as it were, with the formula, "Do thou go to the wide midregion "

1 Up to the nose, according to ĀpŚS VI 8 8

2. With the formula, "Svāhā, to *vaiśvanara* Agni," he should bend it down [1] in the middle of the sanctuary

1 Dhurtasvāmin on ĀpŚS VI 8 9 says, *kecid bhumim prāpayanti*

3 He should lift it up with the formula, "To wind thee," and place it on the Barhis to the rear of the Āhavanīya fire with the formula, "Give me (long) life "

4. He should put the fire stick[1] in the middle of the fire with the verse, "This is thy fire-stick, O Agni do thou flare up thereby and be swollen *May thy lord of the sacrifice be increased and swollen* "

1 One, two, or three fire sticks, according to ĀpŚS VI 9 3

5 6 As soon as the fire stick catches flame, he should offer the oblation—with the formula, "Agni the light, the light Agni, svāhā,"[1] in the evening, and with the formula, "Sūrya the light, the light Surya, svāhā," in the morning Or with the formula, "Agni the light, the light Sūrya svāhā,"[2] in the evening, and with the formula, 'Surya the light, the light Agni, svahā,"[2] in the morning

1 TBr II 1 9 2 2 TBr II 1 2 10

7 With the formula, "For food thee,"[1] he should wipe out the smearings in the Agnihotra-ladle ending downwards (that is, from the beak to the bowl) in the evening, with the formula, "For strength thee,"[1] ending upwards (that is, from the bowl to the beak) in the morning

1 TS I 1 1 1

8 He should put down the ladle with the formula, "Give me strength," and remove those smearings on the Barhis with the formula, "For plants thee impel the plants "[1]

1 TS III 5 2 4

9 He should gaze at the Gārhapatya fire with the formula, "O Agni, lord of the house, do thou not burn me, may I receive within me immortality, offspring, and light "[1]

1 ĀpŚS VI 10 11 adds, ' I gaze at thee with the undeceived eye "

10 He should offer the second oblation on the fire stick, beyond the first offering, without reciting any formula, or with the formula, ' For Prajāpati, svahā "

11 Having offered a large quantity of the oblation, he should again remove the smearings on the Barhis[1]

1. VI 12 8

VI . 13

1 He should keep back some quantity for consuming

2. With the formula, ' O Rudra, do thou be gracious, O Anārbhava, do thou be gracious O Dhūrta, obeisance to thee, do not injure me,"[1]

he should cleanse up[2] the (Āhavanīya) fire thrice by means of the ladle[3]

1 See KS VI 7 2 ĀpŚS VI 11 3 has *atıvalgayatı* for *atımārjayatı* 3 That ıs to say, he should pass the ladle three tımes over the fire

3 He should then raıse ıt up towards the north

4. In the same manner[1] he should remove the smearıngs, place the ladle (upon the Barhıs) wıth the formula, "Gıve me offsprıng," and with the sacred cord suspended over hıs rıght shoulder and under the left arm, he should remove them upon the ground towards the south wıth the formula, "For Pıtrs thee, do thou ımpel the Pıtrs "[2]

1 VI 12 8 2 TS III 5 2 3

5 6 He should touch water, and consume for the first tıme (the smearıngs) twıce by means of hıs finger wıthout makıng noıse wıth the formula, "Thou art Pūsan " Havıng sıpped water, he should consume ıt for the second tıme wıth the formula, "For the embryos thee, do thou ımpel the embryos "

7 He should not allow ıt to touch the teeth

8 Havıng turned towards the north, he should sıp (the remnants of the oblatıon, namely, mılk) by means of the ladle supported by the Barhıs, with ıts handle towards the east or towards the north wıth the verse, "May thıs offerıng be generatıng for me offsprıng consıstıng of ten brave sons, *all troops, bestowıng the self*, bestowıng offsprıng, bestowıng cattle, bestowıng safety, bestowıng the world, bestowıng raıns May Agnı gıve me plenty of progeny Do thou, O Agnı, render unto us food, mılk, and semen vırıle,"[1] ın the evenıng, and with the verse, " May Surya "[1] ın the mornıng

1 TBr II 6 3 5

9 He should go out, cleanse the Agnıhotra-ladle, and remove the smearıngs on the Barhıs

10 He should fıll ın the ladle wıth water, and pour ıt down towards the east—for the first tıme with the formula, "For serpents thee, do thou ımpel the serpents," for the second tıme wıth the formula, ' Do thou ımpel the serpents and ants,' and for the thırd tıme wıth the formula, "Do thou ımpel the beıngs other than the serpents "

11 He should turn by the rıght

12 He should not throw the Barhıs on the Āhavanıya fire

13 He should heat the Agnıhotra ladle wıth the formula, "The Raksas ıs burnt, the evıl spırıts are burnt "[1]

1 TBr III 2 2 2

14 He should place the palm of his hand upon it

15 Or (instead of heating the Agnihotra ladle) he should heat the palm of his hand, and, with the formula, ' For seven Rsis thee do thou impel the seven Rṣis," he should toss the ladle upwards towards the north

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VI : 14

1 He should fill in the ladle with water, and pour down that water to the rear of the Āhavanīya fire with the formula, "I offer thee ambrosia into *vaiśvānara* Agni, on the earth, svāhā "

2 With the same formula, he should pour down water to the rear of the Gārhapatya fire

3 He should pour down water also within the folded hands of the sacrificer's wife with the formula, "For houses thee do thou impel houses,' divided into two parts first a little water (with "For Houses thee") and then plentiful (with ' Do thou impel houses ')

4 If the sacrificer's wife is not present, he should pour down water twice on the ground

5 Out of the very same remnants of the Agnihotra milk, he should take two or four spoonfuls and offer an oblation on the Gārhapatya fire with the formula, ' O Agni, lord of the house, honourable, do thou rejoice, svahā "

6 He should offer an oblation on the Daksina fire with the formula, ' O lord of food, give us food "

7 There is another view that there should be no offering on the two hinder fires [1]

1 Garhapatya and Dakṣiṇa

8 After having offered the oblations, he should enkindle each of the three fires with the formula, "Do thou shine, thou shalt shine, he has shone "

9 The cleansing[1] and sprinkling[2] (of the fire places) have already been explained

1 VI 8 1,1 2 VI 9 1,1 ,10 1–2

10 One should offer the Agnihotra of the sacrificer, who is desirous of cattle, with the milk of two cows

11 After having put over the fire the milk of the first cow, one should pour into that milk the milk of another cow

12 One should offer the Agnihotra of the sacrificer, who is desirous of lustre, with clarified butter, of the sacrificer who is desirous of cattle with milk

Barhis, the *śyāmāka* grains that of paddy, a (cooking) vessel that of a potsherd, and cooked rice that of a cake

8 In that case, the mantra is to be suitably modified

9 The *modification (is to be determined) by similarity* For example, the oblations for a single divinity should be regarded as a modification of the oblation for Agni those for a dual divinity or multiple divinity as a modification of the oblation for Agni–Soma or Indra–Agni

10-11 (This rule applies in all cases) except the divinities in the norm, *just as a cake for Indra* and cooked rice for Soma (In this way) the divinities in the norm would retain their own place [1]

1 The procedure of the offerings to these divinities would be determined by that in the norm

12 Where a different oblation is prescribed for a divinity in the norm, for example, a cake to Visnu, the oblation would retain its character

13 If one has to perform an Isti or an Animal-sacrifice or a Soma-sacrifice, he should perform it either on the new moon day or on the full-moon day

14-15 In connection with (the performance of an Isti, the rites to be extended) over two days are well-established • One should regard the first day as the *parvan* day (that is to say, he should perform the preliminary rites on that day), and perform the Isti on the second day

16 If the rites are to be performed only within one day, one should finish *the preliminary rites on the parvan-day itself, and subsequently perform* the Isti

17. Or of a combined procedure should be [1]

1. See the next sutra

VI : 16

1. A modification-sacrifice and the New moon or the Full-moon sacrifice

2 In the event of a coincidence of the New moon or the Full-moon sacrifice with a modification sacrifice, the *New moon sacrifice or the* Full-moon sacrifice predominates.

3 However, such (rites) in the Istis or Animal sacrifices predominate as are directly prescribed in the *Śruti*

4 The Adhvaryu should prepare a faggot of twenty-three fire sticks

5 In this connection *this is the general rule In the case of an increase* in the number of the *samidhenī* verses, the number of fire sticks should grow, in the case of a decrease, it should be normal

13 Some teachers consider milk as obligatory

14 One should offer the Agnihotra of a sacrificer, who is desirous of power, with curds, of a sacrificer who is desirous of a village, with gruel, of a sacrificer, who is desirous of vigour, with rice grains, of a sacrificer, who is desirous of glory, with meat, of a sacrificer, who is desirous of Brahman-spendour, with Soma-juice [1]

1 ĀpŚS VI 15 1 adds the oblation of cooked rice for one who is desirous of food

15 One, who is desirous of Brahman splendour, should offer the Agnihotra with clarified butter for twelve nights [1]

1 Or one year, according to ĀpŚS VI 15 9

16 For one, who is going to offer the Agnihotra with clarified butter, the procedure should be similar The difference is only this Instead of putting water into the milk,[1] he should put two sprouts of darbha-blades [2]

1 VI 10 8 2 The sūtra has instrumental dual *darbhataruna bhyam* cf ĀpŚS VI 15 5 which mentions two darbha ends or one darbha end

17 If one has to offer the Agnihotra with curds or rice grains or Soma-juice, he should go through all the rites except the putting over the fire,[1] and the putting of water into the oblation material [2]

1 VI 10 6 2 VI 10 8,9

18 One should offer the Agnihotra thus prescribed throughout his life

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THE ĀGRAYAṆA SACRIFICE

VI . 15

1 We shall now explain the Āgrayana sacrifice

2 One should offer the first fruit of paddy.

3 There should be seventeen *samidheni* verses

4 The procedure should be that of the New moon sacrifice

5 In this connection this is the general rule In all Istis and Animal-sacrifices, the rules prescribed in the New moon and the Full moon sacrifices are to be followed

6 These rules return by three conditions accomplishment, proscription and counter injunction

7 If a substance in the norm sacrifice is substituted by a different one in a modification sacrifice, the latter attains the character of the former For example, the *sara* grass (attains the character) of (the normal)

Barhis the *syamaka* grains that of paddy a (cooking) vessel that of a potsherd and cooked rice that of a cake

8 In that case the mantra is to be suitably modified

9 The modificat on (is to be determined) by similarity For example the oblations for a single divinity should be regarded as a modification of the oblation for Agni those for a dual divinity or multiple divinity as a modification of the oblation for Agni Soma or Indra Agni

10 11 (This rule applies in all cases) except the divinities in the norm just as a cake for Indra and cooked rice for Soma (In this way) the divinit es in the norm would retain their own place [1]

1 The procedure of the offerings to these d vinities would be determ ned by that in the norm

12 Where a different oblation is prescribed for a divinity in the norm for example a cake to Visnu the oblation would retain its character

13 If one has to perform an Isti or an Animal sacrifice or a Soma sacrifice l e should perform it either on the new moon day or on the full moon day

14 15 In connection with (the performance of an Isti the rites to be extended) over two days are well-established One should regard the first day as the *parvan* day (that is to say he should perform the preliminary rites on that day) and perform the Isti on the second day

16 If the rites are to be performed only within one day one should finish the preliminary rites on the *parvan*-day itself and subsequently perform the Isti

17 Or of a combined procedure should be [1]

1 See the next sutra

VI 16

1 A modification-sacrifice and the New moon or the Full moon sacrifice

2 In the event of a coincidence of the New moon or the Full moon *sacrifice with a modification sacrifice the New moon sacrifice or the* Full moon sacrifice predominates

3 However such (rites) in the Istis or Animal sacrifices predominate as are directly prescribed in the *Śruti*

4 The Adhvaryu should prepare a faggot of twenty three fire sticks

5 In this connection this is the general rule In the case of an increase in the number of the *samidheni* verses the number of fire sticks should grow in the case of a decrease it should be normal

6. The rites up to the arrangement of the utensils should be similar.[1]

1. I.16.1 ff

7. The Adhvaryu should arrange three winnowing baskets.

8. He should place (that is, arrange) three mortars, and two lower crushing stones.

9. The rites up to the taking up of the winnowing basket should be similar.[1]

1. I.18.11.

10. The Adhvaryu should take three winnowing baskets with the formula, "For work you."

11. The rites up to the pouring out of the oblation-material should be similar.[1]

1. I 19 10.

12. He should pour out old (paddy) for a cake on eight potsherds to Agni, and then pour out new (paddy) for a cake on eleven potsherds to Indra-Agni.

13. Or (instead of the latter) for a cake on twelve potsherds to Agni-Indra.

14. (Old paddy) for cooked rice to Viśve Devas. It should be cooked in milk.

15. (He should pour out) *śyāmaka* grains for cooked grains to Soma and (old paddy) for a cake on one potsherd to Dyāvāpṛthivī[1]

1 ĀpŚS VI 29.11 mentions a view according to which the cake to Dyavapṛthivi should precede the cooked grains to Soma.

16. Or (for all oblations) he should pour out new (paddy). (In that case, however, he should) not (pour out new paddy) for Agni.[1]

1. It appears from this statement that in sūtras 14 and 15 above, the oblations to Viśve Devas and Dyāvāpṛthivī are to be taken as made up of old paddy. ĀpŚS VI 29.10 represents this view.

17. The formula prescribed for touching the grains[1] should be repeated at each different procedure.[2]

1. I 20.1 2. That is to say, the Adhvaryu should touch the old paddy with the formula, and then touch new paddy again with that formula.

18. After having poured out the Āgrayana-oblation,[1] the Adhvaryu should offer five oblations of clarified butter with the five verses, "(Obeisance) to the hundred-weaponed, having a hundred powers, having a hundred aids, the overcomer of hostility, Indra, who is capable of leading us for a hundred years without any harm beyond all evils.—O gods, do you all entrust us to that divinity (= Indra) who would lead us without any harm and loss along the four Devayāna paths which stretch differently between the heaven and the earth.—

May the summer, winter and spring, autumn and the rainy season be favourable to us May we enjoy the favour and protection of these seasons through a hundred years —Do you pay great honour to the Iduvatsara, Parivatsara and Samvatsara In the good will of those who are worthy of sacrifice may we long be harmless and unsmitten —O gods, lead us from good to better May we O drop attain thee through thy aid (that is, by partaking of thee) Do thou, wonderworking enter us Be propitious and kindly to our children, and to myself "[2]

1 Or before the *svistakrt* offering according to ĀpŚS VI 29 13
2 TS V 7 2

19 The rites up to the spreading of the skin of a black antelope should be similar [1]

1 I 21 2

20 He should place three mortars on one and the same skin of a black antelope also two lower crushing stones (on one and the same skin of a black antelope)

21 The rites up to the pouring of the oblation material within the mortar should be similar [1]

1 I 21 5

22 After having poured all the three varieties of the oblation material within the mortars, he should call out the preparer of the oblation.

23 After all the varieties have been pounded, the Āgnidhra should strike the upper and the lower crushing stones

24 He should pour out all the varieties into the winnowing baskets, one after the other, winnow them one after the other and sift them *one after the other*

25 Or as the next best alternative, he should pound (all the varieties) into one and the same mortar one after the other

26 In this case the formulas prescribed in connection with the rites from the pouring out up to the sifting should be repeated in respect of each variety of grains

VI 17

1 He should call out the preparer of the oblation only at the first time [1]

1 That is at the pounding of the first variety

2 After having pounded all the varieties he should release his speech

3 He should put down the husks[1] after the accomplishment of all the varieties

1 I 22 5

4 He should not allow each variety to come into contact with the other two varieties until the combined procedure[1] commences

1 Beginning with the *svistakrt* offering

5. Or he may allow an oblation to come into contact with another belonging to the same kind of grains.[1]

1. Namely, the old paddy with the new paddy. Sūtras 1-5 presume the injunction in VI.16.25.

6. This procedure is to be followed hereafter in respect of different varieties of grains.

7. The rites up to the taking down of the oblations should be similar.[1]

1. II.10.3.

8. After having taken down the cake on one potsherd, the Adhvaryu should surround it with clarified butter.

9. The procedure of its offering is explained by the cake on one potsherd prescribed in the Vaiśvadevaparvan.[1]

1. VIII.2.15,16.

10. The difference is only this: He should not allow the surface of the cake to remain uncovered;[1] he should not offer the oblations with the formulas representing the month-names.[2]

1. With clarified butter. 2. VIII.3.6.

11. The rites up to the offering of the oblations should be similar.[1]

1. II.17.9. ff.

12. The sacrificer should follow the offering to Viśve Devas with the formula, "May I attain community with Prāṇas through the offering to Viśve Devas."

13. He should follow the offering to Dyāvāpṛthivī with the formula, "May I attain abundance and stability through the offering to Dyāvāpṛthivī."

14. With these formulas he should follow all the offerings to Viśve Devas and Dyāvāpṛthivī.

15. The rites up to the consuming (of the remnants of the oblations) should be similar.[1]

1. III.6.18.

16. The sacrificer should consume the remnants of the oblations of paddy with the verse, "O gods, lead us from good to the better. May we, O drop, attain thee through thy aid (that is, by partaking of thee). Do thou, wonder-working, enter us. Be propitious and kindly to our children, and to myself."[1]

1. TS V.7.2.4.

17. Of *śyāmāka* grains with the verse, "May Agni consume first; he knew the oblation. May he, friendly to all, make the plants auspicious to us."[1]

1. TBr II.4.8.7.

18 There is a view that all the officiating priests should consume the remnants of the oblations with the relevant mantra There is another view that only the sacrificer should consume his portion with it

19 The sacrificer should give away as *daksina* the first of the calves which were born before the *ekastaka* [1]

1 The eighth day coming after the full moon day of Magha

20 The sacrifice comes to an end in the prescribed manner

VI 18

1 If the sacrificer is going to perform the Āgrayana sacrifice of *śyamaka* grains separately he should pour out *śyamaka* grains for offering cooked *śyamaka* grains to Soma after they have become ripe

2 This same is the procedure for it

3 The difference is only this He should give away a garment as *dakṣina* [1]

1 ĀpŚS VI 31 5 mentions certain varieties of food as the optional *daksina*

4 The sacrifice should come to an end in the prescribed manner [1]

1 ĀpŚS VI 31 3 4 gives the *hautra* for this sacrifice

5 The sacrificer should offer the first fruits of barley

6 The procedure for the same has been explained by the offering of (the first fruit of) paddy

7 The difference is only this The sacrificer should consume the remnants of the oblation of barley with the verse The gods ploughed, with regard to Manu this barley mixed with the sweetness of Sarasvati Indra, the hundred powered was the lord of the plough Maruts, giving richly were the ploughers [1]

1 TBr II 4 8 7

8 The sacrificer should give away as *daksina* the first of the calves which were born after the *ekastaka*

9 The sacrifice should come to an end in the prescribed manner

10 The sacrificer should perform the New moon sacrifice or the Full-moon sacrifice with new grains [1]

[illegible]

11 Or as the next best alternative he should offer the Agnihotra with new grains

12. Or as the next best alternative, he should cause the Agnihotra-cow to eat new grains, and offer the evening and the morning Agnihotra with her milk.

13. Or as the next best alternative, he should cook on the Gārhapatya fire rice of four panfuls of paddy, offer oblations to the divinities of the Āgrayana sacrifice, *sviṣṭakṛt* Agni being the fourth divinity, and feed the Brāhmanas[1] (with the remaining cooked rice).

1. Four Brāhmaṇas, according to ĀpŚS VI.30.17.

14. One should consume at his will green barley, leguminous grains, and vegetables, even though he has not offered an oblation of them.[1]

1. ĀpŚS VI.31.8-12 mentions a view prescribing the offering of the *veṇuyavas*.

15. The first products of roots and leaves should be given away.

16. After having performed the (Āgrayana) sacrifice with paddy, one should be offering paddy itself (in the New-moon and the Full-moon sacrifices) until the Āgrayaṇa sacrifice of barley. After having performed the (Āgrayana) sacrifice with barley, one should be offering barley itself until the Āgrayana sacrifice of paddy. Or he may be offering paddy itself.

17. In this way one should be offering each of the above-mentioned grains throughout his life.

THE ANIMAL SACRIFICE

VII 1

1 One, who is going to perform an Animal sacrifice, should recite to himself the *ṣaḍḍhotṛ*[1] formula and offer an oblation of clarified butter on the Āhavanīya fire with the *graha* portion[2] of that formula

1 TA III 4 (O animal) may thy eye go to the sun the vital breath to the wind the back to the sky the soul to the atmosphere Do thou reach the sacrifice through thy organs the earth through thy other limbs cf TBr II 2 2 3 2 O lord of speech do thou impel the offering nourishing the gods in the heaven through thy faultless speech and faultless Juhu

2 He should then offer a *yupahuti* by means of the spoon with the verse 'O Viṣṇu do thou bestride wide Do thou who hast ghee as thy birth place drink ghee and increase the lord of sacrifice '[1]

1 TS I 3 4 1 cf TS VI 3 3 1

3 The Adhvaryu should take up the clarified butter which is remaining in the vessel and also the spoon the cutter should take up the cutting implement

4 They[1] should go towards that direction where they desire to procure the sacrificial post

1 The Adhvaryu the cutter the sacrificer and the Brahman

5 These are the trees fit for being turned into a sacrificial post *palaśa*, *khadira* and *rohitaka* [1]

1 ĀpŚS VII 1 16 prescribes *palaśa* for one who is desirous of lustre or a sacrifice *khadira* for one who is desirous of heaven or valour *rohitaka* for one who is desirous of offspring or good eyesight

6 A sacrificer desirous of Brahman splendour[1] should prepare a sacrificial post of *bilva*

1 Or of food according to ĀpŚS VII 1 16

7 A sacrificial post made of *bilva* is a normal one [1]

1 Irrespective of one s desire

8 The cutter should cut off the tree in such a way that its stump would not stick to the axle of a cart

9 One should cut a tree which has grown on another tree for one in respect of whom he desires that he may become unstable One should cut a tree which is without leaves and whose end has become dry for one in respect of whom he desires that he may become void of cattle

One should cut a tree which has many leaves and many twigs for one in respect of whom he desires that he may become a possessor of cattle One should cut a stable tree for one who is desirous of stability So is it said [1]

1 TS VI 3 3 4 5

10 One should not cut a tree which is turned towards the south, nor one which is turned towards the north nor one which is eaten by insects One should cut such a tree which is straight, whose twigs are turned upwards, whose end is a little bent while the tree itself is straight He should cut such a tree whose end is bent towards the east or west or north [1]

1 ĀpŚS VII 1 17 adds that the tree should not be hollow and should have grown on even surface

11 The Adhvaryu should touch the tree and murmur the formula, "I have passed over some, I have not approached others I have come across thee nearer than the distant ones, distant than the inferior ones I welcome thee that belongest to Visnu for the sacrifice to gods" [1]

1 TS I 3 5 1

12 He should take clarified butter in a spoon and anoint round the tree with the formula, "May god Savitr besmear thee with honey" [1]

1 TS I 3 5 1

13 With the formula, 'O plant, do thou protect him,' [1] he should hold a darbha blade between (the tree and the cutting instrument)

1 TS I 3 5 1

14 With the formula 'O axe, do thou not injure him,' [1] he should cut it with the axe

1 TS I 3 5 1

15 He should take away the first of the chips that may fall down, and cut the tree at the height of the knee or the ankle

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VII 2

1 He should cause it to be carried towards the east or the north with the formula, Do thou not scratch the sky with the top do thou not injure the midregion with the middle portion do thou be united with the earth [1]

1 TS I 3 5 1

2 With the formula, 'O tree do thou grow with a hundred shoots,' [1] he should offer an oblation on the stump of the tree

1 TS I 3.5 1

3 He should touch himself with the formula, "May we grow with a thousand shoots"[1]

1 TS I 3 5 1

4 With the verse, "Do thou, whom this sharp axe has brought forward for great good fortune, uncut, with the wealth of heroes, give us riches,"[1] he should chop off the branches (from the bottom) *towards* the top

1 TS I 3 5 1

5 With the same verse, he should cut the end

6 The measurements of the sacrificial post are from one *aratni*[1] to thirty three *aratnis*

1 One *aratni* = 24 *angulas*

7 According to some teachers the sacrificial post in an Animal-sacrifice should be of *palasa* and should have the length of three *aratnis* or four *aratnis*, other measurements pertain to one in a Soma-sacrifice[1]

1 The lengths ranging from five *aratnis* onwards are optional cf TS VI 3 3 5 6 ĀpŚS VII 2 11 According to ĀpŚS VII 2 13 15, the post should be of the height of the sacrificer standing with raised hands or without raised hands or standing on a chariot

8 He should prepare the sacrificial post which should not be too big nor too thin, but should be thinner towards the end and having eight borders

9 The lower portion equal to the depth of the hole should not be levelled

10 *From the ending portion (previously cut off) he should prepare a casala* thirteen *angulas* in length (*prthamatra*), having eight borders and contracted in the middle

11 He should keep the sacrificial post as much above the *casala as the* uppermost phalanx It should be two *angulas* above the *casala* according to some teachers three *angulas* according to others[1]

1 Or four *angulas* according to ĀpŚS VII 3 6

12 He should prepare a *svaru* out of one of the chips and then pour out paddy for a cake on eleven potsherds to Agni Visnu[1]

1 ĀpŚS VII 1 3 prescribes the performance of this sacrifice prior to the procedure pertaining to the procuring of the sacrificial post.

13 There should be seventeen *samidheni* verses

14 The sacrifice should come to an end in the prescribed manner.

15. It represents the adding of the fuel to the sacred fires (*agnyanvādhāna*).[1]

1. That is to say, the Adhvaryu should perform the Animal-sacrifice on the very Āhavanīya fire on which the above-mentioned Iṣṭi was performed; he need not add fuel to the three sacred fires as a preliminary rite of the Animal-sacrifice.

16. There is a view that in the Animal-sacrifice the sacrificer should not receive the fire.[1]

1. That is to say, he should not recite the verses beginning with, "I receive Agni..." (TBr III.7.4.3,4) to be recited while fuel is being added to the sacred fires. cf. IV.1.11.

17. After the Iṣṭi is over, the Adhvaryu should fetch a twig, and prepare the altar in front of the Āhavanīya fire.

18. It should be as long as the pole of a chariot, as broad as the yoke to the front, and as broad as the axle to the rear.[1]

1. ĀpŚS VII.3.9 optionally mentions the measurements in *aratni*, namely, six *aratnis* long, three *aratnis* broad towards the front, and four *aratnis* to the rear.

19. After having performed those rites which precede the second tracing out of the altar, the Adhvaryu should measure out the *uttaravedi* by means of the yoke-pin (*śamyā*) to the rear of the spot fixed for a hole for the sacrificial post.

VII : 3

1. He should arrange to the east the yoke-pin with its thick end towards the north, and draw a line ending towards the north by means of the wooden sword on the inner side with the formula, "Thou art the abode of possessions for me."[1] Similarly to the south ending towards the east with the formula, "Thou art the resort of the afflicted for me."[1] Similarly to the west ending towards the north with the formula, "Do thou protect me when in want."[1] Similarly to the north ending towards the east with the formula, "Do thou protect me when afflicted."[1]

1. TS I 2.12.1.

2. After having stepped forward one step (*prakrama*) towards the north from the northern shoulder of the altar, he should similarly measure out the *cātvāla* by means of the yoke-pin without reciting any formula.

3. He should take up the shovel with the Sāvitra formula, and dig around with the formula, "The Rakṣas is enclosed; the evil spirits are

enclosed Here do I cut the neck of the Raksas Here do I cut the neck of one who hates us and whom we hate [1]

1 TS I 2 5 1

4 He should dig out knee deep or as deep as three long spans (*vitasti*) and carry the earth with the formula, ' May Agni named Nabhas, know thee O *angiras* Agni do thou, who art in this earth, come with (Agni) named Āyus I place thee (on the *uttaravedi*) with whatever name of thine, invincible and worthy of sacrifice [1]

1 TS I 2 12 1

5 He should pour out that earth on the (site fixed for the) *uttaravedi* with the formula, "Thou art a lioness, thou art a buffalo [1]

1 TS I 2 12 2

6 Similarly he should carry for the second time similarly for the third time He should carry it for the second time with (the above-mentioned formula modified as) " who art in the second earth ," [1] for the third time with " who art in the third earth ' [1]

1 TS I 2 12 1

7 Having carried it for the fourth time, he should spread out the *uttaravedi* to the proportion of the yoke pin with the formula, "Do thou expand wide may the lord of sacrifice expand for thee "[1]

1 TS I 2 12 2

8 With the formula, ' Thou art firm ' [1] he should strike at the earth and sprinkle it with water by means of the hand with the palm turned downwards with the formula, ' Do thou be purified for the gods ' [1]

1 TS I 2 12 2

9 He should draw a line on the *uttaravedi* towards the south by means of the wooden sword and pour down with the formula, ' O waters, do thou carry off the impurity,' the water which has remained in the *prokṣaṇi*-ladle [1]

1 According to ĀpŚS VII 4 5 he should first pour down the remaining water on the *uttaravedi* towards the north and then draw out a line by means of the wooden sword towards the north

10 He should think of him whom he hates

11 With the formula, ' Do thou be decorated for the gods,"[1] he should spread out sand (upon the *uttaravedi*)

1 TS I 2 12 2

12 He should prepare the borders of the *uttaravedi* with the verse, "May the extensive, illuminating one, drink the honey of Soma, giving unbroken life to the lord of the sacrifice Impelled by the wind, he, who rules by his power, gives progeny in abundance and shines on all sides ' [1]

1 KS XXV 6

13. After having prepared a rectangular *uttaranābhi* measuring a span in the middle of the *uttaravedi*[1]

1. See the next sutra

VII : 4

1. He should touch the altar and the *uttaravedi* with the verse, "The two young maidens, four-tufted, ghee faced, in the middle of the earth, may the gods residing on them, rejoice in the highest world "

2 Then respectively with the formulas, "May Indraghoṣa, along with the Vasus, guard thee in the front, may the quick-as-mind, along with the Pitrs, guard thee towards the south, may the knower, along with the Rudras, guard thee towards the west, may Viśvakarman, along with the Ādityas, guard thee towards the north,"[1] he should sprinkle the *uttaravedi* with water by means of the hand with the palm turned upwards, going round towards each direction

1. TS I 2 12 2.

3. (He should sprinkle) from above with the formula, "May Tvastr, along with his forms, guard thee from above "

4. The water which has remained in the *prokṣaṇī*-ladle—the rites beginning herewith should be similar[1]

1. VII 3 9

5 There is a view that the Adhvaryu should carry forth the fire on the preceding day, there is another view that he should close the procedure of the preceding day with the sprinkling with water.[1]

1 That is, he should carry forth the fire on the next day on which the animal offering is to be made According to ĀpŚS VII 6 3, he should cover the altar with the twigs of *udumbara* or *plakṣa* tree.

6. He should light the faggot on the Āhavanīya fire and say (to the Hotr), "Do you recite verses for the fire being carried forth "

7. As soon as the first verse has been recited thrice (by the Hotr), he should take up the faggot, support it with sand (taken into a pan), and offer the *udyatahoma* with the verse, "O purifying Agni, whatever fault we have committed, (do thou forgive us for it) Being the eastern one thou becomest the western one, do thou increase thy forms with ghee, do not injure me coming towards the east, svāhā "

8 After he has offered that oblation in the remaining (Āhavanīya fire), all should move towards the east

9. While the fire (of the faggot) has been held upwards, the Adhvaryu should pour out in a crosswise line on the *uttaravedi*[1] five spoonfuls

of clarified butter through gold on the southern shoulder with the formula, "Thou art a lioness, overcoming rivals, svāhā,"[2] on the northern buttock with the formula, "Thou art a lioness, bestowing fair offspring, svāhā"[2] on the northern shoulder with the formula, "Thou art a lioness, bestowing abundance of wealth, svāhā,"[2] on the southern buttock with the formula, "Thou art a lioness, bestowing the favour of the Ādityas, svāhā,'[2] and in the middle with the formula, "Thou art a lioness, do thou bring the gods to the religious sacrificer, svāhā"[2]

1 *Or on the uttaranābhi, according to* ĀpŚS VII 5 4.
2. TS I 2 12 2

VII : 5

1. Having lifted up the ladle with the formula, "To the beings thee,"[1] he should arrange the enclosing sticks of *pūtudru* (Pinus deodora) round the *uttaravedi* the middle one with the formula, "Thou hast all life, strengthen the earth" the southern one with the formula, "Thou restest firm, strengthen the midregion'[1] and the northern one with the *formula, "Thou restest inviolable, strengthen the heaven"*[1]

 1 TS I 2 12 3.

2 He should pour down on the *uttaranabhi* the (following) substances Bdellium (*guggulu*), fragrant substance, white wool between the horns of a goat whose wool was formerly cut—according to some, of one whose wool was not previously cut—with the formula, "Thou art the ashes of the fire, thou art the excrement of fire"[1]

 1 TS I 2 12 3

3 With the same formula, he should pour down the supporting sand towards the north

4 *When he knows the Hotr reciting the verse,* "O Hotr, do thou, knowing, be seated in thy place,'[1] he should deposit the fire on the substances with the verse, 'O sacrifice, do thou, very gracious, be firm in thy favour May the riches enter thee on all sides Giving long life to the sacrificer, do thou anoint the worshipper with ambrosia"[2]

 1 TS III 5 11 2 2 TBr II 5 8 12.

5 After having deposited the fire, he should enkindle it with the formula "The sacrifice has become firm," and with the verse, "We place thee as Manu did we enkindle thee as Manu did O *angiras* Agni, do thou carry offerings to gods for the pious sacrificer."[1]

 1 TBr III 11 6 3,4

6. He should offer the *purṇāhuti* at this stage with the *saptavatī* verse, "Seven are thy fire sticks, O Agni, seven thy tongues, seven seers,

seven dear abodes seven priesthoods, sevenfold sacrifice to thee do thou fill seven birth places with ghee,' [1] and then make the *atimukti* offerings with the verses, "May Agni, knowing, lead the sacrifice may the killers of sacrifice meet him Do thou speak of the sacrifice to the gods do thou increase the sacrifice, svahā —May Vayu, knowing, lead the sacrifice — May Āditya, knowing, lead the sacrifice — May the sacrificer, knowing, lead the sacrifice '

1 TS I 5 3 2

7 Some teachers prescribe the *purṇahuti* at this stage

VII : 6

1 If the Adhvaryu has carried forth the fire on the preceding day, the rites beginning with the strewing of the Barhis commence at this stage If he has closed the procedure of the preceding day with the sprinkling of the *uttaravedi* with water, the rites beginning with the strewing of the Barhis commence at that very hour [1]

1 If the fire is carried forth at the time of the Agnihotra the Agnihotra should be offered on that very fire ĀpŚS VII 7 1 Bhar Pariśesasutra 102

2. He should fasten within the Barhis two *ikṣu* leaves as the *vidhṛtis* and the *prastara* of *aśvavala* grass (Saccharum Spontaneum)

3 (He should fasten) within the faggot enclosing sticks of *karṣmarya* (Gmelina arborea)

4 He should prepare a faggot of twenty three fire sticks

5 The rites up to the arrangement of utensils should be similar [1]

1 I 16 1

6. He should (however) arrange a second Juhu ladle being the *vasahoma havani* a second Upabhrt ladle being the *prsadajyadhani*, two vessels for clarified butter,[1] a small pitcher for cooking the organs of the animal, the two omentum bakers (*vapaśrapani*) of *karsmarya*—one having two forks and another having only one a heart pike (*hrdaya śūla*) a *svaru* a knife two tethering cords a twig of *plakṣa* (Ficus Infectoria) a staff of *udumbara* wood for the Maitravaruna priest, and any other utensil which he may require

1 One for clarified butter and the other for the curds mixed with clarified butrer (*pṛṣadajya*) cf VII 7 7

7 The rules, which are applicable to the Upabhrt and also to the Dhruvā, should be applied also to the *pṛṣadājyadhani*

8 Those which are applicable to the vessel used for the *samnayya*, should be applied to the small pitcher for cooking the organs of the animal, the two omentum bakers, the heart pike and the twig of *plakṣa*

9 The rules in respect of the spoon should be applied to the knife, and those in respect of the milk to the animal

10 The Adhvaryu should not carry forth the *pranita* water

11 He should strew sacrificial grass round the sacred fires, wash his hands, arrange the utensils spread out *ulapa* grass, prepare the two strainers, and say to the sacrificer, ' O sacrificer, do you restrain speech "

12 Restraining his speech, the Adhvaryu should touch the utensils

13 He should purify the *prokṣaṇi* water in the manner prescribed for the same [1] invite the Brahman sprinkle the utensils with water, release his speech with the call given out to the preparer of the oblation material, and then do the second tracing out of the altar

1 II 6 13

14 The rites up to the giving out of the call should be similar [1]

1 II 3 11

VII . 7

1 The Adhvaryu should modify the call as follows " Do thou cleanse the spoon and the knife and the ladles put the cord around the waist of the sacrificer s wife and come up with the clarified butter and the curds "

2 The rites up to the pouring out of the clarified butter (into the vessel) should be similar [1]

1 II 6 1

3 After having poured out the clarified butter, he should pour out curds into the second vessel for clarified butter

The procedure with regard to it has been explained by that for the clarified butter except the putting over the fire

5 The rites up to the taking up of the clarified butter (into the various ladles) should be similar [1]

1 II 7 1

6 The Adhvaryu should take up four spoonfuls in to the Juhu, four into the Upabhrt

7 He should take up five spoonfuls of *prṣadajya* He should mix up the curds with the clarified butter and take up that mixture (into the *prṣadajyadhani* with the formulas ' Thou art the milk of great ones, the body of Viśve Devas —May I today accomplish the cup of the speckled ones thou art the cup of the speckled ones thou art the heart of Visnu —Visnu has stepped once apart along thee, O vigorous one —With curds and ghee may the prosperity be increased may wealth

come to me from that which is offered and enjoyed —Thou art the light for all men, milked from the spotted one "[1]

1 TS III 2 6 1

8 He should take up the clarified butter into the Dhruvā as in the norm[1]

1 II 7 4

9 The rites up to the placing of the ladles should be similar[1]

1 II 9 11

10 After having placed the ladles, he should place the *veda* in front of the Dhruvā, take up the shovel with the Sāvitra formula, and draw round a line for the hole for the sacrificial post in front of the Āhavanīya fire—half within the altar and half without the altar—with the formula, "The Rakṣas is enclosed, the evil spirits are enclosed "[1]

1 VII 3 3

11 He should dig up to the measurement of the lower portion of the sacrificial post (*upara*) and wash the sacrificial post with the verse, "What of thee the clever wood-cutter has cut by means of the axe taken in hand, may the living and clean water purify all that for thee "

12 He should sprinkle the sacrificial post with the *prokṣaṇī* water accompanied by barley grains the lower portion with the formula, "For earth thee, '[1] the middle portion with the formula, "For midregion thee,"[1] and the top with the formula, "For heaven thee "[1]

1 TS I 3 6 1

13 He should pour down the remaining water into the hole with the formula, ' May the region for seating the Pitrs be purified '[1]

1 TS I 3 6 1

14 He should throw barley grains (into the hole) with the formula, "Thou art a grain of barley, do thou drive away the enemy from us, do thou drive away the evil spirits '[1]

1 TS I 3 6 1

15 *He should strew darbha-blades (within the hole) with the formula,* ' Thou art the seat of the Pitrs "[1]

1 TS I 3 6 1

16 He should throw the chip of the sacrificial post[1] into the hole with the formula, "Thou art easily accessible the foregoer of the leaders, the tree will rise above thee, do thou know of it,"[2] and offer an oblation with the formula, ' May the heaven and earth fill us with ghee, svāhā '[3]

1 VII,1 15 2 TS I 3 6 1 3 TS I 3 1 2

VII . 8

1 Then he should say (to the Hotr), "Do you recite verses for the sacrificial post being besmeared"

2 He should besmear the top of the sacrificial post with the formula, "May god Savitr besmear thee with honey"[1]

1 TS I 3 6 1 ĀpŚS VII 10 3 asks the Adhvaryu to anoint the border of the sacrificial post facing the fire with this formula

3 He should besmear the *caṣāla* on all sides with the formula, 'Thou belongest to Indra,'[1] and set it into the sacrificial post with the formula, 'For the plants having good berries thee'[2]

1 TS I 3 1 3 2 TS I 3 6 1

4 The sacrificer should besmear the sacrificial post from the front side towards himself by means of a chip of the same from the top to the bottom while he is touching it on all sides

5 The Adhvaryu should touch around three times on the place where the cord is to be fixed

6 The sacrificer should not leave contact with the sacrificial post since the besmearing of the same until the winding round of the same

7 Then the Adhvaryu should say (to the Hotr), "Do you recite verses for the sacrificial post being erected"

8 He should erect the sacrificial post with the formula, "Supporting the heaven, do thou fill in the midregion strengthen the earth with the lower portion"[1]

1 TS I 3 6 1

9 He should put it into the hole with the verse, 'We desire to go to thy places where there are active and strong horned cows Here the highest step of wide-going and mighty Viṣṇu shines'[1]

1 TS I 3 6 1

10 He should make it stable with the two verses, "Do you behold the deeds of Viṣṇu in which he, Indra's trustworthy friend, saw the holy laws —The singers always gaze upon that highest abode of Viṣṇu like an eye stretched in the heaven"[1]

1 TS I 3 6 2

11 The (upper) half of the sacrificial post should be leaning towards the Āhavanīya fire It should be straight on the external (that is, eastern) side[1]

1 cf KS XXVI 6

12 The Adhvaryu should fix the sacrificial post in such a way that the bottom of the same does not remain visible

13 He should fix the sacrificial post in such a way that its *agniṣṭha* border faces the Āhavanīya fire, and pile around it with the earth by the right with the formula, "I pile around thee, the winner of the Brahmanhood, the winner of the Kṣatriyahood, the winner of good progeny, and the winner of abundance of wealth "[1]

1 TS I 3 6 2

14 He should strengthen it around with the staff of the Maitrāvaruṇa with the formula, ' Do thou strengthen the Brahman, do thou strengthen the Kṣatra, do thou strengthen the progeny, do thou strengthen the abundance of wealth "[1]

1 TS I 3 6 2

15 With the verse, ' Tear the earth, break the cloud in the sky, give us the heavenly water, do thou, who art reigning open the bag "[1] he should sprinkle water around the post, and cleanse it up from the lower to the upper end by means of his hands together with the cord with the verse, "Viṣṇu strode over this (world) thrice did he set down his foot All is gathered in its dust [2]

1 TS II 4 8 2 2 TS I 2 13 1

16 He should gaze at the top of the post with the verse, ' The singers always gaze upon '[1]

1 VII 8 10

17 There should be two cords made of darbha grass one with two strands should be two *vyayamas*[1] long, the other with three strands should be three *vyayamas* long

1 *Vyayama* is equal to four *aratnis* The former cord is for the animal the latter for the post

18 Then the Adhvaryu should say (to the Hotṛ)[1]

1 See the next sutra

VII . 9

1 "Do you recite the verses for (the sacrificial post) being wound up "

2 With the formula, ' Thou art wound round, may the divine subjects wind thee may increase of wealth, may men wind round the sacrificer,'[1] he should wind round the sacrificial post three times by the right with the three stranded cord at the height of his navel or in the middle region (of the post)

1 TS I 3 6 3

3 He should set each succeeding winding above the preceding one

4 He should twist (the two ends of) the cord close to (the windings) and intertwine (the two ends) up to the end

5. He should bring the ends together and insert the bigger end into the smaller end with the formula, "Thou art the son of the heaven "[1]

1 ĀpŚS VII 11 6 9 mentions the various optional ways of winding the cord and adjusting its ends following TS VI 3 4 5,6

6 He should take up the *svaru*, and fix it up into the middle winding of the cord or into the upper one or into all the windings with the formula, "I conceal thee on the top of the midregion "[1]

1. TS I 3 6 3

7 Then the animal should be bathed (It should be) a goat which is not void of any limb, whose teeth are not fallen, which is red, which has short horns, which has two colours, and which is fat

8. He should take up two darbha-blades with the formula, "For food thee "[1]

1 TS I 3 7 1

9 A twig of *plakṣa* with the formula, "Thou art approaching "[1]

1 TS I 3 7 1

10 He should formally dedicate the animal of one, who is desirous of cattle with a twig having many leaves and many smaller twigs

11. He should formally dedicate the animal standing facing the west in front of the sacrificial post by means of two darbha blades and the twig with the two verses, "The offspring is being generated and has been generated by Prajāpati make it known to him May he, who has known it, agree —O Agni, lord of cattle, I fasten this animal today for thee in the midst of good deed Do thou approve of it, may we offer a good sacrifice May this oblation be agreeable to gods,"[1] and also with the formula, "The divine subjects, conveyors of oblations, ardent, have come to the gods O Bṛhaspati, do thou support the wealth May the oblation be agreeable to thee O Tvaṣṭṛ, do thou glorify our possessions O rich (cows), do you remain here '[2]

1 TS III 1 4 1 2 TS I 3 7 1

12 With the formula, "Thou art the generator of fire,"[1] he should place a chip as base for the churning, with the formula, "You two are the testicles,"[1] he should place upon it two darbha blades with their ends towards the east

1 TS I 3 7 1

13. With the formula, "Thou art Urvaśī, "[1] he should take up the lower kindling wood, with the formula, "Purūravas,"[1] the upper kindling wood.

1 TS I 3.7 1

14 With the formula, "Besmeared with ghee, do you support the testicles,"[1] he should besmear the cavity (in the lower kindling wood, with the clarified butter) from the vessel of the clarified butter

1 TS I 3 7 1

15 With the formula, "Thou art Āyu,"[1] he should join the two kindling woods, and say (to the Hotr)[2]

1 TS I 3 7 1 2 *See the next sutra*

VII . 10

1 "Do you recite verses for the fire being churned out"

2 As soon as the first verse has been recited thrice, he should churn out thrice by the right with the formula, "Do thou come out following the the Gāyatri metre do thou come out following the Triṣtubh metre do thou come out following the Jagati metre"[1]

1 TS I 3 7 1

3 As soon as the fire is generated he should say (to the Hotr), "Do you recite verses for the fire which has been generated"

4 When he in going to carry forth the fire, he should say, "Do you recite the verses for the fire being carried forth"

5 When he hears the verse, "Bring forward the god, best finder of riches, for offering to the gods may he sit down in his own birth place"[1] being recited, he should put it (into the Āhavanīya fire) in front of the northern enclosing stick or in front of the northern joint of the enclosing sticks with the verse 'Do you become for us harmonious, having a common place and non injuring Do you not injure the sacrifice, nor the lord of the sacrifice Do you, O *Jatavedas*, be auspicious to us today'[2]

1 TS III 5 11 4 2 TS I 3 7 1

6 He should take up clarified butter with the spoon and offer an oblation with the verse, 'The fire has entered the fire the son of the Rsis, this overlord I offer oblation to thee with the prayer accompanied by the utterance svahā Do not bring the false lot of the gods[1]

1 TS I 3 7 2

7 After having taken up the cord with the Savitra formula, he should fasten the right half of the animal's head by means of the noose[1] with the formula O oblation of gods, I fasten thee with the cord of the holy order'[2]

1 ĀpŚS VII 3 8 prescribes that the Adhvaryu should first wind up the cord on the right forefoot of the animal lift up the cord and then fix it crosswise on the right half of its head by means of the noose 2 TS I 3 8 1

8. He should then bind to the sacrificial post the animal facing towards the west with the formula, "Do thou be bold before men[1] I fasten thee who art agreeable to Indra Agni"

1 TS I 3 8 1

9 If the animals to be offered are less than eleven, one should bind them towards the north of the sacrificial post, if they are eleven, one should bind them towards the south

10 The Adhvaryu should sprinkle with water the animal on the surface with the formula, "For water and plants thee[1] I sprinkle thee who art agreeable to Indra-Agni"[2]

1 TS I 3 8 1 2 TBr III 8 7 1

11 He should cause it to drink (water) with the formula, "Thou art thirsty of water"[1]

1 TS I 3 8 1

12 He should sprinkle it with water from downwards with the formula, "The oblation offered to gods is well-eaten O divine waters, make him well eaten"[1]

1 TS I 3 8 1.

VII : 11

1 He should then say (to the Hotr), "Do you recite verses for the fire being kindled"

2 The rites up to the anointing of the Dhruvā should be similar[1]

1 II 14 5

3 Before the anointing of the Dhruvā, the Adhvaryu should anoint the animal on all sides on the head with the formula, "May thy breath be united with the wind"[1] on the shoulder with the formula, "May thy limbs be united with the venerable gods,"[1] on the buttocks with the formula, "May the lord of the sacrifice be united with benediction"[1]

1 TS I 3 8 1

4 The rites up to the choosing of the *pravaras* should be similar.[1]

1 II 15 8.

5 After having formally chosen the Hotr with the normal relevant formula, he should cause (the Āgnīdhra) to announce, and (after he has done so) formally choose the Maitrāvaruṇa with the formula, "Mitra and Varuna are the two Praśastṛs by virtue of their Praśāstṛhood"

6 The rites up to the Prayājas should be similar[1]

1 II 16 2 ff

7. After having taken up the Juhū and the Upabhṛt, the Adhvaryu should cross the altar (towards the south) cause (the Āgnīdhra) to announce, and (after he has done so) call out (the Maitrāvaruna), "Do you direct (the Hotṛ to recite the yājyā) for (the offering to) Samidhs."

8. He should make the offering at the *vaṣaṭ* utterance.

9. For the subsequent Prayājas, he should give out a call (simply), ' Do you direct," after having first caused (the Āgnīdhra) to announce each time

10. At every forth (Prayājya-offering) he should take (clarified butter) out of the Upabhṛt (into the Juhū)

11. At the eighth, he should take out the entire quantity.

12 After having offered ten Prayājas, he should leave some clarified butter for the eleventh Prayāja

13 *After having recrossed the altar (towards the north),* he should anoint the *svaru* and the knife with the Juhū the *svaru* three times and either edge of the knife once

14 With these two he should anoint the animal all around with the formula, "Besmeared with ghee, do you two guard the animal "[1]

1 TS I 3 8 1 Or merely with the *svaru* according to ĀpŚS VII 14 12

15. He should anoint the animal all around with that edge (of the knife) which is anointed

16 With that same edge he should take portions of the cooked organs, with the other edge he should dissect the animal

17. There is another view that for the dissection he may use any edge which he may desire

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VII : 12

1 He should again fix the *svaru* (into the winding of the cord around the post)

2 While handing over the knife to the immolator, he should say to him, "Let this edge be known to thee '

3 Then he should say (to the Hotṛ),"Do you recite verses for the animal around whom the fire is being carried '

4 Having taken up a fire brand from the Āhavanīya fire, the Āgnīdhra should carry it round the animal, the place fixed for the Śamhita fire, the *catvala*, the sacrificial post, the Āhavanīya fire and the utensils full of clarified butter

5 According to some teachers, he should carry fire round the animal alone

6 While the fire is being carried round, the Adhvaryu should make five[1] *apavya* offerings with the five verses, "The ancient wise ones grasp the breath as it speeds from the limbs Go to heaven by the paths which lead to the gods Be among the plants with thy members — The cattle which the lord of cattle rules, both the fourfooted and the twofooted, may he, bought off, go to his sacrificial share May the abundances of wealth belong to the sacrificer —Those who, being bound, contemplated with mind and with eye him who was being bound may god Agni release them, lord of offspring, in harmony with offspring —The cattle of the forest, of all forms, of various forms, many of one form May god Vāyu first release them, lord of offspring, in harmony with offspring —Releasing the seed of being, do you further the sacrificer, O gods May that, which has stood ready and strenuous, go alive to the place of the gods "[2]

1 One, two, three, or four, according to ĀpŚS VII 15 4
2 TS III 1 4 1,2

7. Having gone around three times, he should keep down the fire-brand[1] and should again go round anticlockwise three times

1 That is, reinsert into the Āhavanīya fire cf ĀpŚS VII 15 3

8 The animal should be released from the sacrificial post, the Adhvaryu and the sacrificer should touch the animal by means of the two-pronged fork

9 While he is touching the animal, the Adhvaryu should cause the Āgnīdhra to announce and (after he has responded) give out a call (to the Maitrāvaruṇa), "O Hotṛ, do you send forth the oblation to the gods "

10 When he hears the formula "Do you procure the fire for him"[1] (being recited by the Hotṛ in the course of the *adhrigupraiṣa*), the Āgnīdhra should take up the fire brand from the Āhavanīya fire and proceed ahead

1 TBr III 6 6 1.

11 They[1] should lead the animal towards the north between the *catvāla* and the rubbish heap with the formula, "You, wealthy ones, do you kindly resort to the lord of the sacrifice O wide midregion, accompanied by the divine wind do thou offer this oblation thyself "[2]

1 The Adhvaryu, the sacrificer, the Āgnīdhra and the immolator (Śamitṛ) 2 TS I 3 8 1,2

12 The Adhvaryu should recite over the sacrificer the verse, ' The breath of the sacrificer is different from that of the animal The sacrificer goes to the gods with the gods Living, may it go to the place of the gods May the desires of the sacrificer be fulfilled "[1]

1 TS III 1 4 3

13 The Āgnīdhra should shatter the fire brand towards the north

14 It becomes the Śāmitra fire

15. One should optionally fetch it from the hinder Gārhapatya, or should produce by churning

16 The Adhvaryu should preserve for the incision either of the two darbha blades with which he had formally dedicated the animal

VII : 13

1 Towards the south of the Śāmitra fire, he should put the other darbha-blade with the formula, "Do thou be united with the body of this (animal) do thou higher, place the lord of the sacrifice within the highest sacrifice do thou guard (the animal) from the contact with the earth " [1]

1 TS I 3 8 2

2 On it the animal should be immolated facing towards the west and with its feet towards the north

3 The Adhvaryu should call out (the immolator) ' Do thou immolate the animal without allowing it to make a sound," and return from the animal which is to be immolated

4 The Adhvaryu and the sacrificer should be seated [1] gazing at the *pṛṣadajya* with the two verses, "May the multiformed offspring, feeding all and generating, rejoice in this sacrifice Gathering around the fire and the cowpen may they guard us with their milk and ghee [2]— May *those cows whose udder with four openings* is full of honey and ghee, become rich in milk and increasing food for us in this cowpen "

1 Restraining their speech according to ĀpŚS VII 17 1
2 TBr III 7 4 4

5 After the animal has been immolated, the Adhvaryu should offer the *samjnaptahoma* with the verse, "If the animal has uttered a cry or strikes its breast with its feet, may Agni release me from that sin " [1]

1 TS III 1 4 3

6 He should loosen the noose of the animal with the verse, ' O immolators do you come to the sacrifice set in motion by the gods Free the animal from the noose the lord of sacrifice from the bond " [1]

1 TS III 1 4 3,4 According to ĀpŚS VII 17 4 the Adhvaryu and the sacrificer should approach the animal with this verse

7 He should pierce the noose with the one pronged fork and throw it into the *cātvala* or upon the rubbish heap with the half verse, " May Aditi loosen this noose I bow to the cattle and to the lord of the cattle ' [1]

1 TS III 1 4 4 ĀpŚS VII 17 5 prescribes this towards the untying of the animal

8 If he has to practise exorcism, he should tie it to a piece of wood or a bunch of grass (*stamba*)[1] with the half verse, "I cast down the enemy I fasten the noose on him whom we hate "[2]

1 Either a tree or a mere trunk of a tree or a pillar (*stambha*) according to ĀpŚS VII 17 7 2. TS III 1 4 4

9. The sacrificer's wife[1] should pray to Āditya with the formula, "Obeisance to thee, O extended one "[2]

1 Dhūrtasvamin clarifies that if there are many wives, they should all pray together 2 TS I 3 8 2

10 The Pratiprasthātṛ should then lead her towards the east[1] with the formula, 'Come forward irresistible, along the stream of ghee, with offspring, with abundance of wealth "[2]

1 If there are many wives, they should be led one by one The sacrificer's wife should be brought along the rear of the Prajahita, that is, the old Garhapatya fire, and along the north of Śalamukhīya, that is, the new Garhapatya fire According to ĀpŚS VII 18 3, the Pratiprasthatṛ should optionally follow with that formula the coming of the sacrificer's wife 2 TS I 3 8 2

11 At the *catvāla* the sacrificer s wife should touch water with the formula, "O divine waters, purifying and pure, do you bring the gods "[1]

1 TS I 3 8 2 ĀpŚS VII 18 4 prescribes the touching of the water also by the officiating priests and the sacrificer with the formula, it does not prescribe the ritual mentioned in BhārŚS VII 14 1

VII · 14

1 The officiating priests and the sacrificer, together with the sacrificer's wife, should hasten to the *cātvala*, and all of them should sprinkle themselves with water with the formula, "May we, pure and served by you, be servers upon you "[1]

1 TS I 3 8 2

2 The sacrificer's wife should cause the vital parts of the animal to swell while the Adhvaryu is pouring water upon them

3 According to some teachers, the Adhvaryu should cause them to swell while the sacrificer's wife is pouring water

4 (She should cause the vital parts to swell) respectively with the formulas, 'Let thy speech swell let thy breath swell, let thine eye swell, let thine ear swell "[1]

1 TS I 3 9 1

5. The Adhvaryu should pour down water on the neck with the half verse, "The pain that has reached thy vital breaths, that has reached thine eye, that has reached thine ear."[1]

1. TS I.3.9.1.

6. The sacrificer's wife should cause the entire animal to swell with the half verse, "What is harsh in thee, what is in its place, let that swell, let that hereby be pure "[1]

1. TS I.3.9.1.

7. The navel with the formula, "Let thy navel swell,"[1] the anus with the formula, "Let thine anus swell,"[1] the feet with the formula, "Let thy feet be pure."[1]

1. TS I.3.9.1.

8. With the formula, "Hail to the waters; hail to the plants; hail to earth; hail to day and night,"[1] the Adhvaryu should pour down the remaining water along the back, and with the formula, "O plant, protect him," place to the south of the navel the darbha-blade[2] with its end pointing towards the east.

1. TS I.3.9.2. 2. VII 12.16.

9. With the formula, "O knife, do thou not harm him ,"[1] he should take a crosswise incision on the darbha-blade by means of the knife.

1. TS I.3.9.2.

10. He should take away the ending portion of the darbha-blade, anoint the thicker portion[1] with the blood, and throw it away with the formula, "Thou art the share of the Raksases; here do I lead the Raksas to the nethermost darkness; who hates us and whom we hate—him do I here lead to the nethermost darkness."[2]

1. At both ends, according to ĀpŚS VII.18.14. 2. TS I.3.9.2.

11. After having touched water, he should extract out the omentum with the formula, "For food, thee."[1]

1. TS I.3.9.2.

12. With the formula, "Do thou be purified; do thou be decorated," he should remove it.

13. With the formula, "O Dyāvāpṛthivī, do you be covered with ghee,"[1] he should cover the two forks with that omentum.

1 TS I.3.9 2.

14. With the formula, "For strength thee,"[1] he should prick the narrowest end (of the omentum) with the one-pronged fork.

1. TS I.1.1.1.

15. He should prick it out with the formula, "May the wealth consisting of brave sons be uninterrupted;[1] I cut thee up for Indra-Agni."[2]

1. TS I.3.9.2. 2. cf. MS I.2.15.

16 The immolator should keep holding by means of the fist the end at which the omentum was extracted out until the offering of the omentum

17 The Adhvaryu and the sacrificer should touch again the two forks [1]

1 That is to say the sacrificer should touch the forks held by the Adhvaryu cf ĀpŚS VII 19 6

18 With the formula ' Do thou go along the wide midregion, '[1] the Adhvaryu should start

1 TS I 3 9 2

VII 15

1 He should heat the omentum on the Śamitra fire with the formula, ' The Raksas is burnt, the evil spirits are burnt

2 The Āgnidhra should again take up the fire brand and proceed ahead

3 The Adhvaryu should proceed similarly[1] towards the Āhavanīya fire

1 That is between the *catvala* and the rubbish heap cf VII 12 11

4 On the nearest burning embers of the Āhavanīya fire one should bake the omentum

5 The Āgnidhra should put back the fire brand into the Āhavanīya fire

6 He should bring forth the omentum from between the *catvala* and the rubbish heap and between the sacrificial post and the Āhavanīya fire The Pratiprasthatr, who is seated towards the south facing the north, should bake the omentum on the Āhavanīya fire

7 Below the omentum the Adhvaryu should put the ending portion of the darbha blade[1] with the formula O Vayu do thou taste the drops [2]

1 VII 14 10 2 TS I 3 9 2

8 He should take up a spoonful of the clarified butter, and spread it around on the omentum with the verse,' Those (gods) have made thee, the baker and worthy of sacrifice, the carrier of oblations O *jatavedas* Agni, possessed of power and body, do thou carry the oblations [1]

1 TS III 1 4 4

9 After having spread around the clarified butter, he should give out a call (to the Maitravaruna) ' Do you recite verses for the drops (of clarified butter being dropped on the omentum) '

10 When the omentum becomes reddish white while it is being baked, he should pour out clarified butter on it with that verse with which it is

prescribed to be poured on the *sāmnāyya*,[1] take it down in the same manner,[2] and place it on a twig of *plakṣa* arranged on the darbha grass with the formula, "Do thou make the plants rich in berries "[3]

1 II 10 6 2 I 14 2 3 MS I 2 2, KS III 3

11 With the formula, ' The enemies are warded off," he should remove it from the two forks and when he hears the Hotr reciting the formula, ' Do thou take up the ladle filled with clarified butter, O Adhvaryu ,' [1] he should cross the altar towards the south for the last Prayāja offering, cause the Āgnidhra to announce and (after he has responded) call out the Maitrāvaruna with the words, "Do you direct the Hotr to recite the yājyā for Svāhākrtis ' [2]

1 II 16 2 2 TS VI 3 9 5

12 At the *vaṣaṭ* utterance, he should make the offering

13 Having recrossed the altar (towards the north), he should pour out clarified butter from the Juhū into the Dhruvā if he is going to offer the Ājyabhagas, then into the *pṛṣadājya* and then on the omentum, not into the Upabhrt

14 Then he should offer the Ājyabhāgas if he has to offer them

15 Then he should make the preceding *paryāpya* offering with the formula, "Svāha to the gods ' [1]

1 TBr III 1 4 4

16 Then he should give out a call (to the Maitrāvaruna) [1]

1 See the next sutra

VII . 16

1 "Do you recite the puronuvākyā relating to the offering of the fat—the omentum of the goat for Indra Agni "

2 He should spread the clarified butter as base into the Juhu, put a piece of gold into it and put into it the entire omentum as oblation

3, He should place a piece of gold upon it, and pour clarified butter over it

4 Thus the oblation consists of five portions

5 Even if the sacrificer follows the practice of offering an oblation of four portions, the oblation of omentum consists of five portions only

6 If there is no gold, he should add a portion of clarified butter

7 After having crossed the altar (towards the south), he should cause the Āgnidhra to announce and (after he has responded), say (to the

Maitrāvaruna), "Do you direct the Hotr to recite the yājyā for the offering of the fat—the omentum of the goat for Indra-Agni."

8 At the *vasat* utterance, he should offer the oblation with the verse, "O *jātavedas* (Agni) do thou go with the omentum to the gods, for thou art the first Hotr Do thou strengthen their bodies with clarified butter May the gods eat the oblation offered to the accompaniment of svāhā-utterance "[1]

1. TS III 1 4 4

9 Then he should make the succeeding *parśvapya* offering with the formula, "To the gods, svāhā "[1]

1 TS III 1 4 4

10 With the formula, "Svāhā, do you two go to Ūrdhvanabhasa, the son of Maruts,' [1] he should throw (on the Āhavanīya fire) the two forks—the two pronged fork with its end towards the east and the one-pronged fork with its end towards the west

1 TS I 3 9 2

11. Then he should pour down upon them the drops of clarified butter remaining in the Juhū

12 He should pour out the clarified butter upon the incision made on the animal [1]

1 VII 14 16

13 The officiating priests and the sacrificer, together with the sacrificer's wife, should hasten to the *catvala* and all of them should sprinkle themselves with water with the verses, "O waters, do you wash off what is impure and dirty, what I have disliked as untruth, and what I have sworn in as harmless.[1]—I relieve myself of the curse of (the wrath of) Varuna, of Yama's fetters, of all sins against the gods, of the sin against the men. May waters relieve me of that sin, and also of all distress "

1 AV VII 89 3

14 After the omentum has been offered, the sacrificer should give a boon (to the Adhvaryu)—an adorned daughter or a bullock or three steers.

VII : 17

1 The Adhvaryu should wash and arrange utensils relating to the Paśupurodāśa as are used for preparing an oblation of the grains.

2 He should prepare two strainers, and say to the sacrificer, "Do you restrain speech, O sacrificer "

3. Restraining his speech, the Adhvaryu should move his hand around the utensils

4 He should pour out paddy for the Paśupurodāśa on eleven or twelve potsherds to be offered to that divinity to which the animal is to be offered

5. He should release his speech with the utterance of the call to the preparer of the oblation-material, and then give out the direction in respect of the dissection of the animal

6 He should give out the call, "Do thou not turn over (the inner side of) the rectum with anus, do thou not turn over (the inner side of) the large intestine, do thou put together the testis with penis, the pancreas, the spleen, the pericardium, and the fat"

7. The organs of the animal should be cooked in a pitcher

8 The immolator should prick the heart with the pike The Adhvaryu should bake the cake after having prepared it with the water purified with the relevant formula [1]

1 I 11 12

9 He should pour down the wash-water on the strewn Barhis itself

10 After the organs of the animal have been cooked, the Adhvaryu should offer the cake [1]

1 ĀpŚS VII 22 11 After having offered the omentum, the Adhvaryu should offer the cake or he should do so as soon as the organs have been cooked Regarding the direction contained in TS VI 3 10 1, namely, that the Adhvaryu should pour out paddy for the cake after having immolated the animal, Dhurtasvamin says that after the formal dedication of the animal the Adhvaryu should arrange the utensils prepare the cake, and place it within the altar and then proceed with the rites to be performed after the formal dedication, beginning with the churning out of the fire

11 He should say (to the Maitrāvaruna), "Do you recite the puronuvākyā for the cake to be offered to Indra Agni" 'Do you direct the Hotr to recite the yājyā for the cake to be offered to Indra-Agni"

12 With regard to the *svistakrt* offering, "Do you recite the puronuvākyā for Agni" "Do you direct the Hotr to recite the yājyā for Agni"

13 The officiating priests, with the Maitrāvaruna as the sixth, should consume the Idā which has been invoked

14 They should sprinkle themselves with water

15 At this stage the Adhvaryu should offer the oblations of the husks and the leavings of the dough[1] pertaining to the Paśupurodāśa

1 III 9 4

16 He should discard the potsherds

17 He should take up the *prsadajya* into the Juhu and inquire three times [1]

1. See the next sutra

VII . 18

1 'O immolator, is the oblation cooked?'[1]

1 TS VI 3 10 1 ĀpŚS VII 23 5 He should inquire for the second time at half the distance and for the third time after reaching the place

2 The immolator should reply, 'Yes, it is cooked"

3 After he has shaken the organs three times, he should keep the heart above all

4 He should go round towards the north, and pour out *pṛṣadājya* on the heart with the formula, "Let thy mind (be united) with the minds (of gods) let thy breath with the breath May this offering, rich in ghee, be pleasing to the gods and Indra Agni, svāhā"[1]

1 TS I 3 10 1

5 He should recite over the steam issuing out (of the pitcher) the formula, "To the non staggering of the steam, svāhā'

6 If the organs were bruised, he should recite over them the same formula

7 He should pour out clarified butter on the organs with that verse with which it is prescribed to be poured on the *samnayya*[1] take them down with that verse with which it is prescribed to be taken down,[2] carry them from between the *catvāla* and the rubbish heap, and between the sacrificial post and the Āhavanīya fire, and place them on the southern buttock of the altar with the *pañcahotṛ*[3] formula

1 II 10 6 2 I 14 2 3 TĀ III 1 cf TBr II 2 8 2

8 A twig of *plakṣa* should be placed upon the Barhis

9 On the middle part of the twig, he should make the cuttings of the organs

10 He should spread the clarified butter as base in four utensils—in the Juhū, in the Upabhṛt in the pan called *samavattadhānī* and in the ladle called *vasahomahavanī*

11 Having put the pieces of gold into the Juhū and the Upabhṛt, he should say (to the Maitrāvaruṇa),' Do you recite for Manotā the verses in connection with the oblation being cut out"

12 First of all he should take out cuttings of the heart, then those of the tongue then those of the sternum, then those of the left fore-arm then those of the two thoracic walls, then those of the liver, then thos of the two kidneys then those of the right buttock, and then those of the rectum with anus[1]

1 According to ĀpŚS VII 24 2 4, after the sternum, he should cut them in any order, the rectum with anus, should however, be cut as the middle one of all organs Or in that order in which the organs were extracted out of the animal

13 He should take two cuttings of each of the organs

VII : 19

1 Or he should take out cuttings of the first three organs in the prescribed order, and take out cuttings of the other organs as he likes

2 He should put the perinephric fat into the broth and then cover the Juhu with that fat

3 He should place a piece of gold upon it and pour clarified butter upon it

4 He should pour out clarified butter on the three organs and take out into the Upabhṛt for the *sviṣṭakṛt* offering those three organs—a cutting of the right forearm, and of the left buttock, and (the thicker part of) the rectum [1]

1 See sutras 5 7

5 He should divide beforehand the rectum with anus into two, and retain the thicker portion (that is the anus) for the Upayaj offerings

6 He should divide the thinner portion into three parts

7 Out of these three parts he should put into the Juhu the *medium sized* part cut into two the thicker part into the Upabhṛt, and the thinner part for the Iḍā [1] cut into two

1 ĀpŚS VII 24 6,7 prescribes the cutting of the rectum with anus in a different manner The Adhvaryu should cut the rectum with anus into *three parts he should retain the thicker part for the* Upayaj offerings put the medium-sized one into the Juhu and the thinner one into the Upabhṛt Or he should cut the rectum with anus into two parts he should retain the thicker part for the Upayaj offerings he should cut the other part into three put the medium sized part into the Juhu the thinner part into the Upabhṛt, and the thicker part into the Ida

8 He should put the perinephric fat into the broth and cover the Upabhṛt with that fat

9 He should put a piece of gold on the fat and pour out clarified butter twice on it

10 He should take up into the pan (= *samavattadhanī*) the Iḍā from the *heart the tongue, the liver, the kidneys the rectum with anus, and the* large intestine as the seventh

11 At this stage he should subsequently put into the vessel the right buttock, the testis with penis, the pancreas, and the spleen, and pour out clarified butter on them

12 He should take (into the *vasahomahavanı* ladle) the *oily portion of flesh* [1]

1 The word *yusno* is inexplicable

13 (While taking it) he should cut out the stream by means of the knife

14 For the sacrificer following the practice of offering the oblation in four portions, he should cut the stream once for one offering the oblation in five portions, twice

15 After having poured out clarified butter upon it, he should touch with the formula, "May Indra's expiration be in every limb may Indra's *inspiration be in every limb,"* [1] *and with the verse, "O god* Tvastr, may all the distracted (limbs) assemble through thee O (animals), being variegated, you belong to the same form May the friends, the mother and the father rejoice after thee who art going unto gods for blessing,' [1] the entire quantity of the organs put together, consisting of the *portions which are cut out and those which are not cut out,* the portions which were cooked and even those which were not cooked

1 TS I 3 10 1

VII . 20

1 He should move round the oily portion of flesh by means of a rib with the formula, 'Thou art fortune may Agni cook thee, may waters join thee for the moving of the wind, for the passing of Pusan, for the *growing of waters and plants* ' [1]

1 TS I 3 10 1,2

2 He should cover it with the same rib with the formula To the non-staggering of the steam svāhā

3 Then he should give out a call (to the Maitrāvaruna), 'Do you recite the puronuvakya for the offering of the oblation of the goat to Indra-Agni "

4 After having crossed the altar (towards the north),he should cause the Āgnidhra to announce and (after the latter has responded) say (to the Maitrāvaruna), "Do you direct the Hotr to recite the yājyā relating to the oblation of the goat to Indra Agni '

5 The Pratiprasthātr should offer the oily portion of flesh with the formula, 'Do you drink ghee, drinkers of ghee do you drink marrow of the flesh drinkers of marrow of the flesh thou art the oblation *of midregion* to the midregion thee, svāhā, [1] (commencing its recital) after the Hotr has recited the first half of the yajyā

1 TS I 3 10 2

6 After having offered the oily portion of flesh, he should retain some portion of it

7 At the *vasat* utterance the Adhvaryu *should offer the oblation* (of the organs)

8 The Pratiprasthatr should offer the remnants of the oily portion of flesh to the directions respectively with the formulas, ' To the Diśes, svahā to the Pradiśes, svāhā, to the Ādiśes, svahā, to the Vidiśes, svāhā to the *Uddiśes, svāhā* ' [1]

1 TS I 3 10 2

9 With the formula, "To the Diśes, svāhā, obeisance to the Diśes,"[1] he should offer the last offering ending towards the east

1 TS I 3 10 2

10 The Adhvaryu should offer the *naristha* oblations at this stage and after having taken a spoonful of the *pṛṣadajya* into the Juhū, he should say (to the Maitrāvaruna), "Do you recite the puronuvākyā for Vanaspati"

11 After having crossed the altar (towards the south), he should cause the Āgnidhra to announce and (after the latter has responded) say (to the Maitrāvaruna), "Do you direct the Hotr to recite the yājyā for *Vanas* pati"

12 At the *vaṣaṭ* utterance (by the Hotr) he should make the offering

13 Without recrossing the altar, he should give out a call (to the Maitrāvaruna), "Do you recite the puronuvākyā for *sviṣṭakṛt* Agni"

14. He should empty the Upabhrt into the Juhū, cause the Āgnidhra to announce and (after the latter has responded) say (to the Maitrāvaruna), "Do you direct the Hotr to recite the yājyā for *sviṣṭakṛt* Agni"

15 At the *vaṣaṭ utterance he should make the offering*

16 He should recross the altar (towards the north), place the two ladles in their respective places

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VII . 21

1 And put the intermediate Ida consisting of the fat on the palm of the Hotr's hand

2 He should spread out fat as base, put the fat as the oblation, and pour out fat upon the oblation

3 After the Ida has been invoked he should fetch the testis with penis to the Hotr and the large intestine to the Āgnidhra

4. He should give (the large intestine) in six cuttings

5 (The officiating priests and the sacrificer) should consume (the Idā) and sprinkle themselves with water

6 Then the Adhvaryu should give out the call The beginning of the call is "O Agnidhra, do thou fetch burning embers for the Upayaj-offerings, O (Pratiprasthātr, the) offerer of the Upayaj-offering, do you sit down O Brahman, we shall start"[1]

1 III 4 5 TS II 6 9 1

7 The procedure up to the Anūyāja offerings should be similar.[1]

1 III 5 1 ff

8. The Adhvaryu should take up the Juhū and the Upabhrt (= *pṛṣadajya-dhani* ladle), take up the *pṛṣadajya* into the Juhū, cross the altar

(towards the south), and say to the Maitrāvaruna, "Do you direct the Hotr to recite the yājyā[1] for the Devas"

1 In connection with the Anuyaja

9. At the *vaṣaṭ* utterance, he should make the offering

10 After having caused the Āgnidhra to announce each time, he should give out the call (to the Maitrāvaruna), "Do you direct the Hotr,' in connection with each of the subsequent Anuyājas

11 The Āgnīdhra should fetch the burning embers from the Śamitra fire and put them on the northern buttock of the altar

12 The Pratiprasthātr should cut across the anus into eleven parts put them into the *vasahomahavani* ladle and offer those parts one by one following each of the Anuyaja offerings at the *vaṣaṭ* utterance respectively with the formulas 'Go to the ocean, svāhā go to the midregion, svāhā go to god Savitr svaha go to day and night, svaha, go to Mitra and Varuna, svāhā go to Soma, svāhā go to the sacrifice svāhā go to the metres, svahā go to Dyāvāprthivi svāha go to the clouds of the sky, svāha, go to *vaiśvanara* Agni, svāhā "[1]

1 TS I 3 11 1

13 He should remove on the Barhis the smearing of his hand with the formula, "To the waters thee to the plants thee '[1]

3 TS I 3 11 1

14 He should then touch himself with the formula, ' Do thou give me mind and heart May I acquire body, skin, son, and grandson [1]

1 TS I 3 11 1

VII : 22

1 After having offered eleven Anūyājas,[1] the Adhvaryu should recross the altar (towards the north), anoint the *svaru* with the (clarified butter in the) Juhu, and offer the *svaru* through the Juhū with the formula, ' Let thy smoke go to the sky the flame to the midregion do thou fill in the earth with ashes, svāha '[2]

1 The sacrificer should follow the first four Anuyajas and the tenth with the formula prescribed in the norm for the first Anū yaja those from the fifth to the eighth with that prescribed for the second and the ninth and the eleventh with that for the third cf *ĀpŚS* VII 27 1 2 KS III 3

2 The procedure up to the Patnisamyājas should be similar[1]

1 III 7 2

3. He should separate all the Juhū-ladles and the Upabhṛt-ladles with the two *vājavant* verses.[1]

1. III.5.7-11.

4. He should besmear the *prastara* with the clarified butter in all the ladles.

5. He should give out a call (to the Maitrāvaruṇa), "...Do you direct the Hotṛ to recite the Sūktavāka."[1]

1. III.5.16.

6. He should cause all the ladles to drop the remnants of the clarified butter.

7. He should place all the ladles on the prop of the pole of the cart.[1]

1. III.7.4.

8. He should make the Patnīsaṁyāja offerings of the tail of the animal.

9. He should offer clarified butter to Soma; (also) clarified butter to Tvaṣṭṛ.

10. He should take out the cuttings of the supine part of the tail for the wives of the gods; of the hairy part for *gṛhapati* Agni.

11. For the sacrificer normally offering an oblation of four portions, he should take four portions; for the sacrificer normally offering an oblation of five portions, he should take five portions.

12. Here there is no spreading out of the clarified butter as base, and no pouring out on the oblation.

13. The Adhvaryu should give (to the Hotṛ) portions of the supine part of the tail as the Iḍā; he should give hairy part to the Āgnīdhra.[1]

1. This is the substitute for the *ājyeḍā* in the Iṣṭi.

14. The sacrificer's wife should give away the remaining portion of the tail[1] to the Adhvaryu.

1. Which the Adhvaryu has already handed over to her. cf. ĀpŚS VII 27.12.

15. The Adhvaryu should give a fore-arm to the Śamitṛ. If the Śamitṛ is a non-Brāhmaṇa, he (=the Śamitṛ) should give it away to a Brāhmaṇa.

16. The procedure up to the Samiṣṭayajus offering should be similar.[1]

1. III.12.1.

17. The Adhvaryu should offer three Samiṣṭayajus offerings with the three formulas, "O sacrifice, do thou go to the sacrifice; do thou go to the lord of the sacrifice; do thou go to thy own womb, svāhā.O lord of the sacrifice, this is thy sacrifice, accompanied by the Sūktavāka, furnished with good heroes, svāhā. O gods that find the way, finding the

way, do you go along the way O lord of mind, place this sacrifice, O god, for us among the gods, svāhā, in speech, svāhā, in the wind svāhā "[1]

1 TS I 4 44 3 cf III 12 1-4

18 In between the *catvala* and the rubbish heap.[1]

1 See the next sutra

VII : 23

1. The officiating priests and the sacrificer should go out and perform the rite of the heart pike [1]

1 VII 17 8

2 The Adhvaryu should dispose of (that is, stick up) the heart pike at *the joint of the dry and the wet patches of land with the formula*, ' Thou art pain, do thou pain him who hates us and whom we hate "[1]

1 TS I 3 11 1

3 All should pray to Āditya with the formula, "From every rule of thine O king Varuna, set us free From whatever oath by the waters, by the kine, by Varuna, we have sworn, from that, O Varuna, set us free,"[1] and with the verse "Loosen from us, O Varuna, the highest, the lowest, the midmost, bond Then may we O Āditya, be guiltless in thy rule before Aditi,"[2] and sprinkle themselves with water at the *catvala* with the formula, "May the waters and plants be friendly to us May they be hostile to one who hates us and whom we hate "[3]

1 TS I 3 11 2 2 TS I 5 11 3,4 3 TS I 4 45 2,3

4 They should collect fire sticks and return without looking back.

5 With the formula, "Thou art fuel may we prosper Thou art a fire-stick thou art brilliance grant me brilliance,"[1] they should (each) put a fire stick on the Āhavanīya fire and pray to it with the verse, "I have penetrated to the waters we are united with the sap Rich in sap, O Agni I have come Do thou unite me with strength "[1]

1 TS I 4 45 3

6 The sacrificer's wife *should put a fire stick on the Gārhapatya fire* with the same formula as above, and pray to it with the same verse as above

7. The sacrificer should pray to the sacrificial post with the verse, "Wishing abundance of wealth, rich in heroes and rich in horses, bidden godspeed by Bṛhaspati, with wealth, do thou abide for me, the *sacrificer* ' [1]

1. TS III 5 5 3

8. The Animal-sacrifice thus comes to an end.

9. In this manner one should perform an Animal-sacrifice [1] after every six months or every year.

1. For Indra-Agni or Sūrya or Prajāpati according to ĀpŚS VII 28.5.

10. A year should not pass away without the Āhitāgni having performed an Animal-sacrifice.

11. If a year so passes away, he should not eat meat.

12. If an Āhitāgni eats meat without first having performed an Animal-sacrifice for one year, his sacred fires become surpassed (by the sacrificer) in eating meat. So is it said. [1]

1. The source of this quotation is not known.

13. If he is required to eat meat, he should eat it with the verse, "I send the food through mind to the Agnis. May they eat it up together with my speech, I move carefully and non-negligently and with gracious mind. Do you, (O Agnis), eat up (the food)."

14. If he is required to eat meat after being instructed by others, he should eat it after having recited this verse.

Vaiśvadevaparvan

VIII : 1

1 One, who is going to *perform the Cāturmāsyas, should go along the pañcahotṛ* formula[1] in his mind, and offer an oblation on the Āhavanīya fire with the *graha* portion of that formula

1 TĀ III 3 TBr II 2 2 2 3

2. He should (beforehand) offer a cake on twelve potsherds to *vaiśvanara* Agni and cooked rice to Parjanya

3 He should give away gold as *dakṣiṇā* in the sacrifice to *vaiśvānara* Agni and a milch cow in the sacrifice to Parjanya

4 The sacrifice should come to an end in the prescribed manner

5 This sacrifice takes the place of the Anvārambhaṇīya sacrifice[1]

1 V 15 9

6 On the full moon day of Phālguna or Caitra, one should perform the Vaiśvadevaparvan[1] at a place which is sloping towards the east

1 On the preceding day he should offer an oblation with the *pancahotṛ* formula, and perform a sacrifice for *vaiśvānara* Agni and Parjanya

7 There is a view that the Āhavanīya fire in this sacrifice should be such as is in the New moon and the Full moon sacrifices There is another view that it should be such as is in a Soma sacrifice[1]

1 That is to say, the Āhavanīya fire should be ceremonially carried forth as in the Animal-sacrifice with certain modifications. cf VII 4 5 ff

8 The entire procedure should be gone through except the piling up of the Uttaravedi

9 The procedure of the New moon sacrifice should be followed

10 The rites up to the driving away of the calves should be similar[1]

1 I 2 12

11 The Adhvaryu should send away the cows with the formula "O invulnerable ones do you swell with the share for Viśve Devas possessing strength possessing milk, possessing offspring, harmless, diseaseless let the thief not command you, nor the wicked[1]

1 I 2 15

12 The rites up to the fetching of the sacrificial grass should be similar[1]

1 I 3 7,8

13 The sacrificial grass should be having shoots

14 Having tied it threefold, the Adhvaryu should again tie it once

15 In the same way, he should tie a faggot of twenty three sticks

16 The rites up to the arrangement of the utensils should be similar[1]

1 I 16 1

17 He should arrange the *pṛsadajyadhani* as a second Upabhṛt, two vessels for clarified butter, three vessels for cooking rice and a *vajina* pot[1] made of *palaśa*

1 A goblet or a ladle according to ĀpŚS VIII 2 1

18 The rites up to the pouring out of the oblation material should be similar[1]

1 I 18 10

19 He should pour out paddy for a cake on eight potsherds to Agni, for cooked rice to Soma for a cake on twelve potsherds to Savitṛ, for cooked rice to Sarasvant for cooked rice to Pusan for a cake on seven potsherds to Maruts *amikṣa* for Viśve Devas and paddy for a cake on one potsherd to Dyavāpṛthivi

20 The rites up to the pounding of the paddy should be similar[1]

1 I 21 1 ff

21 Out of the pounded rice grains he should take out some quantity for cooking rice with the formula intended for division[1]

1 I 25 7

22 He should crush together the remaining quantity

23 Out of the flour which has been poured out, he should take out some quantity for the oblation to Pusan

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VIII 2

1 The rites up to the morning milking should be similar[1]

1 I 15 5

2 *He should add the evening milk to the hot morning milk When the amiksā* is formed he should extract out the liquid portion, (thus) separate the *amiksa* from the *vajina* put the *amiksa* and the *vajina* in two different vessels sprinkle the *amiksa* with some portion of the *vajina* and keep the remaining *vajina* knowingly

3 He should put the oblations over the fire pour down the wash water for the Āpyas and then do the second tracing out of the altar

4 The rites up to the call (to the Āgnīdhra) should be similar[1]

1 II 3 11

5 He should modify the ending portion of the call as, "Do thou come up with clarified butter and curds'

6. The rites up to the taking up of clarified butter should be similar [1]

1 II 7 1.

7. He should take up the clarified butter into the ladles as in the Animal-sacrifice [1]

1. cf VII 7 6,7.

8 The difference is only this

9. He should take the clarified butter into the *pṛṣadājyadhānī* with the two formulas out of those prescribed for taking up clarified butter into the Upabhṛt,[1] and take curds two times with the formula, "Thou art the milk of the great (cows), the body of Viśve Devas," [2] (recited each time)

1 II 3 3 2 TS III 2 6 1

10 At last he should take clarified butter with one of the formulas prescribed for taking up clarified butter into the Upabhṛt

11 He should follow this procedure, if he is performing the sacrifice on the full-moon day of Caitra

12 If he is performing it on the full-moon day of Phālguna, he should take up the *pṛṣadājya* from the mixed quantity as in the Animal-sacrifice [1]

1 VII 7 8

13 The rites up to the taking down of the oblation should be similar [1]

1 II 10 3

14 After having taken down the cake on one potsherd, he should surround it with clarified butter

15 He should keep its surface visible [1]

1 According to ĀpŚS VIII 2 10, he may or may not keep its surface visible

16 He should place the oblations (within the altar) with the vyāhṛtis, *bhuḥ*, *bhuvaḥ*, and *suvaḥ* [1]

1 The sacrificer should follow the placing of the oblations with the *pancahotṛ* formula cf ĀpŚS VIII 2 12

17 He should place the *vajina* on the rubbish heap

18. At the expiry of one year he should place them with these (vyāhṛtis) only

19. After having placed the oblations, he should go through the churning out of the fire following the procedure of churning [1]

1. VII 9 12.

20. Seventeen *sāmidhenī* verses should be recited

21. The rites up to the Prayājas should be similar.[1]

1. II 16 2

22. He should offer nine Prayājas.

23. At every fourth Prayāja, he should bring (into the Juhū) clarified butter from the Upabhṛt. At the last time he should bring in the entire quantity.

24. Instead of pouring out clarified butter into the Upabhṛt,[1] he should pour it on the *pṛṣadājya*.

1. II.16.10.

25. The rites up to the offering of the principal oblations should be similar.[1]

1. II.17.8.

26. He should go through the offering of the cake to Savitṛ and the cake on one potsherd (to Dyāvāpṛthivī) by following the *upāṁśu* procedure.[1]

1. II.18.3.

VIII : 3

1. The sacrificer should follow the offering to Pūṣan with the formula, "May I become bountiful and rich in cattle through the sacrifice to Pūṣan."

2. With this very formula, he should follow all the offerings to Pūṣan.

3. After having offered the *āmikṣā*, the Adhvaryu should place the cake on one potsherd on the Barhis, spread clarified butter as base into the Juhū, and take up the whole cake on one potsherd.

4. At this stage he should sprinkle around that cake the clarified butter which formerly lay around it, pour out clarified butter upon it, and offer it by means of the ladle in such a way that it would remain steady on the fire.

5. If the cake, after it is offered, turns upside-down, he should take it back, pour clarified butter upon it, and offer it again.

6. According to some teachers, the sacrificer should give a boon to the Adhvaryu, who should then set it right by means of the ladle, not by means of his hand.

7. The Adhvaryu should then offer an oblation on it with the formula representing four of the Month-names, namely, "To Madhu svāhā," "To Mādhava svāhā," "To Śukra svāhā", "To Śuci svāhā."[1]

1 cf. TS IV.4 11.1.

8. The sacrificer should murmur the formula, "I invoke the grace lasting for one year," in connection with the benedictions pertaining to the Iḍā.

9. The *dakṣiṇā* is the calf first born in the season.[1]

1. Or a couple of cow and bull, according to ĀpŚS VIII 2.19.

10 The Adhvaryu should offer nine Anūyājas with the *pṛṣadājya*

11 The Hotṛ should modify the Suktavaka as, "He invokes the grace lasting for one year, he invokes celestial brilliance "[1]

1 TBr III 5 10

12. Having thrown the enclosing sticks on the Āhavaniya fire, he should say (to the Hotṛ), ' Do you recite the puronuvākya in connection with (the offering for) the Vājins "

13 Having spread out clarified butter as base into the Juhu or into the goblet, he should take the *vajina* into it while dropping it on the Barhis

14 Without pouring out clarified butter on the oblation, he should cross the altar (towards the south), cause the Āgnidhra to announce, and (after the latter has responded,) say (to the Hotṛ), "Do you recite the yājyā in connection with (the offering for) the Vajins "

15 At the *vaṣaṭ* utterance he should offer the *vajina* through the ladle while it is dropping down

16 At the subsequent *vaṣaṭ* utterance, he should offer it for the second time

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VIII . 4

1 The Hotṛ who is seated with raised knees, should recite the yājyā without breathing in

2 After having offered the *vajina* to the Vājins, the Adhvaryu should retain some portion of the same

3 With the remaining quantity of the *vajina*, he should make the offerings to the directions as in the Animal sacrifice [1]

1 VII 20 8,9

4 After having invited the others, each of the officiating priests should consume the remaining portion—first the Hotṛ, then the Adhvaryu, then the Brahman, then the Āgnidhra, and then the sacrificer

5 Or they should consume it after having divided it equally

6 All should give out the calls among themselves by the official designations

7 The inviting formula should be "Do thou N,N [1] be invited " The response should be, ' Invited am I '

1 The designation in the vocative case should be substituted for the word N N

8 (One should consume his portion) with the verse, "The semen virile which is sprinkled over by me, which is created again within me, and

which resides within me, do thou render me immortal thereby, do thou make me possessing good offspring Invited, I consume thee who art drunk by the Vājins and who art invited "

9 The rites up to the Samistayajus offering should be similar[1]

1 III 12 1

10 He should offer the Samistayajus as in the Animal-sacrifice[1]

1 VII 22 17.

11 The Isti should come to a close in the prescribed manner

12 After having divided (the hair) by means of a three striped quill of the porcupine, he should cause the hair on the face and the armpits of the sacrificer to be shaved by means of a razor of red iron, and divide his hair with the verse, "Rta itself is supreme, nothing surpasses Rta the ocean is deposited within Rta, this earth is supported by Rta, Agni is provided with sharp heat, Tapas is tread upon by Uṣṇih verse, the head is placed within Tapas with the lustre of *vaiśvanara* (Agni), I divide his hair with Rta, I turn it round with truth with Tapas I pursue it with the auspicious I bring it near, with the helpful I turn it along '[1]

1 TBr I 5 5 1,2

13 In the same way he should divide his hair in the subsequent Parvans respectively with the subsequent verses

14 For four months the sacrificer should not eat meat, should not approach a woman (for sexual intercourse), should not sit upon a raised seat, should abstain from speaking untruth, should lie down with his head towards the east, and should eat what is not sweet (*amadhu*)[1]

1 According to Baudhayana XXVIII 18 *amadhu* means what does not consist of ghee See ĀpŚS VIII 4 10,11

15 There is a view that he may eat sweet there is another view that he may eat sweet only as a sauce

16 According to some teachers, however, he may approach his wife at her period of menstruation

17 In this way he should observe the vow during all the intervals of the Caturmāsyas

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Varunapraghāsaparvan

VIII : 5

1 Then after four months he should perform the Varunapraghāsaparvan

2 Its procedure has been explained by the Vaiśvadevaparvan

3 We shall relate (only) the modifications

4 The rites up to the driving away of the calves should be similar[1]

1 VIII 1 10

5-6 The Pratiprasthātr should drive away calves for preparing the *āmikṣa* for Maruts The Adhvaryu for Varuna

7 The Adhvaryu and the Pratiprasthātr should prepare two altars in front of the Āhavanīya fire—the Adhvaryu the northern one, and the Pratiprasthātr the southern one

8 The two altars should be of equal length towards the east They should be separated from each other by a *pṛtha* (i e 13 *angulas*) or a span[1]

1 Or two or three or four *angulas* or the ditch of a chariot wheel or the width of a furrow, according to ĀpŚS VIII 5 10

9 Whatever the Adhvaryu does, the Pratiprasthātr should do

10 The Pratiprasthātr should carry the *stambayajus* (towards the rubbish heap) either in front of or by the west of the northern altar

11 He should move hereafter by this same way.

12 The rubbish-heap should be common to both, the Āgnīdhra should be common, the Hotr should be common and the Brahman should be common

13 In this connection this is the general rule whatever rites are to be performed within the northern altar, the Adhvaryu should perform them the Pratiprasthātr should perform the rites within the southern altar

14 15 Then the Adhvaryu should join the two altars he should draw a line, by means of the wooden sword, starting from the northern buttock of the southern altar up to the southern shoulder of the northern altar

16 After all the rites have been gone through up to the second tracing out of the altars, the Adhvaryu should pile up an Uttaravedi,[1] the Pratiprasthatr should not do so in the southern altar

1 VII 2 19 ff

17 The putting of the substances should (however) be done at both the altars[1]

1 VII 5 2

VIII 6

1 There is a view that the Adhvaryu and the Pratiprasthātr should carry forth their respective fires on the preceding day, there is another view that they should do so after having put the oblations over the (Gārhapatya) fire for cooking[1]

1 That is, on the day of actual performance

2. The rites up to the fetching of the sacrificial grass should be similar.[1]

1. VIII.1.12.

3. The Adhvaryu and the Pratiprasthātṛ should each fetch sacrificial grass and faggot.

4. The rites up to the arrangement of the utensils should be similar.[1]

1. VIII.1.16.

5. Both should arrange their respective utensils.

6. The ladles in the southern sanctuary should be made of *śamī* or of gold.

7. The rites up to the pouring out of the oblation-material should be similar.[1]

1. VIII.1.18.

8. After having poured out the five normal *saṁcara* oblations beginning with the cake on eight potsherds to Agni, he should pour out paddy for a cake on eleven potsherds to Indra-Agni.

9. After barley has been poured out for the *karambha*-pots without reciting any formula, the two should pour out barley[1] for the two figures of sheep with the relevant formula.

1. According to ĀpŚS VIII.5.35,36, all the oblations should be of barley; or the *caru* for Pūṣan, the *karambha*-pots and the figures of sheep should be of barley, and the other oblations should be of paddy.

10. The Pratiprasthātṛ should pour out (barley for the figure intended)for Maruts ;the Adhvaryu should pour out (barley for the figure intended) for Varuṇa.

11. The Adhvaryu should then pour out paddy for a cake on one potsherd to Ka.

12. The rites up to the threshing of grains should be similar.[1]

1. VIII.1.20, I.22.9.

13. The Adhvaryu should retain the entire quantity of husks of grains for the Avabhṛtha.

14. The two should arrange with the formula[1] pans for roasting the barley-grains for the two figures of sheep.

1. Intended for arranging the first potsherd. cf. I.24.3.

15. They should prepare dhānās by roasting the barley-grains a little in them.

16. While pouring the barley-grains into the pans, they should murmur the formula[1] intended for putting the oblation over the fire.

1. I.25.9.

17. While taking down the dhānās they should murmur the formula intended for taking down the oblation [1]

1 II 10 7

18 They should pour out clarified butter on the dhānās, and take them down

19 They should bring them to perfection at the proper time

20 Whenever one has to roast the oblation material, he should follow this procedure

21. *The Adhvaryu should crush the dhānās following the procedure laid down for crushing* [1]

1 I 23 4 ff

22 The two should prepare the two *amiksas* following the procedure laid down for preparing the *amiksa* [1]

1 VIII 2 2,3

23 The Adhvaryu should knowingly place the scrapings of the *amiksa* intended for Varuna

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VIII 7

1 After the oblations up to the cake for Indra Agni have been put over the fire, the sacrificer's wife should prepare *karambha* pots of barley-grains, which are crushed without being heated or after heating a little, as many as the sons and the grandsons of the sacrificer plus one

2 She should prepare *karambha* pots also for women

3 The Adhvaryu and the Pratiprasthātr should prepare the figures of sheep (out of the flour of the dhānās)

4 The Adhvaryu should prepare the figure of a male sheep the Pratiprasthātr of a female sheep

5 The Pratiprasthatr should furnish the female figure with the female organs the Adhvaryu should furnish the male figure with the male organs

6 The two should make the two figures woolly by applying wool of sheep other than the *edaka*

7 If they do not get the wool of the sheep other than the *edaka*, they should stick the wool of *kuśa* grass

8 The figures may optionally be cooked in a pitcher [1]

1 Instead of on potsherds cf ĀpŚS VIII 6 5 The wool should be applied after cooking

9 The Adhvaryu should put the cake on one potsherd over the fire, pour down the wash water of all the oblations for the Āpyas, light the two faggots on the Āhavanīya fire and should say (to the Hotr), "Do you recite verses for the two fires being carried forth"

10 Whatever calls are common to the Adhvaryu and the Pratiprasthatr, the Adhvaryu himself should utter

11 The two should carry forth the fires together, and carry forth the *praṇīta* waters together

12 They should place their *praṇītā* waters near the northern fire

13 (The sacrificer) should relinquish his vow[1] with reference to the northern fire

1 IV 22 5

14 Then[1] the two should do the second tracing out of their respective altars

1 After the fires have been carried forth

15 The rites up to the giving out of the call should be similar[1]

1 VIII 2 5

16 The Adhvaryu should modify the call suitably

17 The rites up to the taking up of clarified butter should be similar[1]

1 VIII 2 7

VIII 8

1 The two should take up clarified butter as in the Animal-sacrifice[1]

1 VII 7 3 ff

2 The difference is only this They should take clarified butter into their respective *pṛṣadājya* ladles with one of the formulas prescribed for taking up clarified butter into the Upabhrt,[1] and then take curds twice with the formula, "Thou art the milk of the great (cows), the body of Viśve Devas[2]

1 II 7 3 2 TS III 2 6 1

3 Lastly they should take up clarified butter with two of the formulas prescribed for taking up clarified butter into the Upabhrt[1]

2 II 7 3

4 This procedure should be followed if the Varunapraghāsaparvan is being performed on the full moon day of Śrāvana

5 If the Parvan is being performed on the full moon day of Āsādha, they should take up the *pṛṣadajya* in a mixed up state as in the Animal sacrifice [1]

1 VII 7 8

6 The rites up to the taking down of the oblations should be similar [1]

1 II 11 7

7 After having taken down the oblations up to the cake for Indra Agni the two should place upon their respective *amiksas* the figures of sheep

8 The Adhvaryu should place the figure of the male sheep into the *amikṣa* for Maruts the Pratiprasthatr should place the figure of the female sheep into the *amikṣa* for Varuna

9. The two should spread round the two figures *śami* leaves and *karira* fruits over a hundred or a thousand

10 The Adhvaryu should put the *śami* leaves and *karira* fruits also on the *karambha* pots

11 He should take down the cake on one potsherd by following the procedure prescribed for taking down the cake on one potsherd [1] and place the oblations within the northern altar

1 VIII 2 14 15

12 Within the southern altar, the Pratiprasthatr should place the *amiksa* for Maruts and the *karambha* pots

13 The two should transpose the figures of sheep into the two *amiksas*

14 The Pratiprasthatr should place the figure of the female sheep into the *amikṣā* for Maruts the Adhvaryu should place the figure of the male sheep into the *amikṣa* for Varuna

15 There is a view that both the Adhvaryu and the Pratiprasthatr should proceed with the churning out of the fires there is another view that only the Adhvaryu should do so

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VIII 9

1 *Then the Adhvaryu should say (to the Hotr)* ' *Do you recite the verses* for the two fires being enkindled

2 In the same way he should modify the call so as to involve duality with regard to the cleansing of the fires

3 The northern fire becomes cleansed while the southern one remains uncleansed

4 Then the Pratiprasthātr should ask the sacrificer's wife, "How many lovers have you?"

5 If the sacrificer's wife does not speak out the name of her lover even though she has one she would bring calamity to her beloved kinsmen She should mention his name by saying, ' N N is my lover " In that she mentions his name, she causes him to be fastened by the bonds of Varuna So is it said [1]

1 TBr I 6 5 2

6 The Pratiprasthātr should say, "May Varuna catch them," with regard to as many lovers as she might have mentioned, and bring her forward with the verse, ' We invoke the voracious Maruts, the receivers of sacrifice, and agreeable with *karambha* " [1]

1 TS I 8 3 1

7 The sacrificer should spread clarified butter as base on the winnowing basket made of *iṣīka* grass, pour out the *karambha* pots in it, pour out clarified butter on them, hold the basket on his head, stand in front of the (southern) Āhavanīya fire facing towards the west, and, accompanied by his wife, offer those *karambha* pots on that fire

8 The sacrificer should recite the puronuvākyā "Do thou not be against us in battles, O god Indra Let there be expiation to satisfy thee, O impetuous one for the barley heap of this bountiful one is great Maruts whom our song praises, are rich in oblation ' [1]

1 TS I 8 3 1

9 Both (he) and his wife should recite the yājyā, "The wrong which we have done in the village in the forest, in the assembly, in the strength, the wrong to Śūdra or Ārya the wrong contrary to the law whatever, of that thou art the expiation, svāhā " [1]

1 TS I 8 3 1

10 11 Or as the next best alternative, the Adhvaryu himself should offer the *karambha* pots the other two should touch him

12 While going away, the sacrificer and his wife should murmur the verse, ' The doers of the deed have performed the deed with wondrous speech Having done the deed for the gods, do you go to your home, you bountious ones ' [1]

1 TS I 8 3 2

13 Then (the Āgnīdhra) should cleanse the southern fire

14 The Adhvaryu alone should choose the Hotr

15 Both the Adhvaryu and the Pratiprasthatr should offer nine Prayājas each

16 After having offered the two Ājyabhāgas [1]

1 See the next sutra

VIII 10

1 The Pratiprasthātr should stop

2 The Adhvaryu should offer[1] the oblations

1 The text of this and the next sutra is found only in one Ms The sutra reads *adhvaryur havīṁṣi prayacchati* One expects *adhvaryur havirbhih pracarati*

3 After having offered the oblation to Indra Agni, the Adhvaryu should stop

4 The Pratiprasthātr should offer the *amikṣa* to Maruts

5 He should take up the figure of the female sheep together with the first portion of the *amiksa*, and *śami* leaves and *karira* fruits together with the next portion

6 After having offered the *amiksa* to Maruts, the Pratiprasthātr should stop

7 The Adhvaryu should offer the *amiksa* to Varuna

8 He should take up the male sheep together with the first portion, and *śami* leaves and *karira* fruits together with the next one

9 After having offered the cake on one potsherd following the procedure of offering a cake on one potsherd [1] he should offer oblations with the formulas representing the next four of the Month names namely, 'To Nabhas svāha, 'To Nabhasya svahā' To Isa svahā, "To Ūrja svaha [2]

1 VIII 3 3 ff 2 cf TS IV 4 11 1

10 The Adhvaryu and the Pratiprasthātr should offer their respective *svistakrt* offerings They should (however) take up the Ida together

11 The sacrificer should murmur the formula I invoke the grace lasting for a Parivatsara, with regard to the benedictions of the Ida

12 The sacrificer should give away a young bull as *daksina*

13 The Adhvaryu and the Pratiprasthatr should offer nine Anuyajas

14 The Hotr should modify the Suktavaka as He invokes the grace lasting for the Parivatsara, he invokes the celestial brilliance'

15 Both the Adhvaryu and the Pratiprasthatr should offer the *vajina*

16 With the mantra May the drops enter thee may the reins of the reeds[1] enter thee Do thou fill in my sap with sap I invited, consume thee treated as food by Vajins and invited [2]

1 This rendering of the text portion *avalga dhamaninam* is purely tentative ĀpŚS VIII 7 10 reads *agalga dhavaninam* CALAND has left this portion untranslated
2 See the next sutra

VIII . 11

1 Each one should consume the southern *vājina.*

2 The northern *vājina* with the mantra, "May booty, the food of Vajins guard us, the immortal semen virile sprinkled for strength May it give us power and wealth Consuming the *vajina,* may we not be harmed I, invited, consume it which is invited "

3 Both the Adhvaryu and the Pratiprasthātr should discard *their respective* ladles on the prop of the pole

4 The Adhvaryu alone should make the Patnisamyāja offerings

5 Both should offer the Samistayajus as in the Animal sacrifice [1]

1 VII 22 17

6 *The Isti should come to an end in the prescribed manner*

7 All should proceed to the Avabhrtha with the husks of grains and the scrapings of the *amiksa* for Varuna

8 The entire rite of the Avabhrtha should be performed[1] except the chanting of the Sāman,[2] the reciting of the formula on the way[2] and the consuming of the sediment of Soma [3]

1 XIV 20 23 2 XIV 21 6 7 3 XIV 22 16

9 The husks of the grains take the place of the sediment of Soma

10 The scrapings of the *amiksā* for Varuna take the place of the cake on one potsherd for Varuna [1]

1 XIV 20 4

11 Or, one may pour out paddy for the cake on one potsherd for Varuna

12 He should take out a portion of the same together with the scrapings of the *amiksa* for Varuna and make the offering

13 Or the Avabhrtha rite should not be performed according to the one prescribed in the Soma sacrifice

14 The Adhvaryu should throw into the water the husks of grains and the scrapings of the *amiksa*[1] without reciting any mantra

1 *At the time of sprinkling himself with pranitā-water*

15 The sacrificer and his wife should wear other garments, and come up

16 If they so desire they should give away these (old) garments to whomsoever they may desire to give

17 After having returned to the sanctuary, the Adhvaryu should divide (and shave) the sacrificer s hair

18 The dividing of the hair and the observance of the vow have already been explained [1]

1 VIII 4 12 17

Sākamedhaparvan

VIII 12

1. Then after four months (have passed,) the sacrificer should perform the Sakamedhaparvan for two days
2. The Adhvaryu should pour out paddy for the cake on eight potsherds to *anikavant* Agni when the sun is rising
3. According to some teachers the oblation should be offered as soon as the rays of the sun become visible
4. The Isti should come to an end in the prescribed manner
5. The Adhvaryu should offer cooked rice to *grhamedhiya* Maruts at midday
6. The Iṣṭi should come to an end in the prescribed manner
7. The Adhvaryu should start the rites of the Grhamedhiya Isti
8. The rites up to the driving away of the calves should be similar [1]

   1 I 2 12
9. He should drive away all the calves for the purpose of the Grhamedhiya oblation without reciting the relevant yajus
10. After having prepared the *veda* he should prepare the altar
11. There should be no fetching of the sacrificial grass and faggot The Adhvaryu should not carry forth the *pranita* water
12. He should strew sacrificial grass round the fires, wash his hands *arrange the utensils strew the prṣthya with ulapa grass, prepare the* two strainers and give out a call to the sacrificer, O sacrificer, do you restrain speech
13. Restraining his speech the Adhvaryu should touch the utensils
14. (He should pour out paddy) for cooking rice, in the milk of all the cows to be offered to *grhamedhin* Maruts in the evening
15. He should cause all the cows to be milked through the twig strainer and in that milk which has not been (further) purified he should pour out rice grains without purifying them
16. He should cook auxiliary rice on the Garhapatya or the Daksina fire
17. Then he should do the second tracing out of the altar
18. The rites up to the giving out of the call should be similar [1]

    1 II 3 11
19. In the call he should not direct (the Āgnidhra) to keep the Barhis and the faggot
20. The rites up to the taking up of the clarified butter into the ladles should be similar [1]

    1 II 7 1

21 He should take up clarified butter only into the Dhruvā

22 He should recite the relevant formula[1] over the *proksaṇī*-water, call upon the Brahman, sprinkle the altar with water, pour down (within the altar) the remnants of the *prokṣaṇī* water, recite the relevant formula[2] over the (Āhavanīya) fire, and place the Dhruvā and then the spoon within the altar. He should modify the formula[1] as, "It is seated "[3]

1 II 7 12 2 II 9 6 3 II 10 1

23 He should recite over the clarified butter the formula, "Thou art Visnu, the power of Visnu, of Prajāpati."[1]

1 cf II 10 2

24 He should not put the *prastara* on the fire in that (Sāmtapanesti) Moreover, the Grhamedhiya Isti should be performed on the Barhis spread out for the Isti performed for the *samtapana* Maruts This is the view of some teachers

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VIII : 13

1 After having taken down the cooked rice and having knowingly kept apart its crust, the Adhvaryu should scoop out the cooked rice in three pans [1]

1 In as many pans as there are relatives of the sacrificer or in two according to the Vajasaneyins (ŚBr II 5 3 6) cf ĀpŚS VIII 10 7,12

2 He should keep the cooking vessel leaving the scrapings unextracted and the scooping ladle uncleansed

3 He should purify the cooked rice in three panfuls by the Gāyatrī verse[1] recited by pādas, bring it to perfection, and place (within the altar)

1 I 11 12

4 At night the Grhamedhiya offering should be made

5 There should be no *sāmidhenī* verses, no *aghara* libations, no Prayājas

6 After having stirred the Āhavanīya fire by means of the *veda*, he should give out a call, ' O Āgnīdhra, do thou cleanse the fire "

7. The Āgnidhra should thrice cleanse the (Āhavanīya) fire alone

8 The Adhvaryu should choose the Hotr, offer the two Ājyabhāgas, and say (to the Hotr), "Do you recite the puronuvākyā in connection with the offering for *grhamedhin* Maruts "

9. He should spread the clarified butter as base into the Juhū, and take into it two portions from each of the panfuls of cooked rice for the sacrificer who offers an oblation with four portions and three portions (from each of the panfuls) for the sacrificer who offers an oblation of five portions

10. He should pour clarified butter on the oblation, cause the Āgnidhra to announce, and (after the latter has responded,) say (to the Hotr), "Do you recite the yājyā for *gṛhamedhin* Maruts"

11. At the *vaṣaṭ* utterance he should make the offering

12 He should take one portion from each of the panfuls of cooked rice for the Sviṣṭakṛt offering

13 The officiating priests should invoke the Iḍā from all the panfuls, and partake of the same

14 Cooked rice should be served to such relatives as generally partake of the remnants of the oblation

15 Even relatives other than these may consume the cooked rice if there is ample cooked rice

16 The sacrificer's wife should consume a portion of the auxiliary rice or of the Gṛhamedhiya rice

17. The Gṛhamedhiya Iṣṭi should be concluded with the rite of Iḍā

18 The relatives should apply collyrium to their eyes and anoint themselves

19 The calves should be allowed to remain with their mothers

20 The relatives, who are well fed, should pass the night in the company of each other and without talking of poverty

21 Auxiliary rice should also be cooked

22. Cows should be killed

VIII : 14

1. The Adhvaryu should start the procedure of the Kraidina Iṣṭi

2 In the latter half of the night the calf of the Agnihotra-cow and the *calf fed by another cow should be tethered*

3 Before the offering of the morning Agnihotra,[1] the Pūrnadarvya should be offered

1 Or afterwards according to ĀpŚS VIII 11 18

4 The Adhvaryu should spread clarified butter as base into a *darvi* ladle, fill in that ladle with the crust and the scraping (already preserved)[1], and put on it the scrapings of the scooping ladle

1 VIII 13.1,2

5. After having poured clarified butter on the oblation, he should offer it on the Gārhapatya fire.

6. After having gone over the verse, "O ladle, filled, do thou fly away. Well filled, do thou fly back. Let us exchange, as if, our possessions O hundred-powered (Indra); (do thou grant me) food and strength,"[1] he should make the offering with the next verse; "Do thou give me; I shall give thee. Do thou bestow upon me; I shall bestow upon thee. Do thou accept my offering; I shall accept thy grant."[1]

1. TS I.8.4.1.

7. He should call out a bull, and make the offering while the bull is bellowing.

8. If the bull does not bellow, the Brahman should say, "Do you offer."

9. The sacrificer should give away to the Brahman the bull at whose bellowing the offering was made.

10. The Adhvaryu should pour out paddy for a cake on seven potsherds to *krīḍin* Maruts when the sun is rising.

11. According to some teachers, the offering should be made when the rays of the sun have become visible.

12. The Iṣṭi should come to an end in the prescribed manner.

13. At sun-rise the Adhvaryu should cause the cow suckling an adopted calf to be milked, and pour out paddy for a cake on seven potsherds to *svatavant* Maruts.

14. The Iṣṭi should be concluded in the prescribed manner.

15. The Adhvaryu should start the rite of Mahāhavis.

16. Its procedure has been explained by the Varuṇapraghāsaparvan except the Avabhṛtha.[1]

1. See the next sūtra.

VIII : 15

1. (Also except) the two *āmikṣās* and the southern sanctuary.

2. The rites up to the pouring out of grains should be similar.[1]

1 VIII 5.1-6 7

3. After having poured out grains for the normal five *saṁcara* oblations beginning with the cake on eight potsherds for Agni, (the Adhvaryu should pour out grains for) a cake on eleven potsherds to Indra-Agni, cooked rice to Indra,[1] and a cake on one potsherd to Viśvakarman.

1. Or to *vṛtrahan* Indra, according to ĀpŚS VIII.12.4.

4 The rites up to the *āghāra* libation by means of the ladle should be similar [1]

1 II 13 10

5. He should offer the *āghāra* libation by means of the ladle with the formulas "O Agni, thou hast received the Hotra, thou hast received the messangerhood thou hast stood erect for the sacrifice may Dyāvāprthivī guard thee in this sacrifice do thou guard Dyāvāprthivī in this sacrifice do thou become Svistakrt for Indra and gods Rejoicing, do thou receive this oblation of ghee " [1]

1 KS IX 5

6 After having offered the cake on one potsherd (to Viśvakarman) following the procedure prescribed for offering a cake on one potsherd,[1] he should offer oblations with the next four of the formulas representing the Month names, namely, "To Sahas svāhā," "To Sahasya svaha," "To Tapas svāhā " "To Tapasya svahā "[2]

1 VIII 3 3 2 cf TS IV 4 11 1

7 The sacrificer should murmur the formula, "I invoke the grace lasting for the Idāvatsara," in connection with the benediction for Ida

8 He should give away as *daksinā* a calf first born in the season

9. To the Sūktavāka the Hotr should add, ' He invokes the grace lasting for the Idavatsara he invokes the celestial splendour "[1]

1 ĀpŚS VIII 12 6 adds that in place of the Avabhrtha the Adhvaryu should throw into water the husks of the grains poured out for the cake to Indra Agni

10 The Isti should come to an end in the prescribed manner

VIII 16

1 The Adhvaryu should start the rite of Pitryajña

2 He should prepare towards the south east of the Daksina fire[1] a four cornered altar of the dimensions equal to the height of the sacrificer

1 To the east of the Dakṣina fire, according to ĀpŚS VIII 13 2

3. Its corners should be facing towards the principal quarters, and the sides facing towards the intermediate quarters

4 He should enclose it on all sides, and prepare a door at the northern corner

5 After having gone through the rites ending with the digging out of the altar, he should fetch fire from the Daksina fire, and deposit it in the middle of the altar

6. This is the Āhavanīya fire in this rite

7 Here the formulas which speak about the Devas should be modified so as to mention both Devas and the Pitrs, (for example) "Thou art impelled for the Devas and the Pitrs," "May I be capable of the rite for the Devas and the Pitrs through you"

8 There is another view that the formulas should remain as they are.

9 The rites up to the fetching of the sacrificial grass should be similar

10 The Adhvaryu should cut the sacrificial grass together with the roots or at the roots

11 The faggot should be longer and thicker than the normal one, the sacrificial grass should be longer and thicker than the normal one

12 The rites up to the pouring out of grains should be similar.

13 Having suspended his sacred cord over the right shoulder and under the left arm, the Adhvaryu should pour out the grains from the southern side of the cart or having suspended his sacred cord over the left shoulder and under the right arm from the northern side

14 He should pour out grains for a cake on six potsherds to *pitrmant* Soma, for dhānās to *barhisad* Pitrs, and for the meal (*mantha*) in the milk of a cow suckling an adopted calf for *agnisvatta* Pitrs [1]

1 ĀpŚS VIII 13 16 According to some teachers he should pour out clarified butter for *pitrmant* Soma, a cake on six potsherds to *barhisad* Pitrs and barley meal to *kavyavahana* Agni or Yama or *angirasvant pitrmant* Yama

15 These oblations should be made of barley

16 He should make the barley grains wet by sprinkling *prokṣaṇi* water over them, and pound them

17 The rites up to the husking should be similar [1]

1 I 22 9

VIII 17

1 One should divide into three parts the husked grains, place a pan over the Dakṣiṇa fire for roasting and roast one third part of the grains

2 (Their) accomplishment has already been explained [1]

1 VIII 6 14 ff

3 The roasted grains should be crushed following the procedure prescribed for the crushing of grains [1]

1 I 23 2 Out of the remaining two third part of the grains the Adhvaryu should crush one third for the cake and retain the remaining one third for preparing the dhānās

4. The rites up to the arranging of the potsherds should be similar.[1]

1. I.24.3.

5. After having arranged six potsherds in the southern half of the Gārhapatya fire-place, he should place a pan over the Daksina fire for preparing the dhānās.

6. He should pour down the (three different)[1] oblation-materials in different vessels.

1. Namely, the flour prepared for the cake, the grains for preparing the dhānās, and the flour of roasted grains.

7. He should purify them.

8. He should add water to the flour (intended for the cake), and pour the flour of roasted grains into the milk of a cow suckling an adopted calf.[1]

1. This becomes the meal (*mantha*).

9. He should make so much of it (=the meal) as would measure half a potful.

10. After having mixed up the flour (with water so as to turn it into dough for the cake) and facing towards the south, he should churn the meal by the left by means of a stem of sugarcane without touching it directly.

11. He should make it stick to the stem of sugarcane.

12. After the cake is put over the (Gārhapatya) fire, the grains should be roasted (in the pan placed) over the Daksina fire, and should be thus turned into the dhānās.

13. They (=the dhānās) should remain here being roasted until the taking down of the oblations.

14. Then the Adhvaryu should do the second tracing out of the altar.

15. The rites up to the taking up of clarified butter into the ladles should be similar.[1]

1. II.7.1.

16. He should take up clarified butter into the ladles towards the southern half[1] of the Gārhapatya fire-place.

1. Towards the north of the Gārhapatya fire according to ĀpŚS VIII.14.2.

17. Four spoonfuls should be taken into each ladle.

18. The ladles should remain here only until the taking down of the oblations.

19. The rites up to the spreading of the Barhis should be similar.[1]

1. II.8.4

20. He should hold the Barhis by the lower end, and spreading it go round the fire three times by the left.

21. He should go the other way round without spreading the remaining Barhis and while holding it up, with the verse, "The brilliant (Prajā-

pati), the wide path leading towards the desired object, has stood up performing mighty deeds through this He, the supporter, has risen up to the top of the sweet in that he raised the body to his own body '

1 TS I 7 12 2

22 It (= the remaining Barhis) becomes the *prastara*

VIII . 18

1 The Adhvaryu should lay round two enclosing sticks—the middle one and the southern one[1]

1 The northern one instead of the southern one, according to ĀpŚS VIII 14 10 Or optionally he may lay round three enclosing sticks In that case, he should later on remove the southern one and join it to the middle one cf ĀpŚS VIII 14 11 12 ĀpŚS VIII 14 13 15 prescribes the taking down of the oblations and the preparation of the barley meal after the laying round of the enclosing sticks

2 The two *vidhṛtis* should not be laid down

3 He should deposit the *prastara* without reciting any formula

4 The various ladles filled with clarified butter, and the oblations should be placed within the altar one by one

5 The fire should be carried first, then a pitcher full of water, then the ladles filled with clarified butter, and then the oblations

6 Or the Adhvaryu should bring the oblations to perfection (and place them within the altar) one by one According to some teachers, the placing itself of the oblations is their decoration

7. After the mattress, pillow, collyrium and ointment have been placed one by one towards the south, all should dispose of the *prācīnāvīta* and adopt *yajñopavīta*

8 Then the Adhvaryu should say (to the Hotṛ) "Do you recite the verses for the fire being enkindled for the Devas and the Pitṛs "

9 The Hotṛ should recite three times the *sāmidhenī* verse, ' Eagerly we invoke thee eagerly we enkindle thee Eager, do thou bring the eager, the Pitṛs, to eat the offering "[1]

1 TS II 6 12 1

10 The Adhvaryu should put the faggot[1] on the fire only at once or dividing it into three parts

1 He should, however, retain one Anūyāja samidh cf ĀpŚS VIII 14 19

11 After having offered the *āghāra* libation by means of the spoon, he should give out a call to the Āgnīdhra, "O Āgnīdhra, do thou cleanse the two enclosing sticks and the fire three times each "

12 The rites up to the choosing of the Hotṛ should be similar

13 After having caused the Āgnīdhra to announce (and after the latter has responded), the Adhvaryu should say, "O Hotṛ do you seat your self'

14 This much is the choosing of the Hotṛ

15 He should not utter the *pravaras* of the sacrificer, nor should he choose the Hotṛ [1]

1 That is he should not recite the formula beginning with *agnir devo hota* and ending with *manujah* cf II 15 8

16 He should offer four Prayajas excluding the one to Barhis

17 After the two Ājyabhāgas[1] have been offered, all should dispose of the *pracinavita* and adopt *yajnopavita*

1 *Jivavant* Ājyabhagas cf ĀpŚS VIII 14 23 24

18 At this stage some teachers prescribe the enclosing of the altar

19 The ladles filled with clarified butter should be transposed, the oblations should be transposed, and the officiating priests should also transpose themselves [1]

1 The Hotṛ, the Āgnidhra and the Adhvaryu should go towards the south

20 The Adhvaryu should place the Upabhṛt to the south of the Juhū and the Dhruva to the south of the Upabhṛt He should place the dhānās to the south of the cake, and the meal to the south of the dhānās

21 The Juhu should be at the same place the cake should be at the same place the Brahman and the sacrificer should (also) be at their very places

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VIII 19

1 Then the Adhvaryu should say, 'For *pitṛmant* Soma *anu svadha* '

2 He should spread clarified butter as base into the Juhū (and take cuttings) from all the oblations for each principal offering and also for the Sviṣṭakṛt offering The Hotṛ should recite for each offering two puronuvakyās joining the *pranava* to each of them

3 For a sacrificer offering an oblation of five portions, the Adhvaryu should take up six portions,[1] for one offering an oblation of four portions, he should take up five portions [2]

1 The spreading out of clarified butter as base two portions of the chief principal oblation one each from the other two oblations and the pouring out of clarified butter 2 The spreading out of clarified butter as base, one portion from each of the three oblations and the pouring out of clarified butter

pati), the wide path leading towards the desired object, has stood up performing mighty deeds through this He, the supporter, has risen up to the top of the sweet in that he raised the body to his own body [1]

1 TS I 7 12 2

22 It (= the remaining Barhis) becomes the *prastara*

VIII 18

1 The Adhvaryu should lay round two enclosing sticks—the middle one and the southern one [1]

1 The northern one instead of the southern one, according to ĀpŚS VIII 14 10 Or optionally he may lay round three enclosing sticks In that case, he should later on remove the southern one and join it to the middle one cf ĀpŚS VIII 14 11,12 ĀpŚS VIII 14 13 15 prescribes the taking down of the oblations and the preparation of the barley meal after the laying round of the enclosing sticks

2 The two *vidhṛtis* should not be laid down

3 He should deposit the *prastara* without reciting any formula

4 The various ladles filled with clarified butter, and the oblations should be placed within the altar one by one

5 The fire should be carried first, then a pitcher full of water, then the ladles filled with clarified butter, and then the oblations

6 Or the Adhvaryu should bring the oblations to perfection (and place them within the altar) one by one According to some teachers, the placing itself of the oblations is their decoration

7. After the mattress, pillow, collyrium and ointment have been placed one by one towards the south, all should dispose of the *pracīnāvīta* and adopt *yajnopavīta*

8 Then the Adhvaryu should say (to the Hotṛ), "Do you recite the verses for the fire being enkindled for the Devas and the Pitrs"

9 The Hotr should recite three times the *samidhenī* verse, "Eagerly we invoke thee eagerly we enkindle thee Eager, do thou bring the eager, the Pitrs, to eat the offering "[1]

1 TS II 6 12 1

10 The Adhvaryu should put the faggot[1] on the fire only at once or dividing it into three parts

1 He should, however, retain one Anūyāja samidh cf ĀpŚS VIII 14 19

11 After having offered the *āghara* libation by means of the spoon, he should give out a call to the Āgnīdhra, 'O Āgnīdhra, do thou cleanse the two enclosing sticks and the fire three times each "

4 In the case of six portions he should take two portions of the chief principal oblation

5 After having taken (two) portions of the cake, he should take one portion of the dhānās

6 Similarly (one portion) of the meal

7 He should pour out clarified butter on the oblation, cross the altar (towards the north) and cause the Āgnidhra to announce with the words, *a svadha* The Āgnidhra should announce with the words, ' Let there be *svadha* "

8 The Adhvaryu should say (to the Hotr), ' To *pitṛmant* Soma *svadha* "

9 The *agur* (to be uttered by the Hotr) should be, *ye svadhamahe*

10 The Hotr should make the *vaṣat* utterance with *svadha namah*

11 Then the Adhvaryu should say (to the Hotr), "For *barhiṣad* Pitrs *anu svadhā* "

12 Having spread out clarified butter as base into the Juhū, he should take two portions of the dhānās, and then one of the meal

13 Similarly (one portion) of the cake

14. After having poured out clarified butter on the oblation, he should cross the altar towards the north, and cause the Āgnidhra to announce with the words, *a svadha* The Āgnidhra should announce with the words, "Let there be *svadha* "

15 The Adhvaryu should say (to the Hotr), ' To *barhisad* Pitrs *svadha* "

16 The *agur* (to be uttered by the Hotr) should be *ye svadhamahe*

17 The Hotr should make the *vaṣat* utterance with *svadha namah*

18 Then the Adhvaryu should say (to the Hotr), "For *agniṣvatta* Pitrs *anu svadha* "

19 After having spread out clarified butter as base into the Juhū, he should take two portions of the meal, and then one of the cake

20 Similarly (one portion) of the dhānās

21 After having poured out clarified butter on the oblation, he should cross the altar towards the north, and cause the Āgnidhra to announce with the words, *a svadhā* The Āgnidhra should announce with the words, "Let there be *svadha* '

22 The Adhvaryu should say (to the Hotr), "To *agniṣvatta* Pitrs *svadha* "

23 The *agur* (to be uttered by the Hotr) should be *ye svadhamahe*

24 The Hotṛ should make the *vaṣat* utterance with *svadha namah*

VIII · 20

1 Some teachers prescribe the offering by not taking portions from all the oblations [1]

1 In this case, the Adhvaryu should take up two (or three) portions only from the chief principal oblation

2 Then the Adhvaryu should say (to the Hotr), 'For *kavyavahana sviṣṭa kṛt* Agni *anu svadha*'

3 After having spread out clarified butter as base into the Juhū, he should take one portion from the southern half of each of the oblations for a sacrificer offering an oblation of four portions and two portions *for a sacrificer offering an oblation of five portions*

4 After having poured out clarified butter on the oblation, he should *cross the altar towards the north, and cause the Āgnīdhra to announce* with the words, *a svadha* The Āgnīdhra should announce with the words, ' Let there be *svadha*

5 The Adhvaryu should say (to the Hotr), "To *kavyavahana sviṣṭakṛt* Agni *svadha*"

6 The *āgur* (to be uttered by the Hotr) should be *ye svadhamahe*

7. The Hotr should make the *vasat* utterance with *svadha namah*

8 He should take a portion for the Idā first from the meal, and then from the other two oblations According to some teachers, he should take the Idā only from the meal

9 The officiating priests should consume the Idā, which has been invoked, by smelling—first the Hotr then the Adhvaryu, then the Brahman, then the Āgnīdhra and then the sacrificer

10 The Adhvaryu should take the pitcher full of water and, with the formula May the Pitrs be purified ' should go round the fire by the left three times while sprinkling water around With the verse, ' *The brilliant (Prajapati)* ,' [1] he should go round by the right three times without sprinkling water

1 VIII 17 21

11 He should mix up together the remnants of the oblations, prepare three balls, and place *them on the three corners—on the western* corner, the southern corner, and the eastern corner

12 Or this order should be the other way round [1]

1 This agrees with ĀpŚS VIII 16 6

13 (The balls should be placed) with the formulas, "This is thine, O father and of those that are after thee This is thine, O grandfather,

and of those that are after thee This is thine, O great grandfather, and of those that are after thee,'[1] as in the Piṇḍapitryajña[2]

1 TS III 2 5 5 2 According to ĀpŚS VIII 16 7, he should also mention in these formulas respectively the great grand father's great grand father, his (= the former's) grand father, and his (= the former s) father

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VIII : 21

1 2 He should cleanse the wipings on the northern corner and recite the formula, "Rejoice herein, O Pitrs, according to your shares"[1] All should go out towards the north, and pray to the Āhavanīya fire They should hold the breath as long as they can, breathe out, and murmur the verse, "O bountiful Indra, may we gladden thee, the fair-looking With full chariot-seat dost thou, praised, go forth according to our will Do thou yoke, O Indra, thy two steeds'[2]

1 TS III 2 5 5 2 TS I 8 5 1 According to ĀpŚS VIII 16 8 he should pray to the Āhavanīya fire with this verse or with two verses addressed to Indra

3 They should pray to the Gārhapatya fire with the verse, "They have eaten, they have rejoiced, the dear ones have dispelled (evils) The radiant sages have been praised with the newest hymn Do thou yoke O Indra, thy two steeds"[1]

1 TS I 8 5 2

4 With the formula, "The Somya Pitrs have rejoiced," they should move away

5 With the formula, 'O Somya Pitrs, do you disperse," they should again enter the altar

6 They should cut a fringe of a garment or a bunch of wool, put it on the fire, and return with the formula, "These, O Pitrs, are your garments do you, O Pitrs, not separate anything else from us"

7 The rites beginning with the applying of collyrium and ending with the praying to the Gārhapatya fire should be gone through as in the Piṇḍapitryajña[1]

1 I 9 7 ff

8 Some teachers prescribe the sprinkling of water at this stage

9 After having disposed of *prācīnavīta*, they should adopt *yajñopavīta*

10 The ladies should be transposed, the officiating priests should also transpose themselves

11 After having removed the enclosure (of the altar) the Adhvaryu should give out a call (beginning with) 'O Brahman, we shall proceed further"[1]

1. III 4.5

12 He should offer two Anūyājas excepting the one to Barhis

13 With regard to the first Anūyāja, he should say (to the Hotr) 'Do you recite the yājyā for the two gods' With regard to the second one, he should simply say, "Do you recite the yājyā"

14 While reciting the Suktavāka, the Hotr should wear his sacred cord round his neck

15 At this stage the sacrificer's wife should not be present the Patni samyāja offerings should not be made the Samistayajus should not be offered

16 The Isti should come to an end in the prescribed manner

17 According to some teachers, the Isti should be concluded with the Śamyuvāka

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VIII . 22

1 (The *Adhvaryu*) *should pour out grains for as many cakes on one* potsherd as the members of the sacrificer s family, as there were the *karambha* pots[1]

1 VIII 7 1

2 He should arrange the potsherds in the northern half of the Gārhapatya fire

3 Having poured clarified butter on these (cakes) or without having poured he should take them down and put them into one basket or two baskets or three baskets

4 According to some teachers, the cakes should be carried being covered in a box

5 The Adhvaryu should carry away a fumigating fire brand from the Daksina fire[1]

1 *With the formula, 'Rudra is the only one* ,' *according to* ĀpŚS VIII 17 8

6 After having gone towards the north east, he should put one cake on the earth excavated by a rat with the formula, 'As many members of the house as we are, to them have I made prosperity Thou art the welfare of the cattle the welfare of the sacrificer *do thou grant me* welfare Rudra is the only one he does not endure the other The rat O Rudra is thy animal do thou approve of it'[1]

1 TS 1 8 6 1 ĀpŚS VIII 17 2 9 divides this formula and employs those parts differently

7 Having enkindled the fire brand at crossroads and having strewn the darbha blades round that fire, he should spread clarified butter as base

2. Its procedure has been explained by the Vaiśvadevaparvan.
3. We shall relate (only) the modifications.
4. The rites up to the pouring out of the grains should be similar.[1]

   1. VIII.1.18.

5. After having poured out five normal *saṁcara* oblations beginning with the cake on eight potsherds for Agni, the Adhvaryu should pour out paddy for a cake on twelve potsherds to Indra-Agni, cooked rice to Viśve Devas, a cake on twelve potsherds to *śunāsīra* Indra, milk to Vāyu, and a cake on one potsherd to Sūrya.
6. The rite of milking has been explained by the morning milking.[1]

   1. III.2.1.

7. Having offered the cake on one potsherd following the procedure prescribed for the cake on one potsherd,[1] he should offer an oblation with one of the formulas representing the Month-names, namely, "Thou art Saṁsarpa; to Aṁhaspatya thee, svāhā."[2]

   1. VIII.3.3. 2. TS I.4.14.

8. The sacrificer should murmur the formula, "I invoke the grace lasting for the Anuvatsara," with regard to the benediction of the Iḍā.
9. (The sacrificer should give away as *dakṣiṇā*) either a plough to which twelve bullocks or six bullocks have been yoked, or two bullocks to be yoked to a cart, or one bullock to be yoked to a cart.
10. The Hotṛ should modify the Sūktavāka as, "He invokes the grace lasting for the Anuvatsara; he invokes the celestial splendour."
11. The Adhvaryu should offer one Samiṣṭayajus oblation.
12. The Iṣṭi should come to an end in the prescribed manner.
13. The Adhvaryu should divide the hair of the sacrificer in the very same manner.
14. The dividing of the hair has already been explained.[1]

    1. VIII.4.12,13.

15. Tha Cāturmāsyas thus come to an end.

Other Forms of the Cāturmāsyas

VIII : 25

1. We shall now explain the Optional Cāturmāsyas.
2. A sacrificer desirous of cattle should perform the Vaiśvadevaparvan.

3 He should perform the Vaiśvadevaparvan in that season in which abundant milk would be available to him, or in that period of spring when he would get abundant milk

4 A sacrificer desirous of cattle should be performing the Vaiśvadeva parvan only, not the other Parvans, until he obtains a thousand cattle

5 After having obtained a thousand cattle, he should perform the other Parvans at the relevant periods

6 A sacrificer desirous of a village should perform the Śunāsīrīyaparvan

7 After having reached a place where rain water is available, a sacrificer desirous of offspring should perform this very sacrifice a sacrificer desirous of cattle should perform the same a sacrificer desirous of food should perform the same a sacrificer desirous of stability should perform the same So is it said

8 Now we shall explain the Cāturmāsyas involving a five years' cycle

9-10 After having started the performance of the Cāturmāsyas on the full-moon day of Phālguna, the sacrificer should perform them in the relevant seasons for three years and halt for a month After having again started their performance on the full moon day of Caitra, he should perform them in the relevant season for two years and stop

11 The performance of the Vaiśvānarapārjanya Iṣṭi should be common to all the performances of the Cāturmāsyas, so also the offering of the oblation with the *pancahotṛ* formula

12 After having performed the Cāturmāsyas, one should perform a Soma sacrifice

13 The Caturmāsyas are, indeed, a *form of the Soma sacrifice* So is it said

14 If one is not capable of performing a Soma sacrifice, he should perform an Animal sacrifice If he is not capable of performing an Animal sacrifice, he should again perform the Caturmāsyas At every three years he should leave out one month So is it said

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IX : 1

1 In the case of any violation of a rite, an expiation rite as prescribed in the *Śruti* is required to be performed[1]

1 = ĀpŚS IX 1 1

2 All the expiation-rites prescribed in connection with one particular deficiency should be performed, for they have different purposes[1]

1 = IX 1 2

3 The expiation consists of the murmuring of a formula, the offering of an oblation, or a sacrifice[1]

1 = ĀpŚS IX 1 3

4 The expiations aim at the removal of the deficiency[1]

1 = ĀpŚS IX 1 4

5 They are to be performed immediately after the occurrence of the deficiency[1]

1 = ĀpŚS IX 1 5

6 As soon as the deficiency is removed, the entire rite should be performed again[1]

1 = ĀpŚS IX 1 6

7 Unless specifically mentioned, it should not be performed again[1]

1 = ĀpŚS IX 1 7

8 If a sacrificer, who has added fuel to the sacred fires, goes out on a journey,[1] he should offer an oblation on the Gārhapatya fire with the verse, 'To thee the best of Angirases, all folks, with their fair dwellings severally, O Agni, have turned to gain their wish'[2]

1 cf ĀpŚS IX 1 8 2 TS I 3 14

9 He should consign the sacred fires into separate kindling woods, and then go out on a journey[1]

1 = ĀpŚS IX 1 9

10 He should conclude the Isti concerned at the place where he ends his journey[1]

1 cf ĀpŚS IX 1 10 Āp reads *yatra vaset* instead of *yatra vasyet* but compare ĀpŚS IX 1 18 22 which has *avasyet* and *avasyati*

11 If[1] the Ahavanīya fire of one, who has added fuel to the sacred fires is extinguished one should carry forth another fire with the verse "*Jata vedas* Agni has appeared following the Usas first of all it has appeared

following the day, it has appeared following the rays of the sun on all sides, it is spread along the heaven and earth,"[2] pray to that fire with *bhūh*, and offer a spoonful of clarified butter with the verse 'Who, possessing oblations worships Agni for making offerings to the gods, him O purifying (Agni), do thou make happy, svāhā "[3]

1. cf ĀpŚS IX 1 11 2 TS IV 1 2 1 3 RV I 12 9

12 Then he should offer an oblation[1] with the verse, 'Visnu strode this ."[2]

1 cf ĀpŚIS X 1 11,12 According to some teachers one should murmur this verse 2 VII 8 15

13 The sacrificer[1] should mentally murmur the formula pertaining to the observance of the vow [2]

1 = ĀpŚS IX 1 13 2 VI 4 1

14 Whichever fire becomes extinguished, this very procedure should be followed except the carrying forth [1]

1 = ĀpŚS IX 1 14

15 One should churn out the Gārhapatya fire (and deposit it into the Gārhapatya fire place) [1]

1 = ĀpŚS IX 1 15

16 One should deposit the Daksina fire by procuring through the same source through which it was procured and deposited at the setting up of the sacred fires [1]

1 cf ĀpŚS IX 1 16

17 If the sacred fire of one, who has set up the sacred fires, spills out up to the distance of a throw of the yoke pin, one should collect it[1] with the verse, "This is thine, that is thine with the third luminary do thou set down thyself Setting down thyself, do thou be comfortable for thy person in the highest dear abode of gods.' [2]

1 Before doing so, according to ĀpŚS IX 1.17, one should move three times round that fire with the verse, *pari vajapatih kavih*
2 TBr III 7 1.3,4

IX : 2

1. If the sacred fire spills out beyond the distance of a throw of the yoke-pin, one should follow it, and halt there [1]

1. = ĀpŚS IX 1 18

2 Then he should offer a cake on eight potsherds to *pathikrt* Agni [1]

1 = ĀpŚS IX 1 19

3. He should fetch sacrificial grass from near the way [1]

1. = ĀpŚS IX 1 20

4 A bullock should be given away as *dakṣina* [1]

1 = ĀpŚS IX 1 21

5 The Iṣṭi should come to an end in the prescribed manner [1]

1 = ĀpŚS IX 1 21 According to ĀpŚS IX 1 22, he should return to his house the next day

6 If the calves driven away for the purpose of obtaining the (*samnayya*) oblation suck their mothers, one should offer gruel to Vāyu [1]

1 = ĀpŚS IX 1 23

7 It (= the gruel) should become a substitute for that milk which was already sucked by the calves which were driven away in connection with the obtaining of that milk

8 He should then drive away the calves for another oblation, and observe fast [1]

1 = ĀpŚS IX 1 24

9 If the milk milked out in the evening becomes defiled, one should pour out paddy for Indra, and observe fast [1]

1 = ĀpŚS IX 1 25

10 The milk milked in the morning should be used as hot milk (*śṛta*) [1]

1 = ĀpŚS IX 1 26

11 Its counterpart should be a cake to Indra [1]

1 = ĀpŚS IX 1 27

12 One should take out portions of the same along with the morning milk, and make the offering [1]

1 = ĀpŚS IX 1 28

13 He should then drive away the calves for the subsequent oblation, and observe fast [1]

1 This sutra is wanting in ĀpŚS

14 This same expiation rite should be performed if the morning milk becomes defiled [1]

1 = ĀpŚS IX 1 29

15 This much is different one should take out portions of the cake along with the evening milk,[1] and make the offering

1 = ĀpŚS IX 1 30

16 One whose both the milks (milked in the morning and also in the evening) have become defiled, should offer cooked rice of five panfuls of paddy to Indra

17 18 One should offer that rice to both the divinities namely Agni and Indra So says Āśmarathya Ālekhana says that one should offer it only to Indra a cake on eight potsherds to Agni is a normal offering [1]

1 Sutras 16 18 agree with ĀpŚS IX 1 31-33

19 One, should drive away the calves for the subsequent oblation and observe fast [1]

1 = ĀpŚS IX 1 34

20 One, whose wife becomes untouchable on the day of the sacrificial vow, should perform the sacrifice barring her [1]

1 = ĀpŚS IX 2 1

21 One should spread[1] (the yoke halter) with its top towards the north (and the noose towards the south)

1 To the rear of the altar or within the altar according to ĀpŚS IX 2 2

IX · 3

1 After having performed the sacrifice,[1] the sacrificer should invite her with the verse, 'I am this, thou art that, I am the heaven, thou art the earth I am the Sāman thou art the Rk Come, let us two be united, place the semen virile for obtaining a male child for the abundance of wealth, possessing good progeny and manliness' [2]

1 According to ĀpŚS IX 2 3 after she has passed three days
2 TBr III 7 1 9

2 If the *samnayya* or the Agnihotra milk spills out, one should pour it on an ant hill with the verse addressed to Prajapati,[1] and pray to it with the vyāhrti *bhuh* [2]

1 I 10 2 2 = ĀpŚS IX 2 4

3 Then he should cause another cow to be milked, and offer again if the substance involved is the Agnihotra milk [1]

1 = ĀpŚS IX 2 4

4 If it is the *samnayya* one should drive away the calves for another oblation, and observe fast [1]

1 According to ĀpŚS IX 2 4, one should procure another milk

5 If an insect falls in the *samnayya* or the Agnihotra milk, one should take it into the middle part[1] of a *palaśa* tri leaf, and pour it down inside the enclosing sticks with the verse addressed to Dyāvāprthivi

1 Or the extreme part, cf ĀpŚS IX 2 5

6 Then he should cause another cow to be milked, and offer again if the substance involved is the Agnihotra milk

7 If it is the *samnayya* one should drive away the calves for another oblation, and observe fast [1]

1 One should procure another milk according to ĀpŚS IX 2 5

8. If it rains upon the Agnihotra-milk carried towards the Āhavanīya fire, one should offer it[1] with the verse, "Mitra, knowing, impels the men, Mitra has supported the earth and the heaven, Mitra has been perceiving the subjects incessantly do you offer oblation rich in ghee to Mitra"[2]

1. = ĀpŚS IX 2 6. 2. TBr III 7 2.3,4.

9 Then having caused another cow to be milked, one should again offer the Agnihotra.[1]

1 = ĀpŚS IX 2 6

10 If, after the first oblation of the Agnihotra has been offered, the second oblation spills out, or if one offers the first oblation with the formula intended for the second oblation, one should put a fire-stick on the Āhavanīya fire with the *vānaspatya* verse, "O tree, where thou knowest the secret names of gods, there do thou carry the oblations,"[1] and offer it without reciting any formula[2]

1 TBr III.7 2 5 2 = ĀpŚS IX 2 7

11 Then he should cause another cow to be milked, and again offer the Agnihotra.[1]

1 = ĀpŚS IX 2 7

12 If, after the first oblation of the Agnihotra has been offered, the Āhavanīya fire becomes extinguished, one should place gold on the nearest piece of fuel, and offer an oblation[1] with the formula, "Agni in the wood, Agni has gone into the wood, svāhā"

1 One should offer an oblation on the piece itself, according to ĀpŚS IX 2 8

IX : 4

1. If a burning ember falls outside the enclosing sticks before the Prayāja offerings, one should hold it by means of the lower end of the spoon with the verse "Do thou not be exhausted, let the sacrifice not be exhausted, let the sacrificer not be exhausted O Rudra, obeisance to thee, coming, obeisance to thee, going away, obeisance to thee where thou seatest thyself,"[1] and with the formula, "Do thou not harm the Adhvaryu, do thou not harm the sacrificer,' if it has fallen towards the east, with the formula, "Do thou not harm the Brahman, do thou not harm the sacrificer," if it has fallen towards the south, with the formula, "Do thou not harm the Hotr do thou not harm the sacrificer's wife, do thou not harm the sacrificer," if it is fallen towards the west, and with the formula, "Do thou not harm the Āgnidhra, do thou not

harm the cattle do thou not harm the sacrificer," if it has fallen towards the north [2]

1. TBr III 7 2 7 This verse is to be repeated in each contingency
2 = ĀpŚS IX 2 9

2 He should then throw it into the fire[1] with the verse, "Jātavedas, the thousand-horned bull, having the Stomas as the back, rich in ghee, beautiful, met together, may he not abandon us, may we not abandon thee, do thou give us abundance in cows and abundance in heroes "[2]

1 According to ĀpŚS IX 2 10, he should take it up with the verse *a'ham yajñam dadhe* and then throw it 2 TBr III 7 2 7

3. According to some teachers, one should throw the burning ember into the fire (without reciting any formula) and then offer the oblation (with the verse mentioned in sūtra 2) [1]

1 = ĀpŚS IX 3 2.

4 One should throw it into the fire by that direction towards which it had fallen [1]

1 ĀpŚS does not give parallel injunction

5 If the fire of one, who has set up the sacred fires, is not produced while being churned out,[1] one should recite over it the verse, 'Men have generated, through the movements of their hands, Agni rich in splendour, praised, visible from a distance, lord of the house, the flickering one '[2] He should bring the fire from where he finds it, spread out the fires,[3] and offer an oblation

1 According to ĀpŚS IX 3 3, the contingency is if one has consigned his sacred fires into the kindling woods by reason of journey and has to spread out the fires at the end of the journey for the Agnihotra offering 2 RV VII 1 1 ĀpŚS IX 3 3 does not mention this verse 3 ĀpŚS does not have the word *vihrtya* Rudradatta, therefore, prescribes *laukikāgnim āhrtya garhapatyāyatane nidhaya vihrtya juhuyād ity arthah*

6. If he is not in a hurry, he should churn it out again [1]

1. = ĀpŚS IX 3 4

7. If one does not get another fire he should make the offering in the right ear of a she-goat [1]

1 = ĀpŚS IX 3 5

8. He should, however, not consume a goat thenceforward [1]

1 = ĀpŚS IX 3 6

9. If one does not get a she goat, he should make the offering on the right hand of a Brāhmana [1]

1. = ĀpŚS IX 3 7

10 He should however, not deny accomodation to a Brāhmana (thenceforward)[1]

1 = ĀpŚS IX 3 8

11 If one does not get a Brāhmana, he should make the offering on a stem of darbha blades[1]

1 = ĀpŚS IX 3 9.

12 He should, however, not sit upon darbha grass (thenceforward)[1]

1 = ĀpŚS IX 3 10

IX : 5

1 If one does not get darbha blades, he should make the offering into water[1]

1 = ĀpŚS IX 3 11

2 He should, however, not censure water this is consumable, this is not consumable So says Āśmarathya He should accept water during that year even from one at whose house he would not ordinarily take food So says Ālekhana[1]

1 cf ĀpŚS IX 3 12 13 The names of Āśmarathya and Ālekhana are, however, not mentioned

3 According to some teachers, he should, however, not wash his feet with water[1]

1 = ĀpŚS IX 3 14 These vows should be observed for one year according to Āśmarathya according to Ālekhana they should be observed for ever cf ĀpŚS IX 3 15

4 After one year,[1] he should offer a cake on eight potsherds to *vratapati* Agni.

1 The sutra reads *samvatsarat* ĀpŚS IX 3 16 reads *samvatsarasya parastat*

5 The Isti should come to an end in the prescribed manner

6 If the sacred fires of one who has set them up, come in contact with other fires, or if they come into one another's contact, he should offer a cake on eight potsherds to *vivici* Agni[1]

1 = ĀpŚS IX 3 18

7 Then he should offer[1] to *vratapati* (Agni)

1 A cake on eight potsherds This injunction is not found in ĀpŚS

8. The Isti should come to an end in the prescribed manner

9 If the sacred fire of one who has set up the sacred fires, burns out his house, he should offer a cake on eight potsherds to *kṣamavant* Agni [1]

1 ĀpŚS IX 3 17 prescribes this sacrifice also in case the old and young die successively

10 Then (he should offer a cake on eight potsherds) to *vratapati* (Agni) [1]

1 Not in ĀpŚS

11. The Iṣṭi should come to an end in the prescribed manner

12 If the sacred fires come into contact with the house burning fire one should offer to *vivici* (Agni)[1] and *śuci* (Agni)

1 The offering to *vivici* Agni is not necessary according to ĀpŚS IX 3 22

13 Then to *vratapati* (Agni) [1]

1 Not in ĀpŚS

14 The Iṣṭi should come to an end in the prescribed manner

15 If the sacred fires come into contact with the lightning one should offer a cake on eight potsherds to *apsumant* Agni [1]

1 = ĀpŚS IX 3 22

16 Then to *vratapati* (Agni) [1]

1 Not in ĀpŚS

17 The Iṣṭi should come to an end in the prescribed manner

18 If the sacred fires come into contact with the funeral fire,[1] or with the puerperal fire one should offer a cake on eight potsherds to *saṃkusuka* Agni

1 For this contingency ĀpŚS IX 3 22 prescribes an offering to *śuci* Agni

19 Then to *vratapati* (Agni) [1]

1 Not in ĀpŚS

20 The Iṣṭi should come to an end in the prescribed manner

21 If all the contingencies occur simultaneously one should perform the Kṣāmavatī Iṣṭi [1] at the end

1 = ĀpŚS IX 3 23

22 If the Agnihotra vessel leaks out one should recite over it the verse ' Agni, Indra, Tvaṣṭṛ and Bṛhaspati have made the flowing embryo flawless It has dropped on the ground let it not meet with Nirṛti yonder ' [1]

1 TBr III 7 3 6 According to ĀpŚS IX 4 1, one should further restore it with the verse *vidhum dadrāṇam*

23 He should pour water upon the leaked out milk

IX . 6

1 If the Agnihotra vessel leaks, out when it has still not been put over the fire, one should recite over it a verse addressed to Viṣṇu

2. If, after the paddy has been poured out, the moon rises towards the east, one should divide the rice grains into three parts he should offer to *dātṛ* Agni a cake on eight potsherds of those rice grains which are of middle size, to *pradātṛ* Indra cooked rice in curds of those rice grains which are of big size, and to *śipiviṣṭa* Viṣṇu cooked rice in hot milk of those rice grains which are of the smallest size [1]

1 = ĀpŚS IX 4 6

3 If the moon rises while the paddy is still not poured out, for which divinities should one pour out the paddy ? For the normal divinities So says Āśmarathya For the divinities in the modification sacrifice [1] So says Ālekhana [2]

1 That is to *dātṛ* Agni, *pradātṛ* Indra, and *śipiviṣṭa* Viṣṇu
2 ĀpŚS IX 4 7,9

4 There is a view that this Iṣṭi should not be performed by one who is not offering *sāmnāyya* There is another view that it should be performed by him [1]

1 This has no parallel injunction in ĀpŚS

5. One who being an offerer of the New moon and the Full moon sacrifices, lets the new moon day or the full moon day pass without performing the relevant sacrifice should offer a cake on eight potsherds to *pathikṛt* Agni

6 (For that purpose) he should fetch sacrificial grass from near the way

7. A bullock should be given away as *dakṣiṇā*

8 The Iṣṭi should come to an end in the prescribed manner

9 In this connection some teachers have said The sacrifice of that sacrificer is broken for whom the Adhvaryu performs this Iṣṭi in between while the sacrifice is started He should transfer to *pathikṛt* Agni that cake on eight potsherds which was intended for Agni either in the Full moon sacrifice or in the New moon sacrifice Thereby he again goes by the right path and does not break the sacrifice (of the sacrificer)

10 If one, who has set up the sacred fires, eats meat or approaches a woman (for sexual intercourse) on the Parvan day while he is away on a journey, he should offer a cake on eight potsherds to *vratapati* Agni [1]

1 = ĀpŚS IX 4 15

11 Some teachers prescribe the cake to *vratabhṛt* (Agni)

12 If one, who has set up the sacred fires, sheds tears, he should perform this very Isti [1]

1 That is, to *vratabhrt* Agni

13 Whatever be the cause of the tears the expiation rite should be performed So says Āśmarathya [1] If he sheds tears out of distress, then only should the expiation-rite be performed So says Ālekhana

1 ĀpŚS IX 4 16 expresses this view

IX . 7

1 If the Agnihotra cow sits down when her calf is brought near her, one should raise her up[1] with the verse, 'Multi-formed Aditi providing share for Indra and Mitra Varuna has risen up, she has given (long) life to the lord of the sacrifice '[2]

1 According to ĀpŚS IX 5 2 before raising her up, one should recite over her the verse, *yasmad bhisa nyasadah* 2 TBr I 4 3 1

2 After having milked her, he should give her away to a Brāhmana whose food he should not take thenceforward [1]

1 Or according to ĀpŚS IX 5 3 he should somehow cause her to stand up and keep her for himself, and cause her to eat grass with the verse, *suyavasad bhagavati*

3 If the Agnihotra milk spills out, one should cause another cow to be milked

4 If the milk spills out while the cow is being milked, one should follow it with the verse 'The milk which is stuck to the ground, which has flown towards the plants and water, may that milk be in the house, in the cows, in calves and in me' [1]

1 TBr I 4 3 3

5. Then he should add water to the milk with the verse, 'I send you to the ocean do you go to your birth place May I be unbroken in offspring let not the milk be taken away from me '[1]

1 = ĀpŚS IX 5 6

6 He should somehow offer it, cause another cow to be milked, and offer the Agnihotra (This is if the Agnihotra milk) spills out after it is milked out, (or) after it is put over the fire

7 If the Agnihotra milk boils out, one should milk the cow over it and offer So says Āśmarathya He should somehow offer it, cause another cow to be milked, and again make the offering So says Ālekhana

8 If the Agnihotra milk spills out while being taken into the ladle, if it spills out after it has been taken, if it spills out after it is carried forward for offering, one should milk the cow over it and then offer So says Āśmarathya [1] He should somehow offer it, cause another cow to be milked, and again offer So says Ālekhana

1 ĀpŚS IX 5 8 agrees with this view

9 If the Agnihotra milk spills out while it is being carried forward, one should sit down where it has spilt out, and again take milk into the ladle He should somehow offer it, cause another cow to be milked, and again make the offering [1]

1 = ĀpŚS IX 6 1 Moreover, one should recite a verse addressed to Varuna, and offer an oblation of clarified butter with another verse addressed to Varuṇa

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IX : 8

1 If the Agnihotra milk spills out while being taken into the ladle for the first time or for the second time or for the third time, one should not mind it So is it said [1]

1 = ĀpŚS IX 5 9

2 Āśmarathya has mentioned the expiation rite in case the Agnihotra milk spilt out after the entire quantity was taken into the ladle [1] Ālekhana has mentioned the expiation rite if the Agnihotra milk spilt out even after the Agnihotra milk was taken for the first, the second or the third time

1 This concurs with the view expressed above in sutra 1

3 If the Agnihotra milk taken for the fourth time spills out, one should pour the remaining quantity of milk into the vessel, take four spoonfuls out of it and make the offering [1] Or as the next best alternative, he should take clarified butter, recite the verse addressed to Varuna and make the offering with another verse addressed to Varuna [2]

1 = ĀpŚS IX 5 9 2 Compare note on IX 7 9

4 According to others, if the milking pot breaks while the cow is being milked, one should take another milking pot wash it with water, and milk the cow in it [1]

1 = ĀpŚS IX 5 7

5 If (the milk spills out) after the cow has been milked one should have another cow milked over that milk If (the milk spills out) after it has been put over the fire, one should have another cow milked over that milk If (the milk) simmers, one should have another cow milked over that milk If (the milk spills out) while being taken into the ladle one should have another cow milked over that milk If

(the milk spills out) after it has been taken into the ladle, he should pour it back (into the Agnihotra vessel), and have another cow milked over that milk [1]

1 According to ĀpŚS IX 5 8, one should offer whatever quantity has remained

6 If (the milk spills out) while being carried forth one should touch it with the formula, Thou art offered in the all pervading form of Prajāpati, svaha ' [1] He should take clarifed butter recite a verse addressed to Varuna [2] and make the offering with another verse addressed to Varuna [3]

1 = ĀpŚS IX 6 3 2 XIV 21 3 3 VII 23 3

7 If the milk milked out is red or of any other colour one should enclose the Daksina fire place, and offer the milk with the formula, "To *rudravant* Agni svāhā" [1]

1 According to ĀpŚS IX 5 5 one should offer it either with the vyahrtis or silently, and give that cow away to a Brahmana at whose house he should not take food

8 If the Agnihotra milk simmers,[1] one should say, Burn out N N ' with regard to one whom he hates

1 This contingency is not referred to in the ĀpŚS

9 If the Agnihotra milk spills out at the evening Agnihotra one should not eat anything until the morning offering If it spills out at the morning offering he should not eat anything until the evening offering [1]

1 = ĀpŚS IX 6 9

IX 9

1 If, after the Agnihotra milk has been put over the fire, a dog passes between the Garhapatya fire and the Āhavaniya fire one should take the ashes from out of the Gārhapatya fire, and walk scattering it up to the Āhavaniya fire with the verse addressed to Visnu, namely, "Visnu strode this " [1]

1 VII 8 15 ĀpŚS IX 6 11 is parallel to this and the next sutra

2 He should cover the foot prints of the dog with the ashes

3 This itself should be regarded as the expiation rite if a hog or a wolf having solitary habits (*ekasika*) passes between the fires

4 If the sun sets when the Ahavaniya fire is still not carried forth, one should tie gold to a darbha blade and walk in front [1]

1 ĀpŚS IX 6 14 7 1 agrees with sutras 4 9

5. Behind him a learned Brāhmaṇa belonging to the Ṛṣis should carry forth the fire. Behind him one should walk with the Agnihotra-milk.

6. After having deposited the fire and having placed the Agnihotra-milk, one should sit down holding his breath as long as he can, make the offering, give a boon (to the Adhvaryu), and pray to the fire with the vyāhṛti *bhuḥ*. So says Āśmarathya. He should pray with the vyāhṛtis *bhūḥ bhuvaḥ suvaḥ*. So says Ālekhana.[1]

1. So also ĀpŚS.

7. During this night he should observe fast without eating anything.

8. Next morning he should offer a cake on ten potsherds to Varuṇa. According to some teachers, he should offer cooked rice.[1]

1. According to ĀpŚS, he should offer cooked rice on the same day.

9. The Iṣṭi should come to an end in the prescribed manner.

10. If the proper time for the evening Agnihotra is passed over, one should offer the milk with the formula, "Obeisance to the illuminer of darkness, svāhā."[1]

1. ĀpŚS IX.7.3 agrees with sūtras 10-13.

11. This itself should be regarded as the normal Agnihotra. So says Āśmarathya. Ālekhana says that after having offered the incidental oblation with this formula, one should offer the normal Agnihotra.[1]

1. So ĀpŚS.

12. For that offering the procedure should be normal.

13. This much should be different: Before offering the oblation, one should utter the three vyāhṛtis, *bhūḥ bhuvaḥ suvaḥ*.

14. If the proper time for the morning Agnihotra is passed over, one should offer the milk with the formula, "Obeisance to the illuminer of the morning, svāhā."[1]

1. ĀpŚS IX.7.4-9 agrees with IX.9.14–10.4.

15. This should be regarded as the normal Agnihotra. So says Āśmarathya. Ālekhana says that after having made the incidental offering with this formula, one should place the normal Agnihotra milk, sit down holding his breath as long as he can, give a boon (to the Adhvaryu), and pray with the vyāhṛtis, *bhūḥ bhuvaḥ suvaḥ*.

16. After having extinguished the Āhavanīya fire, one should carry forth another fire with the verse, "*Jātavedas* Agni has appeared..."[1]

1. IX.1.11.

17. Then he should recite over the fire the formula, "Comfortable, do thou be here; do not abandon me, N.N., son of N.N."

IX : 10

1 Then one should offer cooked rice to Mitra and a cake on one potsherd to Sūrya [1]

1 According to ĀpŚS one should offer either to Mitra or to Surya

2 The Isti should come to an end in the prescribed manner

3 After the Iṣṭi is over, the sacrificer and his wife should restrain speech, should not eat anything during the day, and remain enkindling the fire

4 In the evening one should offer the Agnihotra with the milk of two cows

5 Next morning he should offer a cake on eight potsherds to *vratapati* Agni [1]

1 ĀpŚS does not prescribe this

6 The Isti should come to an end in the prescribed manner

7 If the sun rises when the Āhavanīya fire is still not carried forth, one should take four spoonfuls of clarified butter, and walk in front [1]

1 ĀpŚS IX 7 10-12 agrees with sutras 7-13

8 Behind him a learned Brāhmana belonging to the Rsi should carry forth the fire Behind him one should walk with the Agnihotra milk

9 After having deposited the fire, and having placed the Agnihotra, one should sit down in front of the fire facing the west, and offer an oblation of clarified butter with the verse, "May Usas receive with her brightness the sacrifice followed by gods, the sweetest (oblation) for gods, svāhā"

10 Then he should offer the normal Agnihotra

11 For that offering the procedure should be normal

12 The expiation rite, which is prescribed for the contingency of passing over the proper time of Agnihotra, should be regarded as prescribed also here

13 This much should be different Here one should not extinguish the Āhavanīya fire

14. One should offer a cake on eight potsherds to *jyotiṣmant* Agni [1]

1 This is absent in the ĀpŚS

15 The Iṣṭi should come to an end in the prescribed manner

IX : 11

1 According[1] to some teachers, if the sun sets or rises when the fire is still not carried forth, one should offer two oblations, each consisting of four spoonfuls, with the verses, "May the mind, the light, rejoice ,'[2] and, "The thirtythree threads ."[3]

1 = ĀpŚS IX 7 13, 8 1 2 TS I 5 3 2 3 TS I 5 10 4

2 If one offered the Agnihotra before the sun had set, he should again offer the Agnihotra as soon as the sun has set, and pray to the fire with the verse, "Do you two become unanimous, having a common place, stainless Do you not harm the sacrifice, nor the lord of the sacrifice O two Jātavedases, do you become auspicious to us today "[1]

1. TS IV 2 5 1,2

3 If one offers the Agnihotra when it is still dark, he should again offer the Agnihotra in the morning, and pray as before

4 If the sun rises when the Agnihotra is still not offered for one who observes the practice of offering the Agnihotra before the sun rises one should take the milk into the ladle and hasten towards the east if the preliminaries were ready

5 He should place the Agnihotra-milk, and sit down holding his breath as long as he can

6 After he has held his breath as long as he can, he should make the offering with *bhuh svāha* [1]

1 ĀpŚS IX 8 4 agrees with sūtras 4 6

7. If the Gārhapatya fire becomes extinguished while the Āhavanıya fire [illegible] extinguished, one should extinguish the Āhavanıya fire, col- [illegible] with the [illegible] womb May he, knowing, carry oblation to the gods with the Gāyatrı, the Trıstubh, and the Jagatı "[1]

1 TS II 2 4 8

8 He should then recite over that fire the formula, "Do you rejoice for food, for wealth, for power, for lustre, for strength, and for offspring '[1]

1 TBr I 4 4 8 9

9 He should carry forth the Āhavanıya fire,[1] and enkindle it with the formulas, "May the two springs belonging to Sarasvatī enkindle thee – Thou art Samrāt thou art Virāt "[2]

1 ĀpŚS IX 9 1 prescribes the carrying forth of the Āhavanıya fire with the verse *Jatavedas* Agni has appeared before the Uṣas (IX 1 11) 2 TBr I 4 4 9

10 Then he should offer a cake on eight potsherds to *tapasvant janadvant pavakavant* Agni

11. The Işti should be concluded in the prescribed manner

12 This itself should be regarded as the expiation rite for the incidence if the Āhavanīya fire became extinguished while the Garhapatya fire still survived

13 This much should be different Here one should not extinguish the Gārhapatya fire He should offer a cake on eight potsherds to *jyotişmant* Agni [1]

1. = ĀpŚS IX 9 4,5

14. The Isti should be concluded in the prescribed manner.

IX 12

1 If the eastern (= Āhavaniya) fire becomes extinguished when the evening Agnihotra is still not offered, the Adhvaryu should put the Agnihotra milk over the fire, take it down and fill it into the ladle One should take out the fire and carry it forth The Adhvaryu should follow him together with the Agnihotra milk [1]

1 ĀpŚS IX 9 6 agrees with sutras 1 3

2 A Brāhmana who is learned should take out the fire and carry it forth

3 One should give away as *daksina* such article as he might have not given before

4 This itself (should be the expiation rite for the incidence occurred) in the morning

5 If the rear (= Gārhapatya) fire becomes extinguished when the morning Agnihotra is still not offered, one should extinguish the eastern (= Āhavaniya) fire churn out the rear fire, carry it forth and offer the Agnihotra if there is no hurry [1]

1 = ĀpŚS IX 9 7

6 *If he is in a hurry, he should adhere* to the eastern fire, carry forth a portion out of that fire and offer the Agnihotra [1]

1 = ĀpŚS IX 9 8

7 However, it is improper that one turns the eastern fire into the rear one One should settle elsewhere churn out fire, carry forth the fire, and offer the Agnihotra Then he should offer a cake on eight potsherds to *tapasvant janadvant pavakavant* Agni [1]

1 = ĀpŚS IX 9 9

8 The Isti should be concluded in the prescribed manner

9 If the rear (= Gārhapatya) fire becomes extinguished when the evening Agnihotra is still not offered, one should adhere to the eastern fire, carry forth a portion out of that fire, and offer the Agnihotra

10 He should recite over the fire the verse, "*Jatavedas* Agni was first born from here, from his own womb Do thou, knowing, carry for us the oblation to the gods with the Gāyatrī, the Tristubh and the Anuṣṭubh" He should indeed cause it to rejoice with the formula, "Do thou rejoice for food, wealth, power lustre, strength, and offspring" He should indeed seat it well with the formula, "Thou art Samrāt Do thou seat thyself well"

IX : 13

1 (He should recite over it) the formula, "May the two springs guard thee "The Rk and the Sāman are, indeed, the two springs of Sarasvati One protects it by means of these two, he enriches it by means of these two (So is it said)

2 He should offer a cake on eight potsherds to *jyotismant* Agni, and cooked barley grains to Varuna

3 The Isti should be concluded in the prescribed manner

4 According to some teachers, if the rear (= Gārhapatya) fire becomes extinguished while the Agnihotra is still not offered, it should be churned out with the help of the very same embers

5 If there are no such embers, one should cause the kindling woods to be touched with ashes, and then churn out the fire He generates it from its own womb So is it said [1]

1 = ĀpŚS IX 9 11 The source of this passage is not known

6 Then he should offer a cake on eight potsherds to *tapasvant janadvant pavakavant* Agni

7 The Isti should be concluded in the prescribed manner

8 According to some teachers, whichever fire may have become extinguished one should churn out fire (out of the kindling woods placing them) on those very embers

9 If the fire is produced from grass or from cowdung one should cause the kindling woods to touch ashes, and then churn out fire He generates it from its own womb So is it said [1]

1 = ĀpŚS IX 9 12

10 Then he should offer a cake on eight potsherds to *tapasvant janadvant pavakavant* Agni [1]

1 = ĀpŚS IX 9 13

11. The Iṣṭi should be concluded in the prescribed manner.

12 Or one should not perform the Iṣṭi[1] pertaining to the extinction of the fire

1 Mentioned in sutra 10 above

13. He should offer these oblations "To Mitra svāhā," "To Varuna svāhā," "To Sūrya svāhā," 'To Agni svāhā," "To *vratapati* Agni svāhā,' "To *tapasvant janadvant pavakavant* Agni svāhā," "To *śuci* Agni svāhā," "To *jyotiṣmant* Agni svāhā "

14. He should, moreover, offer oblations with the vyāhṛtis severally and combinedly[1]

1 Sūtras 12 14 agree with ĀpŚS IX 9 14

IX : 14

1 One, whose Agnihotra becomes disturbed, should offer a cake on eight potsherds to *tantumant* Agni

2 One, whom the officiating priests caused to offer a sacrifice on another's sacred fires, or who may have offered a sacrifice on another's sacred fires, should offer a cake on eleven potsherds to Agni Visnu

3 One, *at whose Agnihotra the fire is carried forth and deposited on the* fire previously carried forth and deposited, should offer a cake on eight potsherds to *agnivant* Agni[1]

1 = ĀpŚS IX 10 11

4 If, after the Agnihotra milk has been put over the fire, or after the paddy has been poured out (in an Isti), a dog or a cart or a chariot passes between the two fires, one should offer an oblation with the verse, "The thirty-three threads which stretch themselves and which hold this sacrifice through their food—of those this broken one I restore, svaha "[1] So is it said

1 TS I 5 10 4

5 According to some teachers, one whose cart or chariot passes between the two fires So is it said[1]

1 TBr I 4 4 10

6. One should not pay regard to the time (of passing of the same between the fires)

7. One should then sprinkle the place with water, *and make a cow walk* over it.

8 He should cover the foot prints with the verse,' Viṣṇu strode this '[1]

1 II 6 2

9 He should extinguish the Āhavanīya fire and carry forth another fire with the verses, "O Agni, thy foot print, previously impressed,

which has reached over the rays of the sun, there do thou provide this rich man Do thou unite us with favour consisting of booty [1]— Thou art spreading wide, O Agni, excellent and agreeable Hotṛ Men perform a sacrifice through thee ' [2]

1 TBr I 4 4 10 2 TBr II 4 1 6

10 Then he should offer a cake on eight potsherds to *pathikṛt* Agni [1]

1 Compare ĀpŚS IX 10 15-17 with sutras 4 10

11 He should fetch sacrificial grass from near the way

12 A bull should be given away as *dakṣiṇa*

13 The Isti should be concluded in the prescribed manner

14 One should perform the same sacrifice if the Udgatr is puzzled with regard to the chanting of the Saman The same sacrifice if the Hotr is puzzled with regard to the reciting of the Śastra [1]

1 = ĀpŚS IX 10 18 11 1

15 One should perform the same sacrifice if one s sacred fires are passed between by another s fires [1]

1 = ĀpŚS IX 11 2 According to ĀpŚS this sacrifice should be performed even by one whose fire passes between another's fires

16 One should perform this sacrifice if the sacrificer expires among his kinsmen [1]

1 = ĀpŚS IX 11 4

17 Let one perform[1] the Isti for the expired (Āhitagni) So is it said

1 The meaning of this sutra is not clear The sutra reads *jana yatu* Should it be *jane tu?*

18 His Agnihotra should be offered with the milk of a cow suckling another s calf until his body is brought into contact with the fires [1]

1 = ĀpŚS IX 11 5

IX 15

1 One should strew round the fires the darbha blades with their ends pointing towards the south east

2 Holding a fire stick below (the Agnihotra ladle), he should proceed (towards the Āhavaniya fire)

3 He should mention the divinity *pitṛmant* Soma with regard to the first offering and *kavyavahana* Agni with regard to the second

4 The wash water should be sprinkled towards the south

5 The sacrificial utensils should be given away to a Brahmana

6. (Or) they should be thrown into water

7 The lower crushing stone and the iron utensils should be left at home for the use of his son.[1]

1 Compare ĀpŚS IX 11.5-16 with sūtras IX 14.18-15 7.

8 If the clarified butter spills out while it is still not purified, one should give away an animal eating grass[1]

1 = ĀpŚS IX 13 1

9 If the clarified butter spills out after it has been purified, one should give away as *dakṣiṇa* a variegated article which might be in his house.[1]

1 = ĀpŚS IX 13 2 According to some teachers, one should give a boon cf ĀpŚS IX 13 3

10 According to some teachers, this should be the other way round—a variegated article if the clarified butter was not purified, and an animal eating grass if it was purified[1]

1 This is absent in the ĀpŚS

11 If clarified butter taken into a ladle spills out, one should spread a span of his thumb and fore-finger to the east of the spot where it spilt out with the formula, "To Bhūpati svāhā," to the south with the formula, "To Bhuvanapati svāhā," to the west with the formula, "To the lord of the Bhūtas svāhā," to the north with the formula, "To Bhūta svāhā"[1]

1 TBr III 8 18 5 ĀpŚS IX 13 6 has *bhūtyai svahā* instead of *bhutaya svaha*

12 Then he should sprinkle it with water So says Āśmarathya He should follow it with the verse, 'By the Yajus I pour on thee offspring, life, and wealth Instigated by Bṛhaspati, may the sacrificer here come to no harm "[1] So says Ālekhana

1 TS I 6 1 1

13 According to some teachers, he should follow the spilt clarified butter with the formula "To Bhupati svahā, to Bhuvanapati svāhā, to lord of the Bhūtas svāhā.'[1]

1 TS II 6 6 3,4

14 He should not recite any formula with regard to the oblation

15 According to some teachers,[1] he should recite over the clarified butter the formulas beginning with, 'The sacrifice has gone to the gods and to men may its benediction guard me "[2]

1 MS I 4 9 KS XXXII 6 2 = ĀpŚS IX 13 5, 10 16

16 If the *Praṇīta* water spills out, one should take another water with the three verses, 'You, waters are healing, further us to strength to see great joy —The most auspicious flavour that is yours, accord to us here like eager mothers —To him may we come with satisfaction

to whose dwelling you quicken us, O waters, and propagate us,"[1] and offer an oblation with the verse, "My deed is performed..."[2]

1 TS IV 1 5 1 2 TBr III 7 11.2

IX : 16

1. If a potsherd is broken, one should join it with the formula, "I join thee with the hundred-syllabled Gāyatrī "[1]

1. According to ĀpŚS IX 13 8, he should then hold it on the Garhapatya fire, and offer clarified butter upon it with the verse, *mano jyotir*

2 Then he should throw it into water with the verse, "The cauldron is unbroken, sprinkling abundantly, it has returned to that place whence it came The kindling wood, the altar, and all the enclosing sticks attend the life of the sacrifice."[1]

1. TS I 5 10 4, = ĀpŚS IX 13 9

3. Then he should offer an oblation with the verse, "The thirty-three threads "[1]

1. IX 14 4.

4 Then he should accomplish another potsherd, and insert it among the potsherds with the quarter verse, "May the cauldron reach the gods "[1]

1 TS I 5 10 4

5 This is if the potsherd is broken before arranging

6 If a potsherd out of those arranged (is broken), he should arrange (a new one) with the same formula [1]

1 = ĀpŚS IX 13 11

7 If a potsherd is lost, one should offer a cake on two potsherds to Aśvins, and a cake on one potsherd to Dyāvāpṛthivī

8 The Hotr should be one belonging to the Bhrgu gotra A one year old (bull) should be given away as *dakṣiṇa* So is it said [1]

1 ĀpŚS IX 13 15 records here the view of the Vajasaneyins that a spoonful of clarified butter should be offered with the verse, *mahī dyauḥ pṛthivī ca na*

9 At whatever stage the potsherd might have been lost, the expiation-rite should be performed So says Āśmarathya It should be performed if it is lost after the potsherds have been used but before they have been discarded. So says Ālekhana

10. If, while making the Patnīsaṁyāja offerings, one offers clarified butter over a potsherd, he should offer a cake on twelve potsherds to *vaiśvānara* Agni.[1]

1. = ĀpŚS IX.14.3.

11. The Isti should be concluded in the prescribed manner.

12. One should perform this very sacrifice after having passed over a new-moon day or a full-moon day (without performing the relevant sacrifice).[1]

1. = ĀpŚS IX.14.4.

13. One should perform this sacrifice if one consumes new grains without having performed the Āgrayana sacrifice with those grains.[1]

1. = ĀpŚS IX.14.5.

14. One should offer a cake on twelve potsherds to *vaiśvānara* Agni[1] if a twin—either of cattle or of human beings—is born to one.

1. According to ĀpŚS IX.14.7, a cake on thirteen potsherds to Maruts.

15. The puronuvākyā and the yājyā verses should be either in the Tristubh or the Jagatī metre.[1]

1. According to ĀpŚS IX 14 9, the puronuvākyā and the yājyā should be respectively in the Gāyatrī and the Tristubh metres.

16. One should offer cooked *vāstu* grains to Rudra, if Rudra has been attacking one's cattle.[1]

1. = ĀpŚS IX.14.11.

17. One should cause a Nisādasthapati to perform this Isti [1]

1. For the attainment of heaven, cf. ĀpŚS IX 14 12,13.

18. (In this Iṣṭi) the *dakṣiṇā* should be either a skin of a black antelope or a non-horned animal or an ass with short ears or a deer or a female deer or two hoof-like vessels full of *śyāmāka* grains or two shell-like winnowing baskets. So is it said.[1]

1. = ĀpŚS IX 14.14.

IX : 17

1. A Brahmacārin, who approaches a woman (for sexual intercourse), should offer an ass to Rudra.

2. The portions of its organs should be offered into water.

3 Its omentum should not be offered, nor should there be the Paśu puroḍāśa [1]

1 According to ĀpŚS IX 15 2, there should be the Paśupurodaśa offering and the cake for the same should be baked on ground not on potsherds

4 The sacrifice should be concluded with the invocation of Iḍa or the recitation of the Śamyuvaka

5 The ass should be offered either to Nirrti or to Prajāpati [1]

1 The divinity, according to ĀpŚS IX 15 4 5, should be either Rakṣas or Nirṛti if the divinity is Nirṛti, Pakayajña should be the norm of the offering

6 Nirrti catches hold of the sacrifice of one whose oblation is burnt

7 One should conclude the remaining portion of the sacrifice with that portion of the oblation which might have remained intact

8 A sacrifice itself is the expiation rite of the sacrifice [1]

1. That is to say, one should repeat the performance

9 One should give away the *dakṣiṇa* of that sacrifice[1] to one whom he hates

1 That is, the sacrifice of the burnt offering ĀpŚS IX 15 7 records a view that the remnants of the burnt oblation should also be given away as *dakṣiṇa*

10 Whatever portion might have been burnt the expiation rite should be performed So says Āśmarathya If the remaining portion is not enough for the portions of the oblation (then only the expiation rite should take place) So says Ālekhana

11 The deficient oblation should be thrown into water So is it said

12 If the oblation, while it is not apportioned for the relevant divinity, is defiled, one should throw it into water, and pour out other oblation material for that divinity [1]

1 = ĀpŚS IX 15 10

13 *The formulas beginning with the one impelling the taking up of the* ladle[1] should be repeated [2]

1 II 16 2 2 = ĀpŚS IX 15 11 Or only such formulas should be recited as pertain to the remaining rites

14 If the oblation which has been apportioned for the relevant divinity (becomes defiled) one should conclude the remaining rite with clarified butter This is one view [1] One should take up another oblation without reciting any formula This is another view

1 This view is held by ĀpŚS IX 15 13

IX . 18

1 If all the oblations are lost or become defiled, one should take up as many oblations of clarified butter, and perform that Isti with clarified butter as the principal oblation [1]

1 = ĀpŚS IX 15 14

2 Then he should perform another faultless Iṣti [1]

1 = ĀpŚS IX 15 15

3 *An expiation rite for a sacrifice is performed through a sacrifice only* So is it said

4 How should one know a defiled oblation? That which is not fit for the consumption by the Āryas who know religion and who desire (to practise) *religion* *One should not offer a sacrifice to gods with such an* oblation [1]

1 = ĀpŚS IX 15 17

5 The oblation which is overcooked, belongs to Yama It goes to Yama So is it said

6 One should dispose of that oblation, cook rice of four panfuls of paddy on the Daksina fire in such a manner that the grains would remain intact, and present it to four Brahmanas [1]

1 Compare ĀpŚS IX 15 18 with sutras 5 6

7 One of the consumers of that rice should be one belonging to Bhrgu gotra [1]

1 = ĀpŚS IX 15 19

8 If one cannot give the prescribed *dakṣiṇā*, he should give fertile land without standing crop [1]

1 = ĀpŚS IX 15 21

9 The sacrifice of that sacrificer becomes singed, who performs a sacrifice without giving *dakṣiṇa* Thereby the sacrificer would become short lived

10 He should (therefore) give fertile land with standing crop [1]

1 Compare ĀpŚS IX 15 20 with sutras 9 and 10

11 If one invokes a divinity for whom there is no oblation in the sacrifice, one should offer clarified butter to that divinity in that order in which the divinity was invoked [1]

1 Or before the Sviṣṭakṛt offering cf ĀpŚS IX 15 22

12 If one leaves out a divinity for whom there is an oblation, one should stop the procedure, and invoke that divinity

13 He should offer an oblation at that stage with the verse, ' What O gods, I have neglected ' [1]

1 III 10 2 Sutras 12 13 = ĀpŚS IX 15 23

IX : 19

1. If one makes a mistake with regard to (the mention of) the divinity or (the taking up of) the portions or (the reciting of) the puronuvākyā or the yājyā, one should give away a variegated article which might be in his house.[1]

   1. = ĀpŚS IX.16.9.

2. If the oblation offered on the fire spills out, the Adhvaryu should say to the Āgnīdhra, "Do thou make the offering."[1]

   1. = ĀpŚS IX.16.1.

3. The Āgnīdhra should offer it through folded hands with the formula, "I offer thee through the mouth of Agni; let the sacrificer not be harmed, nor the sacrificer's wife, nor the leader of the sacrifice." Or with the formula, "I offer thee through the mouth of N. N."

4. The sacrificer should give (to the Āgnīdhra) a potful (of grains) in connection with that divinity for whom the offering has been made.[1]

   1. cf. ĀpŚS IX.16.1.

5. If the oblation taken for offering to a divinity spills out before it is offered, or if one passes over a divinity (without making an offering), one should give away that article which is in abundance in his house.

6. If one offers a different oblation from the proper one, he should offer oblations by way of expiation with the verses, "O Agni, do thou, wise one...,"[1] and "Do thou, O Agni, be nearest to us...."[1]

   1. III.10.2.

7. One should make these offerings in all cases of passing over and taking one for the other.[1]

   1. For sūtras 6 and 7 cf. ĀpŚS IX.16 10.

8. If a cake breaks asunder or falls down (from the potsherds), one should take it up, place on the Barhis, pour out clarified butter over it, and recite over it the verses, "Why dost thou leap up? Why didst thou rise up? Pacified, do thou come here for the sake of peace. Do thou become kind and worthy of sacrifice, and sit in thine own place— Sent by the gods, do thou not harm us. Do thou be anointed with the clarified butter, the lustre. Do thou not injure anything of ours. Do thou sit on this Barhis for the attainment of welfare."[1]

   1. = ĀpŚS IX.16.11.

9. The sacrificer at whose sacrifice the expiation-rite is performed, prospers and rules. So is it said.[1]

   1. = ĀpŚS IX.16.12.

THE JYOTIṢṬOMA SACRIFICE

X : 1

1 One, who is going to perform the *Jyotiṣṭoma* sacrifice in the spring, should choose four Brāhmaṇa officiating priests who have a *ṛṣi*-ancestor, who are young or advanced in age, are learned, are not deficient in any limb, and have loud voice [1]

1 ĀpŚS X 1 2,3 lays down that the Somapravaka should report the proposed performance of a Soma-sacrifice to the Brahmanas who should enquire about the kind of sacrifice, the officiating priests, and the *dakṣiṇa*

2 Or (he should choose) all (the officiating priests)

3 One, who is going to choose only four (officiating priests), should choose the principal officiating priests, namely, the Adhvaryu, the Brahman, the Hotṛ, and the Udgātṛ

4 He should choose the divine Adhvaryu reciting to himself the formula, 'God Āditya is the divine Adhvaryu may he be my Adhvaryu,' and then choose the human (Adhvaryu) saying loudly 'N N is the human (Adhvaryu) "

5 He should choose the divine Brahman reciting to himself the formula, "God Candramas is the divine Brahman, may he be my Brahman," and then choose the human (Brahman) saying loudly, "N N is the human (Brahman) "

6 He should choose the divine Hotṛ reciting to himself the formula, "God Agni is the divine Hotṛ may he be my Hotṛ,' and then choose the human (Hotṛ) loudly saying, "N N is the human (Hotṛ) "

7 He should choose the divine Udgātṛ reciting to himself the formula, "God Parjanya is the divine Udgātṛ may he be my Udgātṛ, and then choose the human (Udgātṛ) loudly saying 'N N is the human (Udgātṛ) '

8 The followers of Kauṣitaki prescribe the Sadasya as the fifth principal officiating priest

9 The Sadasya should supervise the rites which have been performed and which have not been performed

10 The sacrificer should choose him

11. He should choose the divine Sadasya reciting to himself the formula, "God Ākāśa is the divine Sadasya may he be my Sadasya " and then choose the human (Sadasya) loudly saying, "N N. is the human (Sadasya) "

6 He should pour out paddy for a cake on eleven potsherds for Agni-Viṣṇu, or for rice to be cooked in ghee for Agni-Viṣṇu [1]

1 According to ĀpŚS X 4 2 4, he should offer either a cake or cooked rice according to the specific desire According to some teachers, rice cooked in ghee should be offered to Aditi for a sacrificer desirous of offspring and cattle

7 The Dīksaniyesti should be concluded with the Patnīsamyāja offerings [1]

1 ĀpŚS X 4 6 mentions two views of the Ācāryas according to one, the construction of the *prācīnavamśa* should precede the performance of the Dīkṣaṇīyeṣṭi, according to the other, it should follow the latter

8 All rites preceding the Agniṣomīya animal-sacrifice[1] should be performed with the mantras recited to oneself

1 XII 16 1 ff

9 There should be no *anvahārya* cooked rice in the Dīkṣaṇīyesti

10 Towards the north of the *prāgvamśa*, in a place enclosed on all sides, the sacrificer should have his hair and beard shaved

11 The Adhvaryu should apply water to the region above the right ear of the sacrificer with the formula, "May the waters wet thee for life, prolonged life, and glory "[1]

1 TS I 2 1 1

12 He should divide his hair with a three striped quill of a porcupine, and hold three clusters of darbha blades with their ends pointing upwards, with the formula, ' O plant, do thou protect him ' [1]

1 TS I 2 1 1

13 With the formula, ' O Knife, do thou not injure him,' [1] he should place the knife on the darbha-blades

1 TS I 2 1 1

14 He should cut them with the formula, "Obedient to gods, I shave these (hair) ' [1]

1 TS I 2 1 1

15 The sacrificer should murmur the formula, "May I accomplish the subsequent (rites) in a safe manner "[1]

1 TS I 2 1 1

16 He should cause the beard to be shaved first, then the armpits, a d then the hair So is it said

17 He should cleanse his teeth by means of a tooth cleaner of *udumbara* without causing bleeding

18 After having cleansed his teeth he should cause his nails to be (pared so that they are) inside[1] (the tips of the fingers)

1 By the word *abhyantaram* CALAND in his note on ĀpŚS X 5 11, understands that each nail is to be pared first from one side and then from the other This however, does not seem to be probable and practicable Also compare the meaning of this word in ĀpŚS XV 6 15,7 3

19 First of the left (hand) beginning with the smallest finger Then of the right hand

20 First of the hands then of the feet

21 He should bathe at a bathing place which is covered with grass and is full of *avaka* (Blyxa octandra) plants

22 (The water at the bathing place) should be still and constant

X 4

1 According to some teachers he should bathe in a tank

2 He should put a piece of gold in a lake characterized by conch shells, and bathe in it with the verse, "May the waters, the mothers cleanse us may those who purify the clarified butter, purify us with clarified butter may they wash out of us the pollution [1] and with the formula, ' I come out of these clean and purified, [1] he should come out of the water after he has bathed [2]

1 TS I 2 1 1 2 ĀpŚS X 6 3 adds that the sacrificer's wife also should do the same excepting the shaving of hair

3 He should sip water and wear a new linen garment with the formula, Thou art the body of Soma do thou guard my body ' [1]

1 TS I 2 1 1

4 He should tie up the hem (of the garment) with the formula, "Thou art the hem of Soma [1]

1 VS IV 10

5 With the formula ' Thou art vigour do thou grant me vigour,' [1] he should partake of the food which he likes

1 TS I 8 15 2

6 He should consume food mixed with ghee, and adding to it curds and honey

7 Henceforward he is required to consume less quantity of food

8 With the formula, ' Thou art the milk of big (cows) [1] he should take up butter by means of two clusters of darbha blades, and with the formula, "Thou art the giver of splendour place splendour in me [1] he should anoint himself downwards three times

1 TS I 2 1 1

12. He should choose the divine Hotrāśaṁsins reciting to himself the formula, "The divine Waters are the divine Hotrāśaṁsins; may they become my Hotrāśaṁsins," and then should choose the human (Hotrāśaṁsins) loudly saying, "N.N., N.N." are the human (Hotrāśaṁsins)."

1. The six Hotrakas excluding the Hotṛ.

X : 2

1. He should choose the divine Camasādhvaryus reciting to himself the formula, "Gods Raśmis are the divine Camasādhvaryus; may they become my Camasādhvaryus," and then should choose the human (Camasādhvaryus) loudly saying, "N.N., N.N. are the human (Camasādhvaryus.)"

2. The officiating priest should wear the sacred cord over his left shoulder and under the right arm, sip water, stand facing towards the east or the north, or sit down, and murmur the formulas, "*Bhūḥ bhuvaḥ suvaḥ.* Thou hast spoken out long life for me; thou hast spoken out might for me; thou hast spoken out glory for me; thou hast spoken out wealth for me. May I be long-lived, mighty, glorious, wealthy, and full of compensation. *Bhūḥ bhuvaḥ suvaḥ.* May I become all this."[1] Saying this he should either deny or agree to officiate as a priest.

1. ĀpŚS X.1.4 prescribes a different formula, namely, *mahan me voco* etc. (PBr I.1.1).

3. After having agreed, he should proceed with the formula, "May the god meet god through the path of order; may Soma meet Soma. I go leaving out misdeed."[1]

1. PBr I.1.2,3.

4. He should follow the way (to the sacrificer's house) with the formula, "Thou art Padvā indeed; the path leading to Soma; may I go towards Soma."[1]

1. cf. PBr I. 1.4.

5. Facing towards the south, he should pray[1] to the Pitṛs with the formula, "O Pitrs, *bhūḥ.*"[2]

1. Wearing the sacred cord over his right shoulder and under the left arm, according to Rudradatta on ĀpŚS X.1.7. 2. PBr I.1.5.

6. The sacrificer should receive him at his house, and clothe him with a garment.[1]

1. The text reads *athai'naṁ gṛhān ohyā''hvayati.* The MSS record two variants. In view of the next sūtra, it would be proper to emend the text as *ohyā''chādayati.* cf. X.3.17,18. There is no parallel text in the ĀpŚS.

7. Having clothed him, he should give him ear-ornaments (*kuṇḍala*) to wear

8 He should give him away one article

9 He should consecrate himself on the new moon day or the full moon day

10 The period of his consecration should be unlimited the maximum period being one year [1]

1 The minimum period of consecration should be twelve days Or the period of consecration should be such that he would become lean during the course of it cf ĀpŚS X 14 8

11 One should not perform a Soma sacrifice unless he has already performed the New moon and the Full moon sacrifices

12 One should not perform the other Soma sacrifices unless he has performed the Agnistoma sacrifice So (is it said)

13 Some teachers prescribe the Atirātra as the first sacrifice

14 One should not perform a Soma sacrifice characterized by the Bṛhatpṛṣtha unless he has performed a sacrifice characterized by the Rathantarapṛṣtha [1]

1 This injunction has been mentioned in ĀpŚS X 2 7 as the view of some Ācaryas

15 The Soma pressing day should coincide either with the new moon day or with the full moon day

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X . 3

1 A square shed should be erected with its rafters ending towards the east (*prācīnavaṃśa*) and with the front portion being higher [1]

1 ĀpŚS X 2 9 3 3 prescribes the formal begging for the place for sacrifice

2 It should have doors towards the (four) quarters There should be a fifth door in the north eastern corner

3 According to some teachers,[1] openings should be kept in the corners.

1 KS XXII 13 MS III 6 1 ĀpŚS X 5 3

4 In that shed the Adhvaryu should mentally go through the *saptahotṛ* formula [1] and offer an oblation of clarified butter on the Āhavanīya fire with the *graha* portion of that formula

1 TĀ III 1

5. He should perform the Dīkṣaṇīyeṣṭi

9 He should first anoint his face and then other limbs downwards.

10 He should be well anointed

11 He should then apply to his eyes the collyrium procured from the Trikakud mountain

12 If he cannot procure collyrium from the Trikakud mountain, he may apply any other collyrium.

13 With the formula, "Thou art the pupil of Vrtra, thou art the guardian of the eye, do thou guard my eye,"[1] he should apply collyrium first to the southern eye with a blade of *śara* grass or a darbha blade together with a panicle or a cluster of darbha-blades without moving the blade in a reverse direction Three times to the southern eye, and two times to the northern one [2]

1 TS I 2 1 2 2 According to ĀpŚS X 7 3,4 two times to the right eye, and once to the left eye, or twice to the right eye and three times to the left one, or three times to each

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X : 5

1 Then the Adhvaryu should purify the sacrificer[1] three times by means of twenty one clusters of darbha-blades—each time with seven clusters, respectively with the (three) formulas, "May the lord of thought purify you may the lord of speech purify you, may god Savitṛ purify you "[2]

1 Towards the north outside the *pragvamśa*, according to ĀpŚS X 7 5 2 TS I 2 1 2

2 To each of these formulas, he should add the *portion*, "by means of the flawless purifier, by means of the rays of the bright sun "

3 He should purify him twice above the navel, and once below

4 While being purified the sacrificer should murmur the Anuvāka [TBr I 4 8]

(1) "(The Soma) who is being passed through the purifier, who is born in the heaven and who is the beholder of every thing may he, who himself is the purifier, purify me

(2) May the groups of gods purify me, may the men purify me through the intellect may all living beings purify me

(3) O god *jatavedas* Agni do thou, shining, purify me, like a purifier, by thy brilliant purifier following thy (good) intentions

(4) O Agni, may we purify our divine song through thy purifier which is spread amidst thy flame

(5) O god Savitr, may we purify this divine song through both the purifier and the impulse

(6) May the goddess pertaining to all gods who purifies (every thing) and who possesses several straight backed bodies, come (to us) Through her may we, who rejoice in the convivial feasts, become masters of wealth

(7) May *vaiśvanara* Agni purify me by his rays May Vata, who is refreshing and giving pleasure, purify me by the vital breath May Dyāvāprthivi, who are lawful and holy, purify me through water and other liquids

(8) O god Savitr, (I pray thee) with exensive, spreading[1] and highest prayers O Agni, do thou purify me by thy powers

1 The text reads *savitastrbhih* Sayana renders *trbhih* as *papataranasadhanaih* CALAND probably changes it into *tribhih* I take it as *strbhih*

(9) May we purify this (our) divine song through that divine knowledge by which gods purified, by which the waters purified the divine stream

(10) One who recites these *pavamani* verses, enjoys the entire essence which has been furnished by the Rsis and which has been rendered tasteful by Matariśvan

(11) One who recites the *pavamani* verses, enjoys the entire essence furnished by the Ṛṣis For him Sarasvati milks out milk, clarified butter, honey, and water

(12) May the *pavamani* verses be bringing good fortune may those who abound in milk, bestow ample milk (The *pavamanī* verses are) the essence furnished by the Rsis, and the immortal (fruit) deposited within the Brāhmanas

(13) May the divine *pavamani* verses, accomplished by the gods, direct us to this world and that May they fulfil our desires

(14) May the *pavamani* verses be bringing good fortune may they who abound in milk bestow brilliance on us (The *pavamani* verses are) the essence furnished by the Rsis, and the immortal (fruit) deposited within the Brāhmaṇas

(15) May the *pavamani* verses purify me through that thousand-streamed purifier through which the gods always purify themselves

(16) The purifier, which belongs to Prajāpati, is made of a hundred darbha blades, and is golden We, who possess divine knowledge, shall purify the purified divine song through that purifier

(17) May Indra, together with Sunrti, purify me, Soma together with Svasti, Varuna together with Samici May King Yama together with the Pramrnās purify me may *jatavedas* Agni together with Ūrjayanti purify me"

5 He should also murmur the following Anuvāka [TBr III 7 12]

(1) "O gods, the sons of Aditi, do you relieve us of the deed by which we may have disturbed the gods Relieve me with the best order.

(2) O gods, we, who are desirous of worldly things, have uttered untruth by our speech. May the Gārhapatya fire relieve me of that sin, and also of the misdeeds which we have done. May he make me sinless.

(3) O Dyāvāpṛthivī, O Sarasvatī, relieve me, through order, of the distress, and also of the ill done to us by others.

(4) O *jātavedas* Agni, relieve me of the accusation made by kinsmen, by the kindred, by the elders and by the youngers, and also of the unknown sin done by us against gods.

(5) The sin which we have done through speech, thought, the two arms, the two thighs, the two knees and the male organ—may the Gārhapatya fire relieve me of that sin....

(6) May the two Apsarases, Dūrepaśyā and Rāṣṭrabhṛt repay the debts resulting from the guilts, which I have done by my two hands while striking the sound of the dies.

(7) The debt which I have drawn without gambling, which not already repaid I promised to the people; may the Gārhapatya fire relieve me of that sin ....

(8) The sin which my mother made while I was in the womb, which my father made; may the Gārhapatya fire relieve me of that sin....

(9) I, the son, rejoicing in sucking, distressed my mother, also my father. Let them be not violated by me. May I, O Agni, become free from debt.

(10) I have injured the atmosphere, the earth and the heaven, my mother and the father. May the Gārhapatya fire relieve me of that sin....

(11) The sin new or old which I have made through desire, refusal and slandour; may the Gārhapatya fire relieve me of that sin....

(12) I pass over the misdeed, the sin; I abandon the impurity in the highest abode. I rise to the region of the good-doers, where the good-doers go, the evil doers do not.

(13) The gods wiped off this sin towards Trita; Trita wiped it off towards men. If any sin reached me therefrom, may the Gārhapatya fire relieve me of that sin ....

(14) May the purifying waters, which are born in the heaven,in water, from the plants, and from the fire, purify us.

(15) O golden-coloured water, purify us from that sin, new and old, which we have done at night or by day.

(16) Do thou, O Varuna, harken....[1]

1. III.10.2.

(17) Praying to thee with the divine song...[1]

1. III.10.2.

(18) Do thou, O Agni, the wise .[1]

1 III 10 2

(19) Do thou, O Agni, be nearest to us [1]

1 III 10 2

(20) Thou art quick, O Agni "[1]

1 III 10 2

He should also murmur the formula,"O lord of the purifier, with thy purifier for whatsoever I purify myself, that I may have the strength to accomplish "[1]

1. TS I 2 1 2

6 With the verse, "O gods, that have true ordinances, we approach you at the sacrifice, while O gods, we, desirous of performing a sacrifice, call you for approval," he should enter the *pragvamśa* through the eastern door, cross (the altar) to the rear of the Āhavanīya fire, stand towards the south and recite over the Āhavanīya fire the remaining portion of the Anuvāka, "Indra-Agni, Dyāvāpṛthivī, waters and plants, thou art the overlord of consecrations, do thou guard me that am here "[1]

1 TS I 2 1 2

7 This is the way for his coming and going until the Soma pressing day

8 Some teachers prescribe the performance of the Dikṣaṇiyeṣṭi at this stage

9 The Adhvaryu should offer by means of the spoon four *dīkṣāhutis* of the clarified butter from the Dhruvā taken in the Dikṣaṇiyeṣṭi with the formulas, To the purpose, to the impulse, to Agni svāhā, *to wisdom, to thought, to Agni svahā* to consecration, *to penance, to* Agni svaha, and to Sarasvati, to Pusan, to Agni svahā "[1]

1 TS I 2 2 1

10 He should offer the fifth oblation by means of the ladle with the verse, 'O you divine, vast, all soothing waters, Dyavāpṛthivī, and wide mid region, may Bṛhaspati rejoice in our oblation, svāhā "[1]

1 TS I 2 2 1

11 He should fill in the ladle with four or twelve spoonfuls, and offer the *purṇahuti* with the verse, "Let every man choose the friendship of the god who leads Every man prays for wealth, let him choose glory that he may prosper, svahā "[1]

1 TS I 2 2 1

12 According to some teachers he should make the offering by means of the ladle in whose bowl a vaccum has been left

13 He should stitch the right front foot of the skin of a black antelope

14. Or he should stitch the two front feet, joining the portions along the fleshy part.

15 He should spread within the altar the skin of a black antelope with its neck towards the east, and with its hairy part turned upwards, and the sacrificer should rub the white and the black stripes of the skin with the formula, "You are the images of the Rk and the Saman I grasp you two Do you protect me until the completion of this sacrifice'[1]

1 TS I 2 2 1

16 Bending his knee, the sacrificer should get upon the skin from the rear side with the two verses, "O god Varuni, do thou sharpen this prayer of him who implores thee sharpen his strength, his insight May we mount that safe ship whereby we may pass over all our difficulties,"[1] and "Let us mount for prosperity the well protecting earth, the unrivalled sky, Aditi who gives good protection and good guidance, the divine ship with good oars, the blameless, which does not leak"[2]

1 TS I 2 2 2 2 TS I 5 11 5

X 6

1 Having got upon the skin, the sacrificer should murmur the verse, "Happily have I mounted this ship with a hundred oars and a hundred spars, without leak, able to convey across'''[1]

1 TS I 5 11 6

2 He should cover his (right) shoulder (with the upper garm nt) with the formula, Thou art the protection of Viṣṇu, the protection of the sacrificer grant me protection'[1]

1 TS I 2 2 2

3 He should cover his head with the turban with the formula, 'Guard me from the lustre of the stars[1]

1 TS I 2 2 2

4 Or he should cover (the shoulder) together with the head in the proper manner

5 One[1] should arrange the *kumba* and the *kurira* on the head of his wife

1 Probably the Adhvaryu or the Pratiprasthatṛ

6 A net is called *kurira*

7. It is made of black wool of a living animal So is it said

8 Then he should cause her to wear the linen garment with its upper end (*matṛ*) towards the front

9. A garment (the upper end of) which is to be worn on the upper part of the body is intended thereby

10 With the formula, "Thou art the strength of Angirases, soft as wool, grant me strength guard me, harm me not,"[1] he should fasten the sacrificer's waist with a thick girdle which is made of *muñja* grass,[2] has a noose on either side, and is made of three strands

1 TS I 2 2 2 2 Or of *śara* grass according to ĀpŚS X 9 13

11 He should tie an easily (loosenible) knot towards the north of the navel, and then move it towards the south of the navel

12 He should fasten a yoke halter on the waist of the sacrificer's wife as in the New moon and the Full moon sacrifices[1] with the verse, "I fasten thee with milk and clarified butter, I fasten thee (with) water and with plants I fasten thee to-day with offspring, do thou, who hast been consecrated, give us strength"[2]

1 II 5 4 2 TS III 5 6 1

13 Then he should give the sacrificer a horn of a black antelope having three curves or five curves by the right,[1] with the formula, "Thou art the birth place of Indra do thou not harm me"[2]

1 Or by the left according to ĀpŚS X 9 19 2 TS I 2 2 2.

14 The sacrificer should fasten it (to the fringes of his garment) with the same formula[1]

1 ĀpŚS X 9 18 mentions a view according to which the Adhvaryu should either give the horn to the sacrificer or fasten it on his body

15 He should dig out a clod of earth from the altar with the formula, "(I dig) thee for fruitful cultivation"[1]

1 TS I 2 2 3

16 If he has to scratch, he should scratch on his head with the formula, "(I scratch) thee for plants bearing good fruit"[1]

1 TS I 2 2 3

17 He should scratch on his limbs with the formula, "O horn, loosen this knot, if anything has stuck to the heart of this (person), if anything has stuck to the mind of this (person)"[1]

1 MS I 2 2

18 Then the Adhvaryu should give him (= the sacrificer) a staff of *udumbara* pertaining to the consecration, measuring (in height) up to the mouth of the sacrificer,[1] with the formula, "Thou art born of a tree, standing up, and having splendour, do thou give splendour to the sacrificer"[2]

1 Or up to his chin according to ĀpŚS X.10 5 2 MS I 2 2

19 According to some teachers,[1] the staff may be made of that tree which is sacrificial and which bears fruit

1 ĀpŚS X 10 4

20 The sacrificer should receive it with the formula, "The divine tree is of good shoot. Being erect, guard me until the completion (of the sacrifice)" [1]

1 TS I 2.2 3 According to ĀpŚS X 10 6 ff., the sacrificer should murmur the *keśinī dīkṣā* (JBr II 65)

X : 7

1. The Adhvaryu should recite over the goblet intended for giving the *vrata* milk to the sacrificer the formula, "Thou art capacious, supporter of the people, guard me (from) the enemy until the completion (of the sacrifice)"

2. Then the sacrificer should close his fingers—two fingers with the formula, "Svāhā, (I grasp the sacrifice) from the spirit," two with the formula, "Svāhā, (I grasp the sacrifice) from Dyāvāpṛthivī," and two with the formula, "Svāhā, (I grasp the sacrifice) from the wide mid-region" [1]

1. TS I 2 2 3

3. He should close the two fists with the formula, "Svāhā, I grasp the sacrifice from the wind" [1]

1. TS I 2 2 3

4 The Adhvaryu should then make him recite the *sambharayajus* formulas, "Agni (has furnished the sacrifice) with the yajus, Savitṛ with the Stomas, Indra with the pleasing praise, Mitra-Varuṇa with benedictions, Aṅgirases with the Dhiṣṇya fires, Maruts with the Sadas and the Havirdhāna, the waters with the *prokṣaṇī*-waters, plants with the Barhis, Aditi with the altar, Soma with the consecration, Tvaṣṭṛ with the faggot, Viṣṇu with the offering, Vasus with clarified butter, Ādityas with the *dakṣiṇas* Viśve Devas with strength, Pūṣan with the *svaga*-utterance, Bṛhaspati with the priesthood, Prajāpati with the Udgītha, the mid-region with the woollen filter, Vāyu with the Soma-cups, myself with faith" [1]

1 TĀ III 8

5. Then the sacrificer should restrain his speech until the rising of the stars

6 If he releases his speech before the appearance of stars, he should recite a verse dedicated either to Viṣṇu, or to Agni Viṣṇu, or to Sarasvatī, or to Bṛhaspati, and then again restrain speech [1]

1 This injunction has been mentioned in ĀpŚS X 16 3 as the view of some Ācāryas

7 If he opens his fist or releases his speech, he should recite the verse, "O god Agni, thou art the guardian of ordinances among the mortals, thou art worthy of being honoured in sacrifices" [1]

1 TS I 2 3 1

8 Then the Adhvaryu should make an announcement with regard to him (= the sacrificer) 'Consecrated has been this Brahmana, N N, having N N as the Ṛṣi ancestor, son of N N, grandson of N N, great-grandson of N N, son of N N (mother) grandson of N N (grandmother), and great grandson of N N (great grandmother)' He should announce thrice to himself, thrice loudly

9 Whosoever may have become consecrated, the Adhvaryu should announce him to be a Brahmana himself

10 One should undergo consecration in the afternoon

11 If he desires that the sacrificer may become pious, the Adhvaryu should administer consecration to him in the morning

12 The sacrificer should get up and wear the skin of a black antelope (on his body)

13 He should observe these vows he should not eat meat,[1] he should not approach a woman (for sexual intercourse) he should not sit on a raised seat he should abhor untruth

1 Also honey cf ĀpŚS X 13 6

14 He should utter secular words falteringly and adding at the end either the word *canasita* or the word *vicakṣaṇa*

15 He should address a Brahmana with *canasita* and a Rājanya and a Vaiśya with *vicakṣaṇa*[1] So is it said

1 He should utter the word *canasita* or *vicakṣaṇa*, as the case may be after the name of the person concerned in vocative case

16 He may converse with a Brahmana also with a Rājanya or a Vaiśya[1]

1 He should give benedictions to others He should not bow down even before his preceptor father in law and the king So the Śatyayana Brahmana quoted in ĀpŚS X 12 14

17 They should be introduced to him (= the sacrificer) from that very place (where they might be standing)

18 If a conversation with a Śudra becomes necessary, he should say to one of them[1] 'Inform this to him'

1 Namely, a Brahmana, a Kṣatriya and a Vaiśya. According to *ĀpŚS X 12 10, he should not converse with a woman*

X 8

1 He should not uncover his head and shoulder before the buying of Soma (plant)[1]

1 X 18 2

2. He should not put away the horn of a black antelope before the carrying away of the *dakṣiṇās*.[1]

1. XIV.6.6.

3. He should scratch himself with the horn of a black antelope.

4. He should laugh under cover.[1]

1. He should not expose his teeth. cf. ĀpŚS X.13.4.

5. If he sees any impure substance, he should murmur the formula, "Let my mind not become affected, (and my) sight wretched; the sun is the most excellent of all luminaries; O consecration, do thou not abandon me."[1]

1. TS III.1.1.2.

6. If it rains upon him, he should murmur the formula, "(O waters,) wetting, do you give me strength, give me vigour, give strength; do not ruin my consecration and my penance."[1]

1. TS III.1.1.3.

7. He should not leave the shed intended for the consecrated sacrificer.

8. The sun should not rise nor set while he is away from the shed intended for the consecrated sacrificer.[1]

1. He should go out (of the *prāgvaṁśa*) through the western door. cf. ĀpŚS X.14.2.

9. He should lie down towards the south of the Āhavanīya fire and facing it.

10. He should not lie down with his face downwards, nor with his face upwards; he should not lie down with his back towards the (Āhavanīya) fire.

11. He may smile when an occasion arises; he may get out when an occasion arises. So is it said.

12. (By the word *yathartu*) is meant "when the occasion arises."

13. He should not spit out; he should not cleanse his teeth; he should not (discharge) fæces by day, nor urine.

14. If he is required to do so, he should do so in a shady place.

15. He should discharge urine with the formula, "I leave out water, not offspring. (O water), dispelling the evil accompanied by the utterance of svāhā, enter into the earth."[1]

1. ŚBr III.2.2.20-22. ĀpŚS X.13.10 ff. mentions certain other contingencies, namely, if the sacrificer emits semen virile, if he sees blood coming out, if he discharges phlegm, if he sheds tears, and if he perspires.

16. He should not cook;[1] he should not give away anything;[2] he should not make any offerings (other than those) relating to the Soma-sacrifice.

1. For *Vaiśvadeva* etc. cf. ĀpŚS X.14.7. 2. *Bhūtabali*, *manuṣyabali* etc. cf. ĀpŚS X.14.6.

17 He should reduce himself until the pupils of his eyes disappear [1]

1 cf MS III 6 6

18 He should not divest himself of the skin of a black antelope similarly of the staff

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X 9

1 If he sits (down upon something) other than the skin of a black antelope he should recite the formula "The sacrifice is gone to the gods and to the human being may its benedictions guard me [1]

1 cf MS III 6 6

2 One should not utter his name one should not speak ill of him, one should not give benedictions to him only the consecrated should give benedictions

3 One should not eat food at his house until the Agnisomiya animal sacrifice [1]

1 cf MS III 6 7

4 If one so desires (he should eat food) after the Agnīṣomīya animal sacrifice is over,[1] or after the omentum has been offered [2] or after the Soma has been bought [3]

1 XII 20 20 2 XII 20 3 3 X 20 17

5 6* Or as the next best alternative the sacrificer should first provide for the sacrifice and then undergo the consecration One should take food out of the remaining portion

7 These vows are to be observed subsequent to the Dīkṣaṇīyeṣṭi

8 Now these are the vows which involve the use of some material, namely the scratching with the horn of a black antelope the sitting down on the skin of a black antelope, and the holding of the staff

9 The sacrificer's wife should consume only milk, and should observe the vow of chastity

10 The sacrificer should open out four of his fingers with the formula, You are the seekers

11 After the milk has been milked out, (and) after he has seen the stars he should release his speech with the words "Do you prepare the *vrata*

12 He should keep awake through this night [1]

1 He should keep awake also during the night following the buying of Soma and the night prior to the pressing day

13 Gruel is the *vrata* of a Rajanya, *amikṣa* is the *vrata* of a Vaiśya, and milk is the *vrata* of a Brahmana

14 These are the *vratas* pertaining to the consecration.

15 For all (the three castes), however, the graded milking of the udders (of the Agnihotra-cow) should be done with reference to the Upasad sacrifices

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X : 10

1 The Adhvaryu should cook the *vrata* of the sacrificer on the Garhapatya fire That of the sacrificer's wife on the Dakṣina fire

2 The expiation rite, which is prescribed in connection with the spilling out of the Agnihotra,[1] is applicable also to the *vrata*

1 IX 7 4

3 Some teachers regard only milk as the *vrata*

4 This should not be so One should cook the gruel in milk and regard it as *vrata*

5 If the milk is inadequate, one should milk another cow, cook the gruel and regard it as *vrata*

6 If there is no milk, one should cook it in water and use it as *vrata*

7 If the sacrificer desires to eat curds, the milk should be turned into curds for him

8 If he desires to eat food, one should pour for him parched barley-grains, one should pour for him flour of parched barley grains, one should fetch ghee for him Finally he should even consume fruit[1] for the continuity of the Agnihotra So is it said

1 ĀpŚS X 16 11 *apy antatah pippalani* Rudradatta renders *pippalani* by *phalani* Some of the BharŚS MSS read *pippalani* for *phalani*

9 The Adhvaryu should carry the *vrata* milk (along) the rear of the Āhavaniya fire, and give it (to the sacrificer)

10 He should then say to him, "O sacrificer, do you, who are embarking upon the vows, partake of the *vrata*, and (thus) observe the vows "

11 Those, who are not consecrated, should not see the consecrated sacrificer partaking of the *vrata* (milk)

12 The sacrificer should wet both his hands with the formula, "We meditate, for our help, upon the divine thought, which is merciful, giving splendour, and carrying the sacrificer May it lead us safely according to our will "[1]

1 TS I 2 3 1.

13. With the formula, "May the gods, who are born of mind, employing the mind, the wise, sons of the wise, guard us, protect us Obeisance

to them, svāhā to them,"[1] the sacrificer should consume the *vrata* at midnight.

1 TS I 2 3 1 cf MS III 6 9

14. After having consumed the *vrata*, he should sip water[1] with the formula, "O waters, do you, when drunk, become auspicious to us, gracious in our stomach, in our womb Full of food, propitious and harmless, do you become kind for our life "[2]

1 According to ĀpŚS X 17 11,12 he should touch his navel with this formula and also murmur it after having sipped water
2 MS III 6 9

15. At sunrise, one, who is going to offer the *vrata* to the sacrificer, should cause the sacrificer to restrain his speech(by giving out the call), "Do you enkindle the fires, O sacrificer, do you restrain speech, O sacrificer's wife, do you restrain speech "

X : 11

1. The sacrificer should pray to the rising sun with the verse, "O Agni, I send you (whom) the brilliant sun (is accompanying), according to portions, the speech which, among the animals, first rested in a bull May the auspicious speech return to us "
2 After the sun has risen and after the *vrata* has been milked out, the sacrificer should release his speech with the calling out,"Do you fetch the *vrata* "
3 In this manner he should consume *vrata* at midday
4 When the rays of the sun are hovering over the tops of trees, one, who is going to give the *vrata* to the sacrificer, should cause the sacrificer to restrain his speech (with the call), "Do you enkindle the sacred fires, O sacrificer, do you restrain speech, O sacrificer's wife, do you restrain speech "
5 Similarly (should he act) hereafter
6 The sacrificer should consume *vrata* (milk) at midnight and at midday.
7 Similarly at sunrise
8 When the rays of the sun are hovering over the tops of trees, one, who is going to give the *vrata* to the sacrificer, should cause the sacrificer to restrain his speech
9 There is a view that there is no consuming of the *vrata* on the pressing day There is another view that there is
10 The sacrificer, while he is going to lie down, should recite over the Āhavanīya fire the formula, "O Agni, do thou be awake, may we rejoice Guard us to prosperity, give us back to the awakening "[1]

1 TS I 2 3 1.

11. After having awakened, he should murmur the verse, "O god Agni, thou art the guardian of the ordinances among the mortals. Thou art to be honoured in the sacrifices,"[1] and also the formula, "All gods have turned towards me"[1]

1. TS I 2 3.1.

12. He should say, "O god Agni, thou art the guardian of ordinances among mortals Thou art to be honoured in the sacrifices,"[1] when he is going to sleep, or after having slept, or after having awakened, *or if he has uttered speech not fit to be uttered by the consecrated.*

1. TS I 2 3 1

13. Hereafter this should be the procedure of lying down and of awakening.

14. With the formula, "Pūsan with gain, Soma with gift,"[1]

1. TS I 2 3 2 See the next sutra

X : 12

1. the sacrificer should direct the procurers of gains

2. He should receive, what they have gained, with the formula, "God Savitr, the giver of brightness O Soma, give me so much, and bring me more. May he who fills in (that is, has given) not be deprived of bounty May I not be deprived of long life," and also with the relevant formula out of the formulas, "Thou art gold, be thou for my pleasure. Thou art garment, be thou for my pleasure Thou art a bull; be thou for my pleasure Thou art a horse, be thou for my pleasure. Thou art a goat, be thou for my pleasure. Thou art a sheep, be thou for my pleasure."[1]

1 TS I.2 3 2,3.

3 He should receive anything else with the *sāvitra* formula.[1]

1 Namely, "God Savitr. " mentioned in the preceding sutra

4. He should ask for the *dakṣiṇās* for twelve days.

5 He should refer to that, which is lost, with the formula, "For Vāyu thee."[1]

1 TS I 2 3 3.

6 He should refer to that, which is drowned in water, with the formula, "For Varuna thee."[1]

1. TS I 2 3 3

7. He should refer to that, which is ruined, with the formula, "For Nirrti thee"[1]

1. TS I 2.3 3

8 He should refer to that, which is killed by Mahādeva, with the formula, "For Rudra thee"[1]

1 TS I 2 3 3

9 He should refer to that, which is killed by a beast of prey[1] or which was pulled down, with the formula, "For Indra thee"

1. The sutra has *meskahatam* ĀpŚS X 19 1 has the same reading CALAND (ĀpŚS) takes *meska* as a variant reading for *bleṣka* following MS III 6 10 and KS II 3 6 and renders as "killed with a snare"

10 He should refer to one destroyed by lightning with the formula, "For Maruts thee"[1]

1 According to ĀpŚS X 19 1, he should mention with this formula the *dakṣina* which is destroyed by lightning or by a beast of prey or drowned in water

11 He should refer to that which meets with invading army, with the formula, "For overpowering Indra thee"

12 If the *dakṣina* meets with an unknown calamity, he should refer to it with the formula, "For Yama thee"

13 If he regains a cow once assigned to the relevant divinity, he should not allow it to pass along with other cows

14 If the sacrificer wants to go out on a journey, he should consign the sacred fires into various kindling woods, and travel in a chariot

15 If there is no chariot, he should travel taking with him a part of the chariot

16 He should recite over the Āhavanīya fire the verse, "Do thou go to better from the good may Bṛhaspati be thy forerunner Set one free on the chosen spot of the earth Do thou, who art the bravest of all, drive away the enemies"[1]

1 TS I 2 3 3

17 He should cross water with the verse, "O divine waters, son of the waters, may I not tread upon the stream of yours which is worthy of oblation, mighty, and most exhilerating"[1]

1 TS I 2 3 3

18 With the formula, "May I go along an unbroken thread of earth,"[1] he should get through while crushing (by hands) a clod of earth

1 TS I 2 3 3

19 *He should throw gravel or a clod of earth while in the midstream* or on reaching the other bank, with the formula, "Unite thyself with the earth"[1]

1 TS I 3 5 1.

20 If he is crossing waters by means of a boat, he should cross taking the kindling woods and the chariot

21. If there is no chariot, he should cross over taking a part of a chariot

X : 13

1. He should obtain the permission of the Kṣatriya and go over to a sacrificial place, which is near the water and which is sloping towards the north-east,[1] with the verse, "We have come to the sacrificial place on earth which formerly all gods enjoyed. Going through the rites with the Ṛk, the Sāman and the Yajus, may we rejoice with abundance of wealth and with food."[2]

   1. Or which is raised towards the south, or sloping towards the north, or sloping towards the east. Or it should be such as many Brāhmanas may agree to. cf. KS XXV.3. See ĀpŚS X.20.1,2. One who has to practise exorcism should perform a sacrifice at a place from which trees, plants etc. have been rooted out. One who is accused should perform a sacrifice in a hidden place. cf. ĀpŚS X.20.6-8. 2. TS I.2.3.4.

2. Or he may not obtain the permission for the sacrificial place.
3. He should pray to the sun with this formula, "O overwhelming (Agni), look at this; O keeping asunder (Vāyu), look at this; O heaven, look at this; the pleasant abode is very admirable, the highest order, which is said to be immortal. The most excellent sun shines with his eyes upon the heaven and earth which are the children of god."[1]

   1. TBr III.7.7.1.

4. There should not remain, towards the east, space sufficient for another sacrificial place.
5. Some teachers prescribe the acquisition of the sacrificial place at the very beginning.[1]

   1. ĀpŚS X.3.1.

6. One should cause a sacrificer to perform a Soma-sacrifice in a *purohavis* sacrificial place (in which the Hotṛ, seated in the Havirdhāna, might gaze simultaneously at the Āhavanīya fire, the river and the sun). Such optional sacrificial places have been prescribed in the *Brāhmaṇa*.[1]

   1. TS VI.2.6.

7. One should purchase Soma from one belonging to Kutsa gotra.[1] So is it said.

   1. Or from a Brāhmana belonging to another Gotra. cf. ĀpŚS X.20.12.

8. According to some teachers, from a Śūdra.[1]

   1. From a non-Brāhmaṇā. cf. ĀpŚS X.20.12.

9. At the spot fixed for the *uttaravedi* or for the *uparavas*, the Adhvaryu should spread the skin of a red bull with its neck towards the east and

the hairy part upwards, pour out Soma on it, place a pitcher full of water towards the north, and then give out a call, "O dealer of Soma, do thou purify Soma" [1]

1 According to ĀpŚS X 20 13 the dealer should pour Soma on the southern part of the skin and himself sit on the northern part

10 The dealer of Soma should select the Soma plant in an enclosure [1]

1 Neither the sacrificer nor his servant nor the Adhvaryu's assistant should select Soma

11 None should gaze at Soma being selected [1]

1 This is based on MS III 7 4 cf also KS XXIV 2 ĀpŚS X 20 18 reads *rajno viciyamanasyo' padrastarah syuh* CALAND says that *na* is missing in this sutra Rudradatta on ĀpŚS mentions the view expressed in BharŚS, and refutes it SatyS follows BharŚS

X 14

1 The Adhvaryu should start the procedure of the Prāyaṇīyeṣṭi

2 The following rites should not be performed therein the adding of fuel to sacred fires,[1] the observance of vow,[2] the fastening of the yoke-halter round the waist of the sacrificer's wife,[3] and the *anvāharya* cooked rice [4]

1 IV 1 3 2 IV 3 9 4 3 II 5 4 4 III 3 11

3 These are not to be performed in all the Iṣṭis and Animal sacrifices forming part of a Soma sacrifice

4 In the Udayanīyeṣṭi[1] and in the Anūbandhyā animal sacrifice[2] the following two rites are (however) to be performed the observance of vow and the fastening of the yoke halter round the waist of the sacrificer's wife

1 XIV 24 1 2 XIV 24 8

5 In the Udavasānīyeṣṭi[1] all (the above mentioned) rites except the *anvahārya* cooked rice are to be performed

1 XIV 26 1

6 In this connection this is the general rule when a certain offering is introduced while a sacrifice is going on, the rites which have already been performed should not be performed again For example, the Prayājas and the Anūyājas at the offering of the Paśupuroḍāśa and other similar rites

7 The Adhvaryu should pour out paddy for cooked rice for Aditi

8 The rice should be cooked in milk

9 The procedure up to the placing of the oblation within the altar should be similar

10 The Adhvaryu should scoop out the cooked rice, and place it within the altar with the *saddhotr* formula [1]

1 TĀ III 1, TBr II 2 8 1

11 In that very vessel he should place, in a marked manner, the two stirring sticks and the scrapings

12 There should be seventeen *samidheni* verses

13 The procedure up to the two Ājyabhāgas[1] should be similar

1 II 16 13

14 The Adhvaryu should offer four principal oblations of clarified butter[1] to Pathyā Svasti in the front portion of the fire, to Agni towards the south, to Soma towards the rear, and to Savitr towards the north

1 In view of sutra 13 Bharadvaja seems to have regarded the two Ājyabhagas to be included among the principal oblations of clarified butter However according to the sutra which is attributed to Bharadvaja by Rudradatta in his commentary on ĀpŚS X 21 11 and which has not been traced in the Bharadvaja texts so far Āśmarathya holds the view that the two Ājyabhagas are to be offered separately while according to Ālekhana they are not

15 He should offer the principal oblation (of cooked rice) to Aditi in the middle

16 The Prāyaniyesti should be concluded with the Śamyuvāka [1]

1 III 6 15

17 Some teachers prescribe the pouring out of king Soma[1] at this stage

1 X 13 9

18 The Adhvaryu should take into the Juhū four spoonfuls out of the clarified butter taken into the Dhruvā for the Prāyaniyesti, tie a piece of gold to a darbha blade with a soluble knot, and hold the piece of gold hanging with the formula, 'O brilliant one, this is thy body This is thy splendour Be united with it Attain brilliance '[1]

1 TS I 2 4 1

19 The cow to be given away in exchange for Soma should not be without horns should not be without (long) ears, should not be without eyes, should not be lame should not have seven hoofs, and should be reddish, tawny eyed, one year old or two years old With a cow who is small and whose ears are hanging over her eyes one should purchase Soma for the sacrificer performing the Ṣodaśin Soma sacrifice So is it said [1]

1 KS XXIV 1

X : 15

1 Gazing at her, the Adhvaryu should offer an oblation with the formula, "Thou art urging, grasped by mind, dear to Viṣṇu May I attain the support of speech in that impulse of thine whose impulse is true, svāhā "[1]

1 TS I 2 4 1

2. He should take another four spoonfuls, and with the formula, "Thou art bright, thou art nectar,"[1] he should take the piece of gold out of the clarified butter

1 TS I 2 4 1

3 He should recite over that clarified butter the formula, "(Thou art) the offering to all gods "[1]

1 TS I 2 4 1

4 He should recover the piece of gold, and pray to the sun with the formula, "I have mounted the eye of the sun, the pupil of the eye of Agni, when thou goest with thy steeds shining with the wise "[1]

1 TS I 2 4 1

5 He should recite over the Soma-cow the formulas, "Thou art thought, thou art mind thou art meditation thou art *dakṣina*, thou art holy, thou art supreme, thou art two headed Aditi Be thou going forward and backward for us May Mitra fasten thee by the foot[1] May Pūṣan guard the ways for Indra the overseer May the mother approve thee, thy father, thy brother who has sprung of the same womb, and thy companion in the herd O goddess, do thou approach god Soma for the sake of Indra '[2]

1 According to ĀpŚS X 22 10 the Adhvaryu should gaze at the right front foot of the cow, and with the remaining portion of the formula he should follow the cow proceeding eastwards
2 TS I 2 4 2

6. The Adhvaryu should follow six right foot steps of the cow with his right foot respectively with the formulas, "Thou art Vasvī, thou art Rudrā thou art Aditi, thou art Ādityā, thou art Śukrā, thou art Candra "[1]

1 TS I 2 5 1

7 He should collect the earth from the seventh footprint with the formula, "May Bṛhaspati make thee rejoice in happiness, may Rudra perceive thee along with Vasus "[1]

1 TS I 2 5 1

8 He should place a piece of gold on the earth, and offer four spoonfuls of clarified butter on it with the formula, "I pour thee on the head of the earth, on the sacrificial place, on the abode of Iḍā which is full of clarified butter, svāhā "[1]

1. TS I 2 5 1.

9. He should draw a line round the region, which has been covered by the clarified butter, by means of the wooden sword with the formula, "The Raksas is enclosed, the evil spirits are enclosed Here I cut out the neck of the Rakṣas I cut out the neck of one who hates us or whom we hate "[1]

1. TS I 2 5 1

10 With the same formula, he should draw round a line by means of the horn of black antelope

11 With the formula, "Wealth be with us,"[1] he should pour out into a vessel that portion of earth which is mixed with clarified butter

1 TS I 2 5 2

12 With the formula, "Wealth be with thee,"[1] he should hand over the vessel to the sacrificer

1 TS I 2 5 2

13 With the formula, "Wealth be thine,"[1] the sacrificer should hand it over to his wife

1 TS I 2 5 2

14 The Adhvaryu[1] should recite over the (earth from the) foot-print the formula, "May I not be separated from the fulness of wealth "[2]

1 The sacrificer's wife, according to ĀpŚS X 23 5 2 TS I 2 5 2

15 He should make the Soma cow gaze at the sacrificer's wife with the formula, 'O goddess, gaze together with goddess Urvaśī. Let me attend on thee with Tvastr's aid, rich in seed and bearing seed, may I get a heroic son in thy presence "[1]

1 TS I 2 5.2 According to ĀpŚS X 23 7, the sacrificer's wife should recite the latter part of this formula over the Soma-cow

16 With the verse, 'Do thou burst up the earth, break up this divine sky. Give us divine water, do thou, the commander, release the leather-bag,"[1] he should pour down a potful of water on the foot-print

1 TS I 2 5 2

17 He should wash with water his both hands together with a piece of gold, and should pour out a third portion of the earth of the foot-print on the cold ashes of the Gārhapatya fire

18 Similarly another third portion on the (cold ashes of the) Āhavanīya fire

19 He should preserve the last third portion for anointing the axle (of the southern Havirdhana cart[1])

1 XII 6 12

20 The sacrificer's wife should keep it in her residence

21. With the piece of gold in his hand, the Adhvaryu should pray to Āditya [1]

1. See the next sutra

X : 16

1 "O god Sūrya, we shall purchase Soma, we announce it to thee Do you bring the times in order, do you bring the *dakṣiṇās* in order, according to the time and according to the divinity" [1]

1 KS II 6

2 Some teachers prescribe the pouring out of the king (Soma)[1] at this stage

1 X 13 9

3 Together with a cart, they[1] should go to the king (Soma) with the verse, "We have reached the path which leads to bliss, without a foe, whereby one defeats all his foes and wins wealth" [2]

1 The Adhvaryu the Brahman and the sacrificer According to ĀpŚS X 24 4, the cart should stand towards the west or north of king Soma with its pole ending towards the east or north, with its yoke tied and resting on the ground with its chin
2 TS I 2 9 1

4 The front plank (of the cart) is removed [1]

1 ĀpŚS X 24 3 lays down that on the mountain the Soma should be carried on head According to Rudradatta, this contingency arises if the sacrificial place is on the mountain

5 After having released the bullocks of the cart by the side of king (Soma), and having kept the cart facing him, the Adhvaryu should recite over him the formula, "Let thy stalk be mixed with stalk, joint with joint may thy fragrance evoke the desire, may thy firm juice cause excitement Thou art a householder, thy libation is bright" [1]

1 TS I 2 6 1

6 Towards the north of the king (Soma) he should spread on the skin a twofold linen garment with its fringes lying to the east along the neck of the skin or turned upon the garment,[1] and measure out (the bundles of) the king (Soma) upon it by means of his hand together with gold with the verse, "I send my prayer to god Savitṛ within the two bowls, the wise, having true impulse, the bestower of treasures, at whose impulse the resplendent light shines high The golden handed wise has measured the heaven with his form" [2]

1 According to ĀpŚS X 24 7 it should be threefold and should be spread with its fringes towards the east or towards the north and turned upon the garment 2 TS I 2 6 1.

7. He should measure out (each of the bundles) with one finger leaving out (the used one) each time.

8. In the case of all fingers he should join the thumb.

9. He should not measure out for the fifth time with that finger with which he had measured first. He should, however, measure out with that finger at the last time.

10. He should measure out five times with the formula, five times without reciting any formula.[1]

1. He should adopt the procedure for two or three or undefined times. cf. ĀpŚS X.24.12,13.

11. With the formula, "For offspring thee,"[1] he should collect the remaining stalks, fold together the borders of the garment, and tie the entire stock with a linen turban[2] with the formula, "For Prāṇa thee."[1] With the formula, "For Vyāna thee,"[1] he should loosen the tie.

1. TS I.2.6.1,2. 2. Twofold, cf. ĀpŚS X.24.14.

12. Having loosened the tie, he should gaze at it with the formula, "Do thou breathe after the offspring; let the offspring breathe after thee."[1]

1. TS I.2.6.1,2.

13. The sacrificer should recite over the king (Soma) delivered by the Soma-dealer the formulas, "Do thou speak unto Soma for me: 'this is thy Gāyatrī part.' Do thou speak unto Soma for me: 'this is thy Triṣṭubh part.' Do thou speak unto Soma for me: 'this is thy Jagatī part.' Do thou speak unto Soma for me: 'do thou become the lord of Chandomas.'"[1]

1. TS III.1.2.1.

14. Then the Adhvaryu should say, "O Soma-dealer, is thy Soma for sale?"

15. The Soma-dealer should say, "Yes, it is for sale."

16. The Adhvaryu should buy it with the formula, "I shall buy Soma which is full of vigour, full of sap, full of strength, and overcoming the enemy. I shall buy thy Soma with a cow."[1]

1. According to ĀpŚS X.25.4, he should first offer the *kalā* of the foot of a cow, then the *kuṣṭha*, then the *śapha*, and then the foot.

17. She has already[1] been defined.

1. X.14 19

18. The Soma-dealer should say, "King Soma deserves more than that."

19. The Adhvaryu should ask, "Does king Soma deserve more than that?"

X : 17

1. The Adhvaryu should buy Soma with gold with the formula, "I shall buy thy bright (Soma) with bright (gold), the glittering with glittering, the immortal with immortal, to match thy cow The shining (gold) be with us " [1]

    1. TS I 2 7 1

2. The Soma-dealer should say, "King Soma deserves more than that."

3 The Adhvaryu should ask, "Does king Soma deserve more than that?"

4. He should buy with a she-goat with the formula, "Thou art the form of heat, the colour of Prajāpati, with thee, who hast a thousandfold prosperity, the least of the animals, I buy (Soma) Thy kith and kin be with us May thy wealth rest with me ' [1]

    1 TS I 2 7 1

5 The Soma dealer should say, "King Soma deserves more than that "

6 The Adhvaryu should ask, "Does king Soma deserve more than that?"

7. He should buy with a milch cow He should buy with a bull He should buy with a wagon carrying bull He should buy with a couple (of a steer and a heifer) He should buy with a garment

8 He should offer ten articles or undefined.[1]

    1 At a sacrifice in which one hundred and twelve cows are to be given away as *dakṣina*, cf ĀpŚS X 26 1

9 He should buy with three articles So is it said

10 Some teachers prescribe the buying with four articles—a cow, gold, a she goat, and a garment

11 At a sacrifice, in which twentyone cows are to be given away as *dakṣinā*, the Adhvaryu should buy Soma with only one (cow)

12 The cow should not be without horns, should not be without (long) ears, should not be without eyes, should not be lame should not have seven hoofs, and should be reddish, tawny eyed, and one year old. According to some teachers, she should be excellent

13 One should buy Soma with thirty (cows) at a sacrifice in which one thousand (cows) are to be given away as *dakṣiṇā*, with a hundred (cows) at the Vājapeya sacrifice, with two hundred (cows) at the Rājasūya sacrifice, with a thousand (cows) at the Aśvamedha sacrifice So is it said [1]

    1 ĀpSS X 26 4 7 adds one should buy Soma with three cows at a sacrifice in which sixty cows are to be given as *dakṣiṇā*, with an undefined number of cows at a sacrifice in which undefined *dakṣiṇā* is to be given with twentyfour cows at a sacrifice in which a thousand cows or everything is to be given as *dakṣiṇā*, with thirty (= 27 cows, gold, a she goat and a garment) at a sacrifice in which a thousand cows are to be given away as *dakṣiṇā*

14 The Adhvaryu should take back gold from the Soma-dealer, and then give a tuft of white wool to the sacrificer with the formula, "Light be with us "[1]

1 TS I 2 7 1

15. The sacrificer should equip at the proper time[1] the woollen filter (*daśapavitra*) with a thread strainer (*nabhi*) out of that wool.

1 XIII 12 13

16 One should prepare the woollen filter out of the wool of a white sheep. It should be woven at home So is it said

17 The Adhvaryu should tie up together a tuft of black wool with the formula, "Herewith I tie up the necks of biting serpents "[1]

1 TS VI 1 10 4

18 With that tuft he should beat the Soma dealer with the formula, "Let the darkness be with the Soma-dealer "[1]

1 TS I 2 7 1

19. He should point to the articles, with which Soma was bought, with the remaining portion of the Anuvāka, ' O Svāna, Bhrāja, Anghāri, Bambhāri, Hasta, Suhasta, and Krśānu, these are the articles for which Soma has been bought Guard them, let them not fail you "[1]

1. TS I 2 7 2

X : 18

1 The Adhvaryu should take away the king (Soma) from the Soma-dealer with the formula, "Thou art self born, thou art self existent, thou art born for this rite, I take thee with order, guard me with order "[1]

1 TS VI 1 10 4 ĀpŚS X 26 16, following KS XXIV 6 adds if the Soma dealer creates trouble, one should take away the Soma by force

2. After the Soma has been bought, the sacrificer should take off his upper garment[1]

1 X 8 1 With the verse, *vayah suparṇā* , according to ĀpŚS X 27 1

3 He should then hand over his staff to the Maitrāvaruna

4 According to some teachers, he should hand it over on the day preceding the pressing day

5. He should recite the formula, "Come to me as a friend, giving good friends,"[1] over the Soma being taken up

1 TS I 2 7 1

6 The Adhvaryu should place the Soma on the right lap of the sacrificer with the formula, "Do thou enter upon the right lap of Indra, longing for one who longs you and favourable to one who is favourable to you "[1]

1 TS I 2 7 1,2

7. The sacrificer should ask the Adhvaryu, "O Adhvaryu, are you capable (of taking away the Soma)?'

8 The Adhvaryu should say, "Yes, we are capable "

9 The sacrificer should ask, ' How are you capable?"

10 The Adhvaryu should hold the Soma with the verse, ' We have chanted the Sāman in the Bṛhatī metre for Viṣṇu, we have pronounced the formulas The mountains have burst open I have descended into well fordable waters "

11 The sacrificer should turn round the Soma cow with the formula forming the remaining portion of the Anuvāka, "May Rudra turn thee on the way of Mitra Do thou, who hast Soma as the friend, come back together with wealth '[1]

1 TS I 2-4 2

12 The Adhvaryu should buy her off with another cow, and send her forth in the sacrificer s stable

13 The Soma dealer should be driven away hit with a spotted leather whip

14 According to some teachers, he should be hit with clods, according to others, with logs

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X . 19

1 Having taken up king Soma, the Adhvaryu should get up with the formula, " I have arisen following the immortals with life, good life, with the sap of plants, with the force of the rains "[1]

1 TS I 2 8 1

2 He should carry him with the formula, "Go along the wide mid-region "[1]

1 TS I 2 8 1

3 With the formula, ' Thou art the seat of Aditi,"[1] he should spread out in the seat of the cart the skin of a black antelope with its neck towards the east and with the hairy side turned upwards.

1 TS I 2 8 1

4 He should place the king on it with the formula, "Do thou be seated on the seat of Aditi,"[1] (and with the verse, "The bull has supported the heaven and the mid region, has measured the width of the earth

He, the overruler, governed all worlds. All these are Varuṇa's ordinances."[1])

1. TS I 2.8.1. cf. Rudradatta on ĀpŚS X.27.10.

5. He should enfold him with a garment with the verse, "Varuṇa has expanded the mid-region over the woods, swiftness in horses, milk in cows, will in hearts, the fire among the settlers, the sun in the heaven, and Soma on the mountain."[1]

1. TS I.2.8.1,2.

6. With the verse dedicated to Sūrya, "The beams hold up god Jātavedas, the sun, so that all might see,"[1] he should fasten the skin of a black antelope.[2]

1. TS I.2.8.2. 2. To the Soma-cart from the front, with the neck above and the inner part outside, according to ĀpŚS X.27.10.

7. With the formula, "Come hither, O bulls, you who bear the yōke, not shedding tears, not killing our heroic progeny, and inciting, the priests,"[1] he should bring the bullocks of the cart near.

1. TS I.2 8.2.

8. He should touch the two yokes as in the New-moon and the Full-moon sacrifices.[1]

1. I.19.4,5.

9. With the formula, "Thou belongest to Varuṇa,"[1] he should lift up (the front portion of) the cart.

1. MS I.2.6; KS II.7.

10. He should support the cart with a prop of the poles with the formula, "May Varuṇa support thee."

11. With the formula, "Thou belongest to Varuṇa," he should put the yoke-halter round (the neck of the southern bullock).

12. With the formula, "Thou art the pillar of Varuṇa; thou art the prop of the pillar of Varuṇa,"[1] he should insert the yoke-pin.

1. TS I.2.8.2.

13. With the formula, "Varuṇa's noose is tied,"[1] he should fasten the bullock.

I. TS I.2.8.2.

14. In the same way he should yoke the northern bullock.

15. The Subrahmaṇya, who has taken two green twigs of *palāśa* or *śamī*, should take his seat between the two poles of the cart.

16. Then the Adhvaryu should give out the call, "(O Hotṛ), do you recite verses for Soma, who has been bought, being carried; O Brahman, do you restrain speech, O Subrahmaṇya, do thou invoke *subrahmaṇyā*."

17. As soon as the first verse has been recited thrice (by the Hotṛ),[1]

1. See the next sūtra.

X : 20

1. the Adhvaryu should move with the formulas, "O lord of the earth, do thou move forward towards all abodes. Let no opponent find thee; let no robber find thee; let not the wicked wolves find thee; let not Viśvāvasu Gandharva injure thee. Do thou become an eagle and fly away towards the house of the sacrificer which has been accomplished by gods. Thou art the producer of happiness for the sacrificer."[1]

   1. TS I.2.9.1.

2. Having moved towards the east, they should turn by the right.

3. With the verse, "We have reached the path which leads to happiness and which is secure, by which one keeps off all his enemies and obtains wealth,"[1] the Adhvaryu and the sacrificer should go forth along the north of king Soma.

   1. TS I.2.9.1.

4. With the Agnīṣomīya goat[1] held by the ear, the sacrificer should gaze at king Soma being carried with the verse, "Homage to the brightness of Mitra and Varuṇa. Do you pay homage to the god. Do you praise the sun, the far-seeing, god-born light, son of the heaven."[2]

   1. According to ĀpŚS X.29.5,6 the goat should be red, with or without horns, black-white or red-white, gross, fat and with beard.
   2. TS I.2.9.1,2.

5. The fires should be enkindled.

6. Big fuel should be put on the Āhavanīya fire.

7. The officiating priests belonging to the Adhvaryu's group should lift up the *rājāsandī* (= the stool for Soma).

8. It should have its front-bars and side-bars each one *aratni* long; its feet should reach up to the navel, it should be woven with *muñja* grass, and made of the wood of *udumbara*.

9. In this connection this is the general rule: wherever there is a direction in the plural, (all) the officiating priests belonging to the Adhvaryu's group should do it. When the direction is in the dual, the Pratiprasthātṛ should be the second.

10. With the formula, "Thou belongest to Varuṇa," the Adhvaryu should lift up (the front portion of) the cart.

11. He should cause the cart to stand with its poles pointing towards the north.

12. He should rest the poles on the prop with the formula, "May Varuṇa prop thee."

13. With the formula, "Thou belongest to Varuṇa," he should untie the yoke-halter.

14. With the formula, "Thou art the pillar of Varuṇa; thou art the prop of the pillar of Varuṇa,"[1] he should take out the yoke-pin.

1. TS I.2.9.2.

15. With the formula, "Varuṇa's noose is loosened," he should loosen the halter.

16. With the formula, "Thou dwellest in the order of Varuṇa," he should keep the stool to the south of the Āhavanīya fire.

17. The bullock on the right side should remain yoked while that on the left side should be unyoked.

X : 21

1. Then the Adhvaryu should start the procedure of the Ātithyeṣṭi.

2. He should tie, along with the sacrificial grass, two leaves of sugarcane to be used as the two *vidhṛtis*, and the reed *aśvavāla* for being used as *prastara*. In the faggot he should tie enclosing sticks of *kārṣmarya*.

3. He should prepare a faggot consisting of twenty-two sticks.

4. The procedure up to the pouring out of the oblation-material should be similar.[1]

1. I.19.10.

5. The Adhvaryu should pour out the oblation-material while the sacrificer's wife remains touching it.

6. Or he should pour out through the hands of the sacrificer's wife.

7. He should take out the oblation-material five times with the formulas, "Thou art the guest-offering of Agni; for Viṣṇu thee.—Thou art the guest-offering of Soma; for Viṣṇu thee.—Thou art the guest-offering of the guest, for Viṣṇu thee.—For Agni, the giver of wealth thee; for Viṣṇu thee.—For Soma-carrying eagle thee; for Viṣṇu thee."[1]

1. TS I 2.10.1.

8. There is a view that in all these formulas he should join the *sāvitra* portion[1] (at the beginning) and the *juṣṭa* portion[2] (at the end). There is another view that he should join them only in the case of (the first) three oblations.

1. *Devasya tvā savituḥ prasave'śvinor bāhubhyām pūṣṇo hastābhyām.* 2. *Juṣṭam nirvapāmi.*

9. There should be a cake on nine potsherds for Viṣṇu.

10. Hereafter, whenever there is an occasion to mention the principal divinity, Visnu himself should be mentioned.

11. After having released his speech with the call to the preparer of the oblation-material, the Adhvaryu should unyoke the right-side bullock in the same manner.[1]

1. X.20.13-15.

12. *With the formula*, "*Thou belongest to Varuna; may happiness and* welfare be with us from the friendship with gods; may we not be deprived of duties towards gods,"[1] he should take off the garment of king Soma.

1. TS I.2.10.2. This entire formula seems to be presumed here in view of SatS VII.3.

13. With the formula, "Thou art Varuna, the possessor of ordinances," he should take off king Soma.

14. With the verse, "O king Soma, do thou, whose leaves are without holes, come down among the offspring, longing for those who long thee, mild among the mild. Do thou come down among all offspring; may all offspring come down to thee,"[1] he should take him down and carry him with the formula, "Go to the wide midregion."[2]

1. KS II.7; VS VI.26. 2. MS I.1.2, KS I.2.

15. With the verse, "Thy splendours which they worship with oblations, may all these surround the sacrifice. Increasing the family-wealth, impeller, rich in heroes, not killing our heroes, O Soma, enter the dwellings,"[1] he should carry him to the *prāgvaṁśa* through the eastern door.

1. TS I.2.10.1.

X : 22

1. Having crossed the altar (towards the south) by the rear of the Āhavanīya fire, the Adhvaryu should spread on the stool the skin of a black antelope with its neck towards the east and with the hairy side upwards with the formula, "Thou art the seat of Aditi."[1]

1. *TS I.2.10.1.*

2. With the formula, "Seat thyself on the seat of Aditi,"[1] he should place king Soma upon it.

1. TS I.2.10.1.

3 With the formula, "Varuna art thou, the possessor of ordinances,"[1] he should enfold him with a garment.

1. TS I.2.10.2.

4. He should then pay homage to him with the verse addressed to Varuṇa, "Do you pay homage to the great Varuna; do you bow down to him, firm, guardian of immortality. May he bestow upon us threefold protection. Do you guard us always with your blessings."[1]

1. cf. ṚV VIII.42.2; TBr II.5.8.4.

5. Then he should give out a call, "Do you not pass between the king (Soma) and the sacred fire."

6. The rites up to the taking up of clarified butter should be similar.[1]

1. II.7.1 ff.

7. He should take up four spoonfuls of clarified butter into each of the ladles.

8. He should place within the altar the oblations pertaining to the Ātithyeṣṭi with the *caturhotṛ* formula, recite the *sambhārayajus* formulas and go through the rite of churning following the procedure of churning.[1]

1. VII.9.12.

9. There should be seventeen *sāmidhenī* verses.

10. The rites up to the Prayājas should be similar.[1]

1. II. 16.2 ff.

11. The Adhvaryu should take up the entire quantity of clarifed butter from the Upabhṛt at the (end of the) fourth (Prayāja-offering).

12. Here he should not pour out clarified butter into the Upabhṛt.[1]

1. II. 16.10.

13. The Ātithyeṣṭi should be concluded with the rite of Iḍā.

14. There is a view that the Hotṛ should invoke the Iḍā represented by the entire cake. There is another view that it should be represented by portions of the same.

THE JYOTIṢṬOMA SACRIFICE (contd.)

Pravargya

XI : 1

1. The Adhvaryu, who is going to prepare the Pravargya-utensils, should put on the sacred fire a thorny fire-stick in the bright half of the month under an auspicious constellation or on the full-moon day or the new-moon day, and, if the sacrificer is not consecrated, offer an oblation of four spoonfuls of clarified butter with the verse, "The wise and learned direct the thought and the notion of the great wise. He, the only knower of ways and means, has arranged the oblations. The praise of god Savitṛ is great." [1]

   1. TĀ IV.2.1.

2. If the sacrificer is already consecrated, the Adhvaryu should put the thorny fire-stick on the fire with this verse. There is another view that he should not offer an oblation; he should simply recite the verse.

3. He should then take a shovel of the wood of *khadira* or of *udumbara* or of bamboo or of *vikankata*.

4. It should be of the same size as the one (used) in connection with the piling up of the fire-altar.[1]

   1. The portion of the BhārŚS dealing with the piling up of the fire-altar is not available. cf. ĀpŚS XV.1.4 and CALAND's note on it.

5. He should take up the shovel with the formula, "In the impulse of god Savitr, by means of the two arms of Aśvins, by means of the two hands of Pūṣan I take thee. Thou art a shovel, thou art a woman, offering sacrifice for gods,"[1] and call upon the Brahman with the verse-half, "O Brahmanaspati, do thou get up. Serving the gods we approach thee."[2]

   1. TĀ IV.2.3,4. 2. TĀ IV.2.1.

6. The Brahman should come up.

7. Both (the Adhvaryu and the Brahman) should murmur the latter half of the verse, "May the Maruts, giving richly, come to us. O Indra, do thou come quickly to us."[1]

   1. TĀ IV.2.1.

8. One should take up the skin of a black antelope.

9. A she-goat having a male young one, a horse, and a bull should be carried along.

10. With the verse, "May Brahmanaspati, may goddess Sūnṛtā, come to the strong hero (Pravargya) possessing fivefold bounty; may the gods carry through our sacrifice,"[1] all should proceed towards the east with the horse in front.

1. TĀ IV.2.2.

11. Or these materials[1] should be brought for his sake into an enclosure.

1. Mentioned in the sequel.

12. In front of the Āhavanīya fire should be the (place fixed for the) pit from which earth is to be dug out; other substances should be placed towards the east of the same—one in front of another.

13. Towards the north of the pit, the Adhvaryu should spread the skin of a black antelope with its neck towards the east and the hairy side upwards, and recite over Dyāvāpṛthivī or (the place fixed for) the pit the formula, "O divine Dyāvāpṛthivī, you have given me consent."[1]

1 TĀ IV.2.2.

14. With the formula, "May I flourish today; (thou art) the head of the sacrifice,"[1] he should strike on the (place fixed for the) pit by means of the shovel.

1. TĀ IV.2.2.

15. He should carry (the earth) with the formula, "For the sacrifice thee; for the head of the sacrifice thee."[1]

1. TĀ IV.2.2.

16. He should pour out the earth on the skin of a black antelope without reciting any formula.

17. Similarly he should carry for the second time; similarly for the third time.

18. For the fourth time he should pour out, without reciting any formula, so much earth as is considered adequate for preparing the Pravargya-utensils.

XI : 2

1. Then he should recite over the earth dug out by a hog the formula, "Thou wast so much extensive at first."[1]

1. TĀ IV.2.3.

2. The further procedure should be similar.[1]

1. XI.1.15-18.

3. He should recite over the ant-hill the formula, "O divine ants, you, the righteous, are born first of all this creation."[1]

1. TĀ IV.2.3.

4. The further procedure should be similar.[1]

1. XI.1.15-18.

5. He should recite over the *pūtika* plant the formula, "Thou art the vigour of Indra."[1]

1. TĀ IV.2.3.

6. The further procedure should be similar.[1]

1. XI.1.15-18.

7. (He should recite over) the hair of the skin of a black antelope and of a goat mixed together the formula, "Thou art born of fire, the semen virile of Prajāpati."[1]

1. TĀ IV.2.3.

8. The further procedure should be similar.[1]

1 XI.1.15-18.

9. He should cause the horse to smell these (substances) with the formulas, "Give (me) long life; give me Prāna; give me Apāna; Give me Vyāna; give me eye; give me ear; give me mind; give me speech; give me body; give me stability; give me measure; give me (all this)."[1]

1. TĀ IV.2.3.

10. With the formula, "May the sweet make thee sweet,"[1] he should cause the she-goat to be milked over them.

1. TĀ IV.2.3.

11. Some teachers prescribe the milking over before the smelling (by the horse).

12. Many Āryas should catch hold of (the skin together with the substances) and carry.

13. They should put it down towards the north of the sanctuary on a place which has been dug out, (which is) sprinkled with water by means of the hand with the palm turned downwards, (which is) covered with gravel, and (which is) enclosed.

14. With the formula, "May the sweet sweeten thee,"[1] he should add *madantī*-waters to them (= the substances).

1. TĀ IV.2.3.

15. (He should also add) the substances prescribed for preparing a cauldron[1] and any other material for hardening in such a way that they would together amount to about half the quantity (of the earth).

1. At the piling up of the fire-altar. cf. Note to XI.1.4.

16. In this connection this is the general rule : whatever in the Pravargya is to be accomplished with water, should be accomplished with the *madantī*-waters.

17. Neither a woman nor a Śūdra should gaze at the Pravargya.

18. One should not breathe over (the Pravargya-utensils) while preparing them.

19. Turning away his face, he should prepare (the Pravargya-utensils) by means of a bamboo, without breathing over them.

20. One should not pass between the Pravargya and the sun.

21. If the sun sets while the Pravargya-rite is going on, one should stop the procedure. Next day he should finish the rest of the procedure.

22. With the formula, "Thou art the head of sacrifice,"[1] the Adhvaryu should crush the earth, and make a ball out of it.

1. TĀ IV.2.5.

23. With the formula, "You two are the spots of sacrifice,"[1] he should mould the ball by means of his two thumbs, and prepare a Mahāvīra, one span high or of undefined height, resembling a wooden cup, and having three elevations or five elevations.

1. TĀ IV.2.5.

24. With the formula, "I prepare thee with the Gāyatrī metre,"[1] he should prepare the first (Mahāvīra); with the formula, "I prepare thee with the Triṣṭubh metre,"[1] he should prepare the second; with the formula, "I prepare thee with the Jagatī metre,"[1] he should prepare the third.

1. TĀ IV.2.5.

25. Or he should prepare each of the Mahāvīras with all the three formulas.

26. With the formula, "Thou art the girdle of sacrifice,"[1] he should prepare the girdle near the hollow.

1. TĀ IV.2.5.

27. With the formula, "May Aditi hold the hollow with the Paṅkti metre,"[1] he should prepare, by means of a portion of a bamboo, so big a hollow as he may consider to be adequate for holding the principal oblation,[2] the Sviṣṭakṛt oblation,[3] the Agnihotra oblation,[4] and the remnant for partaking.[5]

1 TĀ IV.2.5. 2. XI.10.10. 3. XI.10.11.
4. XI.11.10. 5. XI.11.12.

XI : 3

1. He should forge the hollow down to the third (= lowest) elevation.

2. With the formula, "Do thou be burnt with the heat of the sun; thou art the sacrifice,"[1] he should place it upon gravel towards the north.

1. TĀ IV.2.5.

3. In the same way he should place the second (Mahāvīra); in the same way the third.

4 (He should place) the other (utensils) without reciting any formula

5 He should prepare two milking pots out of the same earth they should resemble the lip of an elephant, have a beak, and (look) like a ladle without handle

6 The milking pot of the Adhvaryu should be taller, that of the Pratiprasthātr shorter

7 Out of the same earth he should prepare a vessel for clarified butter, and two *rauhina* potsherds[1] which are round (at the bottom) and resemble a horse

1 XI 7 3, 9 1, 10 6 11 5

8 If the Pravargya is accompanied by a fire altar,[1] one should prepare also the *gharmeṣṭakā* and the *kulayini* brick

1 The Agnicayana portion of BharŚS is not available

9 The Mahāvira utensils should be polished with the polishing materials, namely, new garments of a bride, *gavidhuka* grains, the seeds of *karañja* (*khitaka*), sections of bamboo, and clarified butter

10 For the purpose of fumigation the Adhvaryu should burn the excrement of a strong horse on the Gārhapatya fire, and with the formula, "Thou art the excrement of a strong horse, may Varuna, the holder of laws, fumigate thee through the steady law of Mitra and Varuna,"[1] he should fumigate the first prepared Mahāvira held by means of a pair of tongs

1 TĀ IV 3 1

11 Similarly he should fumigate the second Mahāvira, similarly the third

12 He should fumigate the other utensils without reciting any formula

13 Henceforward he should take up the Mahaviras (holding them) by means of the pair of tongs

14 He should get a pit dug out in front of the Gārhapatya fire, spread out into it the substances by means of the burning of which the Mahāviras would be turned red, and place upon them the first prepared Mahāvira with the formula, 'Thou art the flame'[1]

1 TĀ IV 5 6

15 He should place the second Mahavira with the formula, 'Thou art brilliance,'[1] the third with the formula, 'Thou art light, thou art heat'[1]

1 TĀ IV 5 6

16 He should then place the other utensils without reciting any formula, cover (all the utensils) with the substances by means of the burning of which the utensils would be turned red, light *munja* grass on the

Gārhapatya fire, and then burn the substances—towards the east with the formula, "For flame thee," [1] towards the south with the formula, "For brilliance thee," [1] towards the west with the formula, "For light thee," [1] and towards the north with the formula, "For heat thee." [1]

1. TĀ IV.3 2.

XI : 4

1. Or he should burn (them) towards all the directions with all the formulas.
2. With the verse, "Mitra, spreading wide, has supported the heaven gently by his might and the earth with his eminence," [1] he should attend to (the Mahāvīras and other utensils) being burnt. Or (he *should do so) with the next verse, "The eminence of the god Mitra,* supporting men, is victorious, his glory is worthy of loud praise " [1]

    1. TĀ IV 3 1

3. All the acts of attending should be accompanied by the mantra.
4. After (the Mahāvīras and other utensils) have been baked, the Adhvaryu should take the two stirring sticks with the formula, " For accomplishment thee," [1] recited each time, and take out the first prepared Mahāvīra with the formula, "May god Savitr draw out thee with good hands, good fingers, good arms, and with might." [1]

    1. TĀ IV.3 2

5. He should place it on the gravel towards the north with the formula, "*Without falling on the ground, do thou fill in the directions and the* regions Do thou get up, be great, stand erect and firm " [1]

    1. TĀ IV.3 2

6. Then he should gaze at it with the formula, "I gaze at thee with the eye of the sun for straightness, goodness, good dwelling, and well being " [1]

    1. TĀ IV.3 2.

7. Similarly he should take out the second Mahāvīra, similarly the third.
8. (He should take out) other utensils without reciting any formula.
9. Then he should surround them with gravel by the right with the formula, "I hereby surround N N , son of N.N. with subjects, cattle, and *brahman*-splendour." [1]

    1. TĀ IV 3 3

10. He should say, ' with subjects" (at the Pravargya) of a Rājanya, "with cattle" (at the Pravargya) of a Vaiśya.

11. Then he should pour out upon them plenty of goat's milk with the formulas, "I pour upon thee the Gāyatrī metre, I pour upon thee the Triṣṭubh metre, I pour upon thee the Jagatı metre May speech pour upon thee, may vigour pour upon thee, may the oblation pour upon thee Pour upon us the speech pour upon us the vigour, pour upon us the oblation "[1] He should pour out upon each one with three formulas[2]

1. TA IV 3 3 2 He should pour milk upon the first Mahavīra with the 1st, 4th and 7th on the second with the 2nd, 5th and 8th, and on the third with the 3rd, 6th and 9th out of the nine formulas

12 Or he should pour out milk on each of the Mahāvīras with all the formulas

13. He should tie them up within the skin of a black antelope, and hang them up with the formula, "O forward moving god, may I be able to bear thee "[1]

1 TA IV 3 3

14 There is another view that this formula should be recited after the Mahāvīras have been hung up

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XI : 5

1. When the Pravargya offering is to be started, the doors (of the *prāg-vamśa*) should be closed.

2. The seat of the sacrificer's wife should be enclosed[1]

1 So that she may not be able to behold the Pravargya-rite that may be going on

3 The Hotr should seat himself towards the west, the Adhvaryu towards the east, the Brahman, the sacrificer, and the Prastotr towards the south, and the Āgnıdhra and the Pratiprasthatr towards the north

4 The Adhvaryu should touch the *madanti*-waters, cause the appeasement (*śānti*) with the first Anuvāka [1] "Obeisance to the speech which is uttered and which is not uttered, obeisance to the lord of speech, obeisance to the Rsis the authors of mantras the guardians of mantras, may the Rsis the authors of mantras the guardians of mantras not abandon me, may I not abandon the Rsis the authors of mantras the guardians of mantras May I utter the speech pertaining to all gods, auspicious, undecayed, and approved by gods May the heaven be gracious to me, may the earth be gracious, may the entire universe be gracious may the sun and the moon be gracious, may the Brahman and Prajāpati be gracious I shall utter (speech of) what is created; I shall utter what is being created, I shall utter splendour, I shall utter glory I shall utter heat, I shall utter the mantra, I

shall utter the truth For that (speech) I spread this support let there be a support for my offspring and cattle, may I be a support for the offspring and the cattle O Prāna and Apāna, do you guard me from death, O Prāna and Apāna, do you not leave me. I shall think sweet, I shall produce sweet I shall carry through sweet, I shall utter sweet, may I utter for the gods the speech which is sweet and worthy of listening by men May the gods help me towards the fulfilment (of the worship) may the Pitrs acquiesce *Om* (let there be) appeasement, appeasement, appeasement ' He should spread darbha-blades towards the north of the sanctuary of the sacred fires, and put down upon them these Mahāviras with the formula, ' O for ward moving god, may I be able to bear thee, '[2] recited each time

1 TĀ IV 1 2 TĀ IV 3 3

5 There is a view that this formula should be recited after all the Mahāviras have been put down

6 At this stage, the Adhvaryu should put down all the other utensils[1] relating to the Pravargya

1 Mentioned in the sequel

7 He should arrange the *samradasandi* which is made of the wood of *udumbara* and which is lower than the *rajasandi*

8 Some teachers prescribe (that) it (should be) higher than the *rajasandi*

9 (It should be) woven with the strings of single plates of *munja* grass

10 (The Adhvaryu should put down) four ladles made of the wood of *udumbara*

11 Two of these should be uncarved

12 Out of the two carved ladles, the longer one should be used as the supporting ladle, and the shorter one as the ladle for *proksani* water

13 (The Adhvaryu should also put down) two spoons made of the wood of *udumbara*, a pair of tongs which is made of the wood of *udumbara* and whose clutch is as wide as the Mahāvira, two stirring sticks of *udumbara*, a pole of *udumbara*, three pegs of *udumbara* and six chips of *udumbara*

14 (He should also put down) thirteen enclosing sticks of *vikankata* and a thorny fire stick

15 (He should also put down) ample fuel, for preparing the Gharma, of *khadira* or *udumbara* or *vikankata* or *karsmarya* [1]

1 ĀpŚS XV 5 11 adds three more optional woods, namely, of *palaśa*, *arka* and *venu*

16 (He should also put down) three fans of the skin of a black antelope which have black and white hair

17 Their handles should be of bamboo and should be one arm in length So is it said [1]

1 The source of this quotation is not known

18 There is another view that they should have the handles of *udumbara*

19 (The Adhvaryu should put down) two shining plates—one of gold and the other of silver

20 They should be each a hundred *manas* in weight

21 (The Adhvaryu should put down) two *vedas* made of *munja* grass One of them should have its ends cut

22 (He should also put down) a fastening rope made of *munja* grass two tethers made of *munja* grass and three two pronged cords

23 (He should also put down) two bunches of cut off *munja* grass whose ends are not worn out

24 (He should also put down) flour of unpounded paddy for two *rauhina* cakes

25 (He should also put down) gravel for the mounds

26 (He should also put down) two strainers—of *munja* grass according to one view of darbha grass according to another view

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XI 6

1 Without reciting any formula the Adhvaryu should accomplish the *proksani* water in the *prokṣaṇi* ladle and call upon the Brahman (and others) with the words O Brahman we shall start with the Pravargya rite O Hotr do you praise the Gharma O Agnidh do you heat the two *rauhiṇa* cakes on the (Garhapatya) fire O Pratiprasthatr do you place the various implements at the proper places [1] O Prastotr do you chant the relevant Samans [2]

1 CALAND in his note on ĀpŚS XV 6 1 says that the direction given to the Pratiprasthatr is not clear He has however rightly quoted BaudhŚS IX 6 *pratiprasthatah pravargyam vihara*
2 TA IV 4 1

2 The Brahman should impel him with the verse recited to himself May the exultations carry thee who thou art possessed of the *yajus* smeared with the Samans accompanied by all gods and the Maruts extended by the *dakṣinas* bringing through and cheerful Do thou give us brilliance without being angry *Bhur bhuvah suvah* [1] and then saying loudly *Om* do you go ahead with Indra [1]

1 TA IV 4 1

3 Or he should say loudly Do you go ahead, and the rest to himself

4 Impelled by the Brahman, the Adhvaryu should sprinkle with water all the Pravargya-utensils by means of the hand with the palm *turned* upwards

5 He should sprinkle them three times respectively with the three formulas, 'For Yama thee, for Makha thee, for the heat of the sun thee'[1]

1 TĀ IV 5 1

6 He should sprinkle them in the same order.[1]

1 Each time beginning with the same utensil with which he had begun at the first time

7 He should keep asunder the utensils which have been sprinkled So is it said.

8 (The Pratiprasthātṛ)[1] should bring round the *samradasandi* along the front of the Āhavanīya fire, put it down in front of the *rajasandi*, spread upon it a skin of a black antelope with its neck towards the east and the hairy part upwards, and place upon it the two *Mahāvīras* which are not to be utilized, with the formula 'O forward moving god, may I be able to bear thee,' recited each time

1 *In view of the direction given* to the Pratiprasthatṛ in sutra 1 above, it seems reasonable to regard the duties mentioned in XI 6 8 7 2 as assigned to the Pratiprasthatṛ In XI 7 1 the Pratiprasthatṛ is asked to accomplish the clarified butter But it can hardly be said that this is the only duty which is assigned to him Āpastamba seems to have assigned to him the duties mentioned in ĀpŚS XV 6 7 7 1 which are parallel to those mentioned in BharŚS as stated above The mention of the Pratiprasthatṛ in BharŚS XI 7 1 *may be regarded as an instance of loose construction*

9 There is a view that this formula should be recited after the two Mahavīras have been placed

10 He should take up a pole pegs and (three) two pronged cords, proceed along the front of the Hotṛ and by the rear of the Garhapatya fire, go out by the southern door and fix to the south of the southern door, the pole at such a place that it can be seen by the Hotṛ

11 Towards the south of the eastern post of that very door, he should fix a peg for the calf of the cow

12 To the south of the *western post of that very door he should fix a peg* for the she goat and to the north (that is) inwards, another for the lamb

13 He should fasten the three two pronged *cords to the pegs*

14 At the proper time these[1] should be tethered to these

1 The calf, the she goat and the lamb

15 Then the Adhvaryu should pile up the mounds

16. one towards the north of the Gārhapatya fire, the other towards the north of the Āhavanīya fire; towards the north-east he should prepare a mound for leavings (*ucchiṣṭakhara*) with an outlet.

17. The two-pronged cords should remain fastened until the time for the disposal of the Pravargya(-implements).[1]

1. XI.13.1.

XI : 7.

1. At this stage the Pratiprasthātṛ[1] should accomplish the clarified butter[2] in the vessel according to the procedure to be adopted in a *darvihoma*.

1. cf. note on XI.6 8 above.
2. ĀpŚS XV.6 7 prescribes this rite before the arranging of the *samrādāsandī* and the fixing of the pole and the pegs.

2. There is a view that there should be no accomplishment of this clarified butter.

3. The Āgnīdhra should put on the fire the two *rauhiṇa* cakes prepared without reciting any formula.

4. The Adhvaryu should take up the Mahāvīra by means of the pair of tongs, and with the formula, "O forward-moving god, may I be able to bear thee,"[1] he should cleanse the ash with the *veda* whose ends are not cut out.

1. TĀ IV.3 3.

5. He should offer on the Āhavanīya fire seven or eleven oblations pertaining to the vital breaths, by means of the spoon, respectively with the formulas, "For Prāna svāhā; for Vyāna svāhā; for Apāna svāhā, for Caksus svāhā; for Śrotra svāhā; for Manas svāhā; for Vāc Sarasvatī svāhā; for Daksa svāhā; for Kratu svāhā; for Ojas svāhā; for Bala svāhā."[1]

1. TĀ IV.5.1. cf. ĀpŚS XV.7.3. CALAND has mentioned the oblations differently for Vāc and Sarasvatī thus making up a total of twelve instead of eleven oblations.

6. He should besmear the Mahāvīra with clarified butter with the formula, "May god Savitr besmear thee with honey."[1]

1. TĀ IV.5.1.

7. On the rear mound he should put down the plate of silver with the formula, "Do thou guard the earth from heat,"[1] put down the Mahāvīra or hand it over to somebody, take two sets of cuttings of *muñja* grass, and light the upper ends of the southern cuttings on the Gārhapatya fire with the formula, "For flame thee."[2]

1. TĀ IV 5 2. 2. TĀ IV.3.1.

8. With the upper ends of the southern cuttings he should light the lower ends of the northern cuttings with the formula, "For brilliance thee "[1]

1 TĀ IV 3 1

9 With the lower ends of these cuttings he should light the lower ends of the southern cuttings with the formula, "For light thee "[1]

1. TĀ IV 3 1

10 With the lower ends of those cuttings he should light the upper ends of the northern one with the formula, "For heat thee "[1]

1 TĀ IV 3 1

11 He should place these two sets, in an inverted position,[1] on the silver plate with the formula, " Thou art flame, thou art brilliance, thou art light thou art heat "[2]

1 The set in the right hand with its upper ends towards the east and that in the left hand with its upper ends towards the west
2 TĀ IV 5 2

12. He should put the set from the right hand on that from the left hand So is it said

13 Then he should place the Mahāvira upon them with the verse, 'Be seated. Thou art great Gratifying the gods, do thou shine O Agni, do thou who art extolled and partaking of sacrificial food, send out red and beautiful smoke "[1]

1 TĀ IV 5 2

14 He should fill it in with clarified butter[1] with the verse, "The pious Gharma has been seated on fire—the Gharma whom the officiating priests besmear as if widening him, heating him with fire as if he possessed omentum, just as a dear son sits in his father's lap "[2]

1 According to ĀpŚS XV 7 5, he should either besmear it with clarified butter by means of a spoon or fill it in with clarified butter
2 TĀ IV 5 2

15 The sacrificer should hold the eastward pointing span of his thumb and forefinger in the various directions above the Mahāvira without touching it, and respectively murmur the relevant formulas, "Thou art unassailable towards the east under the supremacy of Agni Give me long life —Thou art possessed of sons towards the south under the supremacy of Indra Give me offspring —Be comfortable towards the west under the supremacy of god Savitr Give me vital breath —Thou art the hearing towards the north under the supremacy of Mitra and Varuṇa, give me the faculty of hearing —Thou art partition from above under the supremacy of Brhaspati Give me divine song, give me valour, give me splendour, give me vigour, give me glory, give me penance, give me thought '[1]

1. TĀ IV 5 3.

16. He should touch the earth towards the north with the formula, "Thou art the mare of Manu, having many sons. Guard me from all dangers. Do thou become approachable to me Do not kill me." [1]

1. TĀ IV.5.4.

XI : 8

1. The Adhvaryu and the Pratiprasthātṛ should take up one stirring stick each with the formula, "For accomplishment thee," [1] and take out burning embers from the Gārhapatya fire towards the north with the verse, "O Agni, do thou burn the intimate enemies; burn the curse of the unkind foe. O good one, do thou, who art wise, burn the unobserved. May the non-aging and brisk keep thee asunder." [2]

1. TĀ IV.3.2. 2. TĀ IV.5.5.

2. They should pile these embers round the Mahāvīra by the right with the formula, "You are piled, piled around, svāhā. Do thou be enclosed by the Maruts." [1]

1. TĀ IV.5.5.

3. They should then surround them with thirteen enclosing sticks of *vikaṅkata* : the Adhvaryu should lay (on the southern and the northern sides) two enclosing sticks with their ends towards the east with the formula, "Thou art *mā*." [1] The Pratiprasthātṛ should lay (on the western and the eastern sides) two enclosing sticks with their ends towards the north with the formula, "Thou art *pramā*."[1]

1. TĀ IV.5.5.

4. Similarly they should lay round the remaining enclosing sticks with the subsequent formulas—the Adhvaryu should lay round with each former one, the Pratiprasthātṛ with each latter one.[1]

1. The Adhvaryu with the formula, "Thou art *pratimā*;" the Pratiprasthātṛ with the formula, "Thou art *sammā*;" the Adhvaryu with the formula, "Thou art *vimā*;" the Pratiprasthātṛ with the formula, "Thou art *unmā*."

5. The Adhvaryu himself should lay round the thirteenth enclosing stick on the southern side with the formula, "Thou art the covering of the midregion." [1]

1. TĀ IV.5.6.

6. Then he should cover the Mahāvīra with the golden plate with the formula, "Do thou guard the heaven from the heat." [1]

1. TĀ IV.5.6.

7. He should then recite over it the three verses, "O Indra, growing with these our songs, do thou make up the deficiency. When thou wilt break

the big stables for thy worshippers, may we be receivers of plenty — "O Pūsan, thy one form is bright, the other is holy Thou art as if the heaven bearing the two various forms of day O blessed one, thou delightest in all powers May thy pleasing gift be here – O venerable Rudra, thou holdest arrows and a bow Venerable thou carriest the holy and multi formed necklace Venerable thou allayest all dread There is nothing more vigourous than thee."[1]

1. TĀ IV 5 6,7

8 Then he should take the fans—the first with the formula, "Thou belongest to the Gāyatrī metre,"[1] the second with the formula, "Thou belongest to the Tristubh metre,"[1] the third with the formula, "Thou belongest to the Jagati metre "[1]

1. TĀ IV 5 7

9. He should fan the Mahāvīra with the formula, "Sweet, sweet sweet "[1]

1 TĀ IV 5 7.

10 He should hand over one of these fans to the Pratiprasthātr, and another to the Āgnīdhra

11 With the Āgnidhra in the forefront, they should go round the Mahāvira by the right three times fanning

12 Then they should sit round it—the Adhvaryu towards the east, the Pratiprasthātr towards the south, and the Āgnidhra towards the north.

13 They should remain tossing (the fans) without bringing them into contact with one another, honouring (the Pravargya) by uttering *praṇava*, enkindling the fire, and feeding (the Mahāvīra)

14. After the fire has become enkindled, one should take out the golden plate So is it said[1]

1. The source of this passage is not known

15. When he hears the Hotr reciting the verse, ' With which protections, O Aśvins, you released the quail seized by the wolf . ,"[1] the Adhvaryu should recite over the Mahāvīra the Anuvāka,[2] "O Mahāvira, being gracious, thou shinest as ten (flames) in the east, ten in the south, ten in the west, and ten above. Being uninjured, do thou grant us brilliance May Agni, together with the Vasus, illumine thee in front with the Gāyatri metre, shining, do thou illumine me May Indra, together with the Rudras, illumine thee towards the south with the Triṣtubh metre, shining, do thou illumine me May Varuṇa, together with the Ādityas, illumine thee towards the west with the Jagatī metre, shining, do thou illumine me May the glittering Māruta, together with the Maruts, illumine thee towards the north with the Anuṣṭubh metre, shining, do thou illumine me May Bṛhaspati,together

with Viśve Devas, illumine thee above with the Paṅkti metre, shining, do thou illumine me O glittering Gharma, thou art shining among the gods, may I shine among men O all pervading Gharma, shining, thou art long lived bright, and full of *brahman* splendour among the gods, shining, may I be long lived, bright, and full of *brahman* splendour among men Thou art brilliance, grant me brilliance, may brilliance be within me Being gracious, thou shinest as ten (flames) in the east ten in the south, ten in the west, ten in the north and ten above All pervading, do thou give us food and strength Mighty, do thou flow so that I may become mighty The Gharma has been caused by us to shine may I be shining '

1 RV I 112 8 2 TĀ IV 6

16 When he hears the Hotṛ reciting the verse half, "O Aśvins, do you render our speech profitable ,"[1] the Adhvaryu should stand up and say, ' The Gharma is shining "

1 RV I 112 24

17 Then headed by the Adhvaryu, they should go round by the left three times without tossing the fans

18 The Adhvaryu should take back all the fans, and hand them over to the Pratiprasthātṛ

19 The Pratiprasthātṛ should carry them along the front of the Āhavanīya fire, and place them on the *samrāḍāsandī*

20 Remaining at their respective places, all the officiating priests and the sacrificer should gaze at the Mahāvīra while reciting the Anuvāka "I have seen the Mahāvīra who is the guardian, not subduing going along and beyond the ways Covering collectively and individually, he recurs again and again within the regions (O Mahāvīra,) together with Madhu and Mādhvī, and Madhu and Mādhūcī, thou hast guarded us I follow you for the attainment of gods Agni accompanied by Agni, god Savitṛ, and Sūrya, shines Agni accompanied by Tapas, god Savitṛ and Sūrya, has shone Supporter of the heaven, thou shinest from the region supporter of the earth, supporter of the wide midregion, supporting god of gods, immortal, born of Tapas For the heart thee for mind thee, for heaven thee, for the sun thee, do thou uplift this sacrifice, do thou convey the offerings unto gods in the heaven O lord of all regions, O lord of the entire region, O lord of the entire mind, O lord of the entire speech, O lord of the entire Tapas, O lord of the entire Brahman, O god Gharma, well known among the gods, do thou guard the gods. Grant us speech which is born of Tapas and which invokes the gods (The Mahāvīra is) the womb of gods, the creator of thoughts, the lord of the offspring, the thought of the wise The god (Mahāvīra) has exerted himself together with god Savitṛ he has shone together with the sun O Gharma, thou art the giver of long life, the giver of splendour. Thou art our

guardian; do thou guide as a guardian. The Mahāvīra is the giver of long life, the giver of milk, the giver of splendour, the giver of boon, the giver of wealth; wider than the wide, he fills up the mid-region. O Mahāvīra, may we partake of thee; do thou not injure me. O Agni, thou art the lord of subjects, of all men. O youngest one, do thou guard me from evils for a hundred winters with thy hundred helps—me who am thy kindler, wearied and heart-cheering. May gifts be here (with me)."

1. TĀ IV.7.

21. The Pratiprasthātṛ should cause the sacrificer's wife, who is in an enclosed place, to recite the remaining portion of the Anuvāka," May I, connected with Tvaṣṭṛ, be attached to thee. Holding the semen virile, may I become pregnant. May I obtain a heroic son within thy sight. May I not become void of increase of wealth." [1]

1. TĀ IV.7.5.

XI : 9

1. Then the Adhvaryu should give out the call, "O Āgnīdhra, do thou place the two *rauhiṇa* cakes (within the altar)."

2. The Āgnīdhra should place upon the two uncarved ladles the two cakes after he has spread out clarified butter as base, and then pour out clarified butter upon them.

3. He should place one (of the cakes) near the southern joint of the enclosing sticks, and the other near the northern joint.

4. He should take up a cord with the sāvitra formula,[1] go out by the eastern door, and call up the Gharma-cow three times respectively with the calls uttered to himself, "Do thou come, O Iḍā; do thou come, O Aditi; do thou come, O Sarasvatī." [2]

1. *Devasya tvā savituḥ....* TĀ IV.8.1. The next formula, *adityai rāsnā'si* is prescribed in ĀpŚS XV.9.3 for being recited over the cord. 2. TĀ IV.8.1.

5. He should return, take up two milking pots and two tethers, go out by the southern door, and call her up loudly three times, "Do thou come N.N.; do thou come N.N.; do thou come N.N.," [1] as the name may be.

1. TĀ IV.8.1.

6. With the formula, "Thou art the turban of Aditi," [1] he should tether the Gharma-cow with the cord. With the formula, "Thou art wind, son of Iḍā," [1] he should tether the calf.

1. TĀ IV.8.2.

7. He should release the calf towards the cow with the formula, "May Pūṣan release thee; do thou grant (milk) for Aśvins."[1]

1. TĀ IV.8.2.

8. He should recite over the Gharma-cow the verse, "O Sarasvatī, do thou direct thy udder here, which is incessant, which is gladdening, with which thou thrivest all the treasures, which is bestowing riches and bestowing good, and which grants good gifts."[1]

1. TĀ IV 8.2.

9. With the formula, "O calf, let the Gharma remain; O calf, guard the Gharma, keep back the milk for the Gharma,"[1] he should tether the calf and seat himself by the cow with the formula, "May Bṛhaspati sit by thee."[1]

1. TĀ IV.8.2,3

10. He should touch all the udders simultaneously[1] with the formula, "You are swelling drops, surrounded by blood on all sides."[2]

1. cf. note on VI.9.4. 2. TĀ IV.8.3.

11. He should milk the cow in the bigger pot with the formula, "Do thou swell for Aśvins; do thou swell for Sarasvatī; do thou swell for Pūṣan; do thou swell for Bṛhaspati; do thou swell for Indra; do thou swell for Indra."[1]

1. TĀ IV.8.3.

12. The Pratiprasthātṛ should milk the she-goat in the smaller pot without reciting any formula.

13. Having handed over the two milks to the Āgnīdhra, the Adhvaryu and [illegible]

with the formula, "Thou belongest to Triṣṭubh."[1] The Pratiprasthātṛ should take the supporting ladle with the formula, "Thou belongest to Jagatī."[1]

1. TĀ IV.8.4.

14. When he hears the Hotṛ reciting the verse, "Do thou get up, O Brahmanaspati...,"[1] the Āgnīdhra should stand up.

1. ṚV I.40.1.

15. When he hears the Hotṛ reciting the verse, "Do thou, O milker, hasten quickly with the milk...,"[1] the Āgnīdhra should bring in the milks.

1. ABr I 22.2; ĀśvŚS VII.4.4.

16. The Adhvaryu should recite over (the milk of the cow) being brought with the formula, "Do thou come to me together with a portion of vigour."[1]

1. TĀ IV 8.4.

17. [illegible] "O Indra, O Aśvins, do you drink the Gharma of [illegible] vat,"[1] the [illegible]

1. TĀ IV.8.4.

18. He should follow the glow bursting out with the formula, "Svāhā, I offer thee to the rain-giving ray of the sun."[1]

1. TĀ IV.8.4.

19. He should pour out the goat's milk with the formula, "Thou art sweet oblation; do thou burn like the heat of the sun."[1]

1. TĀ IV.8.4. According to ĀpŚS XV.10.5, he should follow the glow with the latter part of the formula.

XI : 10

1. Some teachers[1] prescribe the pouring out first of the goat's milk.

1. The Vājasaneyins. cf. ŚBr XIV.2.1.18.

2. With the formula, "I hold thee with Dyāvāpṛthivī,"[1] the Adhvaryu should hold the Mahāvīra by means of the pair of tongs, and remove the ashes (sticking to the bottom of the Mahāvīra) by means of the *veda* whose ends have been cut off. The Pratiprasthātṛ should support the Mahāvīra with the supporting ladle with the formula, "I support thee with the midregion."[2]

1. TĀ IV.8.4. 2. TĀ IV.8.5.

3. With the formula, "Permitted by the gods and Pitṛs, may I be able to carry thee,"[1] the Adhvaryu should lift up the Mahāvīra, and carry it with the formula, "Thou art splendour; follow the splendour. Touching the heaven, do thou not injure me; touching the midregion, do thou not injure me; touching the earth, do thou not injure me. Thou art light, grant me light; grant me the heaven; guard me from the heaven."[1]

1. TĀ IV.8.5.

4. While moving, he should utter the first five of the formulas called *vātanāman* without breathing in, "For the ocean thee, for wind thee, svāhā, for water thee, for wind thee, svāhā; for the unconquerable thee, for wind thee, svāhā; for the unassailable thee, for wind thee, svāhā; for help-seeking wind thee, svāhā; for the respectful wind thee, svāhā; for the pervading wind thee, svāhā."[1]

1. TĀ IV.9.1.

5. Having breathed in, he should utter the next five, "For wealthy Agni thee, svāhā, for Soma accompanied by Rudra thee, svāhā; for Varuṇa accompanied by the Ādityas thee, svāhā; for Bṛhaspati accompanied by

all gods thee, svāhā, for Savitṛ accompanied by the Ṛbhus, omnipresent, supreme, consisting of booty thee, svāhā (or)[1] for Yama accompanied by the Aṅgirases and the Pitṛs thee, svaha '[2]

1 There are in all six formulas So he should utter either the fifth or the sixth cf Rudradatta on ĀpŚS XV 10 9 2 TA IV 9 1,2

6 At this stage the Pratiprasthātṛ should offer the southern *rauhiṇa* cake by means of the (uncarved) ladle in such a manner that it remains steady on the fire with the formula, ' May the day, the light enjoy with brightness light of the light, svāhā "[1]

1 TA IV 10 4

7 Having crossed the altar towards the south, the Adhvaryu should gaze at the Brahman with the formula, "(The Brahman) seated towards the south (has worshipped) all regions ' '

1 TA IV 9 2

8 (He should gaze) at the Hotṛ with the formula, "He has worshipped here Viśve Devas "[1]

1 TA IV 9 2

9 The Adhvaryu should recite over the Gharma the verse, ' O Aśvins do you drink the sweet Gharma offered in the accompaniment of svahā Svahā for the holy Agni Blessing with the *yajus*,"[1] cause the Āgnidhra to announce, and after the latter has responded, say (to the Hotṛ), "Do you recite the yājya relating to the offering of the Gharma "

1 TA IV 9 2

10 At the *vaṣaṭ* utterance (by the Hotṛ), he should make the offering with the verse, O Aśvins, do you drink today the heart-cheering Gharma with shining aids May Dyavāpṛthivi approve you Svahā for Indra '[1]

1 TA IV 9 2 3

11 At the subsequent *vaṣaṭ* utternce, he should make the second offering with the formula, ' Svaha for Indra *vaṭ* [1]

1 TA IV 9 3

12 The sacrificer should follow the offering with the remaining portion of the Anuvaka, O Aśvins you have drunk today the heart cheering Gharma with shining aids Dyavapṛthivi have given assent to you To him zealous *vaṭ* Obeisance to the heaven, obeisance to the earth Do thou (O Mahavira,) place this offering in the heaven Do thou place this offering in the heaven go to the heaven go to the midregion go to the earth go towards the five directions go to the Gharma drinking gods go to the Gharma-drinking Pitṛs ' [1]

1 TA IV 9 3 4

13 Holding the Mahāvira over the Āhavanīya fire, the Adhvaryu should fill it in with hot curds [1]

1 According to ĀpŚS XV 10 12, the Adhvaryu should hold the Mahavīra and the Pratiprasthatṛ should fill it in

14 The Adhvaryu should recite over the overflowing Mahāvira the formulas, "Do thou swell for food do thou swell for vigour, do thou swell for the Brahman do thou swell for the Ksatra, do thou swell for waters, do thou swell for the herbs do thou swell for the trees, do thou swell for Dyāvāpṛthivi do thou swell for happiness, do thou swell for the *brahman* splendour, do thou swell for the sacrificer, do thou swell for my greatness " [1]

1 TĀ IV 10 1

15 Then he should make it flow out (over the Āhavanīya fire) towards the quarters—with the formula, "For glory thee," [1] towards the east, with the formula, "For brilliance thee," [1] towards the south, with the formula, "For power thee," [1] towards the west, and with the formula, "For welfare thee," [1] towards the north

1 TĀ IV 10 2

16 He should cross the altar again (towards the north), pour out the remnants (of the hot curds) into the supporting ladle, put down the supporting ladle within the altar, place the silver plate on the eastern mound, and place the Mahavira upon it[1]

1 *See the next sutra*

XI : 11

1 with the formula, "Thou art a support, strong support, do thou place the Brahman within us " [1]

1 TĀ IV 10 2

2 " do thou place the Kṣatra wthin us " in the sacrifice of a Rājanya
" do thou place the Viś within us " in the sacrifice of a Vaiśya

3 He should add to the above mentioned formula the portion, "Let the wind not spill thee out ' [1]

1 TĀ IV 10 2

4 If he wants to practise *abhicara* he should say with regard to him whom he hates, "*I place thee in the vital* breath of N N , go out to the desired place with N N who hates us and whom we hate ' [1]

1 TĀ IV 10 3

5. At this stage the Pratiprasthātr should offer the northern *rauhina* cake as before [1]

1 XI 10 6

6 The Adhvaryu should put on the Āhavanīya fire (five) chips of wood after having besmeared them[1] (with the remnants of the hot curds) in the supporting ladle respectively with the formulas, "For Pusan the cream, svāhā, for the pressing stones, svaha for the promoting ones[2] svāhā, for Dyāvāprthivī, svāhā, for Gharma drinking Pitrs, svāhā "[3]

1 He should besmear them in such a way that drops of hot curds drop down on the fire He should put the chips with the sacred cord over his right shoulder and under the left arm cf Rudradatta on ĀpŚS XV 11 6 2 CALAND has rendered the word *pratirebhyah* by "holes of a shell (Den Schalllochern, svaha) He has *however, stated the meaning to be uncertain*
3 TĀ IV 10 3

7 He should besmear the sixth chip with the remnants of all the oblations connected with Gharma and, without looking at it, throw away towards the north[1] with the formula, "To Rudra having the Rudras as the Hotrs, svāha "[2]

1 Outside the *pragvamśa* cf Rudradatta on ĀpŚS XV 11 7
2 TĀ IV 10 3

8 He should then touch water

9 Some teachers[1] prescribe the putting of the chips before the offering of the (northern) *rauhiṇa* cake

1 SatS XXIV 5 1 VaikhŚS XIII 13 KatŚS XXVI 6 11

10 He should put a thorny fire stick on the Āhavanīya fire without reciting any formula, and offer the Agnihotra without reciting any formula

11 Or (he should offer the Agnihotra) with the formula, "*Bhuh* svāhā "[1]

1 TĀ IV 10 5

12 All the officiating priests should seek acquiescence of one another and consume the remnants in the supporting ladle—first the Hotṛ, then the Adhvaryu, then the Brahman, then the Pratiprasthatr, then the Āgnīdhra, and lastly the sacrificer

13 All should actually consume the remnants Or the sacrificer should actually consume and the others should do so through smelling

14 All should consume the remnants of the Gharma with the formula, ' The oblation, the sweet oblation is offered on the most powerful fire O Gharma thou art our father, do not injure me May we, O god Gharma, enjoy thee who thou art sweet full of treasure, full of food, relating to the Angirases, and containing sweet drink Let us enjoy thee Do not injure me '[1] The Adhvaryu should hand over the supporting ladle to the Pratiprasthātr

1 TĀ IV 10 5

15. The Pratiprasthātr should cleanse the supporting ladle on the mound for leavings (*ucchiṣṭakhara*), and place the same within the altar, whereupon the Adhvaryu should place the silver and golden plates within the supporting ladle, pour out the *madantī*-waters into it, and cause the appeasement (*śānti*) with the last Anuvāka :[1]

(1) "May the wind residing in the midregion blow auspiciously for us; may the sun illumine auspiciously for us; may the days be auspicious for us; may the night be auspicious.

(2) May the dawn shine auspiciously for us; may the sun rise auspiciously for us. O Sarasvatī, do thou become most auspicious and favourable to us; let there be no emptiness under thy supervision.

(3) (O earth,) thou art the residence of Iḍā; thou art possessed of residence; may we be possessed of residence; may we not be deprived of residence. Let him be without residence who hates us and whom we hate.

(4) Thou art stability; may we be possessed of stability; may we not be deprived of stability. Let him be without stability who hates us and whom we hate.

(5) O wind, do thou carry remedy, carry away what is evil. Possessed of all remedies, thou movest as the messenger of gods.

(6) These two winds blow as far as the ocean and as far as the farthest regions. May the one bring forth grace; may the other carry away what is evil.

(7) O wind, the treasure of ambrosia which is deposited in thy house —do thou give us a part of it for our life; do thou give us remedy out of it; do thou bring lustre out of it.

(8) May the wind, gracious and auspicious to our minds, bring forth remedy; may he extend our life.

(9) (O sun,) thou art the home of Indra. I submit to thee with the cows, the horses and what is mine.

(10) I resort to Bhūḥ; I resort to Bhuvaḥ; I resort to Suvaḥ; I resort to Bhūḥ Bhuvaḥ Suvaḥ. I resort to Vāyu; I resort to the health-giving divinity; I resort to the unbreakable rock; I resort to Brahman, the treasure of Brahman belonging to Prajāpati; I resort to the *praṇava*.

(11) May the midregion be wide for me, the fires and mountains be great. May the wind grant me the grace with which it blows. May our minds be full of grace.

(12) O Prāṇa and Apāna, do you guard me from death; O Prāṇa and Apāna, do you not leave me.

(13) May *Agni* place within me intellect, offspring and lustre, may Indra place within me intellect, offspring and strength, may Sūrya place within me intellect, offspring and brilliance

(14) O Aśvins, do you guard us with brilliant food and uninjured fortunes May Mitra, Varuna, Aditi, Sindhu, and Dyāvāpṛthivī glorify our gain

(15) With what help, with which most powerful help will the wonderful and ever growing friend come to us ?

(16) Which of the intoxications of the drink, truthful and the *most* bountiful, will intoxicate thee so that thou shalt break the closed treasures ?

(17) Do thou become the guardian of us, thy praising friends, with a hundred aids

(18) Priyamedha Ṛṣis approached Indra for seeking help like the fair-winged birds. Do thou (O Indra,) clear the darkness grant the sight, release us who are fastened as if with a cord

(19) May the divine waters be ausoicious to us for protection and favourable drinking May they flow happiness and welfare towards us

(20) I ask for remedy to the waters which are capable of granting boons and *providing shelter to men*

(21) May the waters and plants be friendly to us, and unfriendly to him who hates us and whom we hate

(22) O waters, you are welfare-bringing do you grant us strength so that we may see the great good

(23) Give us here your most gracious essence like the dear mothers

(24) We approach you for that essence whose presence you like O waters, create that essence for us

(25) The earth is appeased, *it is appeased by fire*, *appeased may it* appease my ailment

(26) The midregion is appeased it is appeased by the wind appeased may it appease my ailment

(27) The heaven is appeased, it is appeased by the sun, appeased may it appease my ailment

(28) The earth is the appeasement midregion the appeasement, heaven the appeasement, quarters the appeasement, intermediate *quarters the appeasement*, *the fire* the appeasement, the mind the appeasement, the sun the appeasement, the moon the appeasement, constellations the appeasement, waters the appeasement, plants the appeasement, *herbs the* appeasement,cow the appeasement,she goat the appeasement, horse the appeasement, man the appeasement, Brahman the appeasement Brahmani the appeasement, appeasement itself the *appeasement* May there be appeasement for me

(29) *With the appeasement*, the *entire appeasement*, I cause appeasement for myself, the two-footed and the four-footed; may there be appeasement for me.

(30) May radiance, modesty, restraint, penance, intellect, stability, faith, truth and law rise up following me who am rising up. May radiance, modesty, restraint, penance, intellect, stability, faith, truth and law not leave me.

(31) I have risen up following the immortal gods with life, good life, essence of plants, and the strength of rains.

(32) May we perceive for a hundred autumns the brilliant eye placed in the east by gods; may we live for a hundred autumns; may we prosper for a hundred autumns; may we rejoice for a hundred autumns; may we succeed for a hundred autumns; may we hear for a hundred autumns; may we speak for a hundred autumns; may we be unconquered for a hundred autumns so that we may be able to behold the sun for ever.

(33) May the sun,the red-eyed bull, wise, who, illuminating, has come up from the middle of the water of the great ocean, purify my mind.

(34) Thou art the dropper of the Brahman; you two are the leaders of the Brahman; thou art the support of Brahman. This large earth is supported by the Brahman; the wide midregion is supported by him;he has supported the heaven and the earth together with the gods. May I realize what I know. May the Veda not be loosened from me.

(35) May the intellect and grasping faculty enter me concurrently for the attainment of the past and the future. May I enjoy the whole span of life; may I enjoy the whole span of life.

(36) O Indra, being supported with these utterances, do thou fill up for us what is wanting here. When thou hast broken the big stables for the purpose of thy worshippers, we shall be receiving plenty from thee.

(37) We have pronounced the Brahman; may it not leave us. *Om*; (let there be) *appeasement, appeasement*, appeasement."[1]

He should pour down the water,collect all Pravargya-utensils into the supporting ladle, and say (to the Hotr)[2] :

1. TĀ IV.42. Other Sūtra-writers (e.g. ĀpŚS XV.12.3) have prescribed the reciting of this Anuvāka later on after the cow is released (XI.12.3). 2. See the next sūtra.

XI : 12

1. "Do you recite verses for (the utensils in connection with) the Gharma being set down."

2 As soon as he hears the Hotṛ reciting the verse, "For whose sake the seven horses have come up towards the east, Dīrghaśruttama Ṛṣi indeed (said that) the Gharma is Indra's guest,"[1] the Adhvaryu should carry (the Pravargya-utensils) along the front of the Āhavanīya fire, and place them upon the *samradāsandi* with the formula, "For the rays of the sun thee, svāhā,'[2] at the morning Pravargya, and with the formula, "For the stars thee, svāhā,"[2] at the evening Pravargya.

1 cf ABr I 22 11, AśvŚS IV 7 2 TĀ IV 10 5

3. When he hears the Hotṛ reciting the verse, "Do thou eat grass at all times, O invulnerable (cow) ,"[1] he should release the cow.[2]

1 RV I 164 40 2 XI 9 6

4 In this manner he should perform the Pravargya-rite in the evening and in the morning

5 In a Soma sacrifice with three Upasad-days[1] he should perform the Pravargya rite six times in a Soma sacrifice with six Upasad-days[2] twelve times and in a Soma sacrifice with twelve Upasad days[3] twenty-four times

1 In an Ekaha Soma sacrifice 2 In an Ekaha Soma sacrifice with Agnicayana 3 In an Ahina sacrifice

6 This much is different [1]

1 With regard to the Pravargya-rites to be performed in the evening and onwards

7 He should offer the *rauhiṇa* cake with the next formula[1] at the evening Pravargya

1 'May the night, the light enjoy with brightness, light of the light, svaha ' TĀ IV 10 4

8 At the evening Pravargya, he should put a thorny fire-stick on the Āhavanīya fire with the formula, "(O Agni), thou hast led me through the day, guard me through the night . This, O Agni, is thy fire stick, do thou be enkindled with it Give me (long) life anoint me with glory.'[1] At the morning Pravargya[2] with the formula, "(O Agni), thou hast led me through the night, guard me through the day This, O Agni, is thy fire stick do thou be enkindled with it Give me (long) life, anoint me with glory '[1]

1 TĀ IV 10 4 5 2 In the mornings of the second and the subsequent days

9 He should offer the evening Agnihotra with the formula, "Fire the light, light the fire, svāhā "[1] the *morning Agnihotra*[2] *with the formula* ' Sun the light, light the sun, svāhā '[1]

1 TĀ IV 10 5 2 In the mornings of the second and the subsequent days

10 Or he may offer the *saṁsṛṣṭa* offering [1]

1 In the morning with the formula 'Sun the light, light the fire svaha ' in the evening with the formula, 'Fire the light, light the sun, svaha cf BhārŚS VI 12 6

11 One should perform the Pravargya rite in the Agnistoma sacrifice

12 One should not perform the Pravargya rite in the Ukthya sacrifice

13 One should perform the Pravargya rite in the Viśvajit sacrifice characterized by all Pṛsthasāmans

14 *One should not perform the Pravargya rite in the* first Soma-sacrifice

15 Or one may perform (it)

16 One should perform the Pravargya rite in the sacrifice of one who is a theologian well versed in Veda

17 One should perform the Pravargya rite in the Soma sacrifice of a *durbrahmaṇa*[1]

1 According to the *Bharadvaja Pariśeṣasutra* 134, one who has abandoned the practice of reciting the verse addressed to Savitṛ (in the daily *Samdhya* prayer) is a *durbrahmana*

18 According to some teachers, one should perform it in the Soma-sacrifice of a sacrificer who is desirous of *brahman* splendour[1]

1 The injunctions given in sutras 14 18 above are not found in ĀpŚS

19 A sacrificer who has performed the Pravargya rite should not, for one year, eat flesh nor approach a woman (for sexual intercourse) nor drink in an earthen pot A Śūdra shall not drink his leavings

20 "Thereby he sharpens his brightness " So is it said[1]

1. TĀ V 8 13

XI . 13

1. One, who is going to dispose of the Pravargya, should give away a she goat to the Āgnidhra, a four year old cow to the Brahman, a milch cow to the Hotr, and the two plates (of gold and silver) to the Adhvaryu

2 He should collect the western mound and put it on the eastern mound

3 Then he should place the *samradasandi* towards the north of the Āhavanīya fire and collect upon it all Pravargya utensils

4 He should take four spoonfuls of clarified butter in a ladle made of the wood of *udumbara*, and offer three oblations (on the Āhavanīya fire) respectively with the formulas, O Gharma, I hereby compensate thy glow which is in the heaven which is in the Gāyatrī metre which is in the Brāhmana and which is in the Havirdhāna, svāhā —O Gharma I hereby compensate thy glow which is in the midregion, which is in the Triṣṭubh metre, which is in the Rājanya, and which is in the Āgnidhrīya,

svāhā —O Gharma, I hereby compensate thy glow which is on the earth, which is in the Jagatı metre, which is in the Vaiśya, and which is in the Sadas, svahā " [1]

1 TĀ IV 11 1,2

5 Or the Pratiprasthātr should take three fistfuls of blades of grass, light one of them on the Āhavanıya fire and hold it at a height level with his mouth The Adhvaryu should offer an oblation of clarified butter upon it with the formula "O gharma, I hereby compensate thy glow which is in the heaven "

6 The Pratiprasthātr should light upon it the second fistful, throw the first fistful on the Āhavanıya fire, and hold the second fistful at a height level with his navel The Adhvaryu should offer upon it an oblation with the formula, "O gharma, I hereby compensate thy glow which is in the midregion "

7 The Pratiprasthatr should light upon it the third fistful, throw the second fistful on the Āhavanıya fire, and hold the third fistful at a height level with his knee The Adhvaryu should offer upon it an oblation with the formula, "O gharma, I hereby compensate thy glow which is on the earth "

8 He should throw this (third fistful) on the Āhavanıya fire itself.

9 At this stage the Pratiprasthātr should bring in the sacrificer's wife in an enclosed manner[1] with the verse, ' May Anumati accompany us today and favour our sacrifice today among the gods May she and the oblation carrier Agni be cheerful to the worshipper " [2]

1 So that she cannot see the Pravargya 2 TĀ IV 11 2

10 With the verse, "O Anumati do thou favour us and give us bounty impel us for wisdom and power, lengthen our lives," [1] all should proceed

1 TĀ IV 11 2

11 They[1] should carry along the pole,[2] carry along the pegs,[3] and take up the two mounds [4]

1 *The attendants* 2 XI 6 10 3 XI 6 11,12
4 XI 6 16

12 One should carry the mound for leavings along the south

13 He should then place the *samradasandi* in such a way that its two (rear) feet remain within the altar and the two (front) feet remain outside the altar, and then give out a call, "O Prastotr, do you chant the Sāmans '

14 All including the sacrificer's wife should join in the chanting of the concluding portion (*nidhana*) of the Sāman three times

15 At half the distance they should do so for the second time, to the rear of the *uttaravedi* for the third time

16 After the first Sāman has been chanted, all should proceed with the verse, "For the protection of the heaven thee, guard the forms of the midregion May we, O Pravargya, follow thee with the law of the earth for the new welfare "[1] After the second Sāman has been chanted, all should proceed with the verse, "For the protection of the divine knowledge thee do thou guard the forms of the Ksatra May we, O Pravargya, follow thee with the law of the subjects for the new welfare "[1] After the third Saman has been chanted, all should proceed with the verse, "For the protection of the vital breath thee, do thou guard the forms of the sense of sight May we, O Pravargya, follow thee with the law of the sense of hearing for the new welfare ' [1]

1 TĀ IV 11 3

XI 14

1 Then, after having placed the *samradasandı* towards the north of the *uttaravedı*, the Adhvaryu should give out the call, "O Prastotr, do you chant the *varṣahara* Saman Do thou chant the *ıstahotrıya* Sāman "

2 All should join in chanting the concluding portion of the *ıṣṭahotrıya* Sāman, not of the *varsāhara*

3 If the Adhvaryu is going to sprinkle water round the *uttaravedı*, he should ask the Prastotr to chant the *vārṣahara* Sāman at that time [1]

1 XI 16 10

4 The Adhvaryu should take a pitcher full of water, and go round the *uttaravedı* by the right, sprinkling water three times, with the formula, "Thou art handsome, giving benevolence a child, giving progeny "[1]

1 TĀ IV 11 3,4

5 He should go round by the left, not sprinkling water, three times, with the formula, "Bring me fortune, bring around "[1]

1 TĀ IV 11 4

6 After having touched the *uttaravedı* with the formula, "(Thou art) the four-cornered navel of the divine order "[1] he should put down and arrange the two mounds towards the north of the navel of the *uttaravedı* with the formula, ' The seat for all beings, the extensive happiness.' [1]

1 TĀ IV 11 4

7. He should put down the mound for leavings on the place fixed for the *marjālīya* with the verse half, ' We have removed the aversion, the crookedness of one who abides by another's rules "[1]

1. TĀ IV.11 4

8 After having touched water, he should place a piece of gold on the mound[1] towards the north of the navel of the *uttaravedi*, place upon it the utilised Mahavira, and also place the other two Mahāviras (respectively) either towards the east and the west or towards the south and the north

1 Made up of the two mounds

9 *He should fill in the utilised Mahavira* with cow's *milk* with the formula, "Thou art the milk of great (cows), intended for the gods."[1]

1 TĀ IV 12

10 He should fill it in with honey with the formula, "Thou art the light and brilliance, the sap of trees and plants"[1]

1 TĀ IV.12

11. He should fill it in with curds with the formula, "We the strong pour down thee, strong"[1]

1. TĀ IV 12

12 Similarly, he should fill in the second (Mahāvira), similarly the *third.*

13 Or he should pour out only clarified butter into the first, honey into the second, and curds into the third one

14 With the formula, 'O Gharma, this is thy food, this the excrement, grow with it, and swell May we grow and swell,"[1] he should fill in all bowled utensils with curds mixed with honey.

1 TĀ IV 11 4

15 He should sprinkle the other utensils (with curds mixed with honey) *in order to render them* unvacant[1]

1 ĀpŚS XV 14 13 adds, So is it said (in the *Brahmaṇa*)"

16 He should arrange all utensils in the shape of the sun

XI 15

1 If he desires to arrange them in the shape of a human figure, he should arrange the other two Mahāviras here only (that is adjoining the utilised *Mahāvīra*), and *arrange* (all the three Mahāvīras) in the shape of the head

2. Above (the Mahāvīras) the *veda* of *munja* grass with its ends uncut to represent the tuft of hair

3 Two pieces of gold or two spoonfuls of clarified butter to represent the eyes

4. Two spoons to represent the two nostrils.
5. The two milking pots to represent the two ears.
6. The *prokṣaṇī*-ladle to represent the mouth.
7. The vessel for clarified butter to represent the neck.
8. The two stirring sticks to represent the collar-bones.
9. The pair of tongs to represent the two shoulders.
10. The two ladles used for the offering of the *rauhiṇa* cakes to represent the two arms.
11. Ten fire-sticks of *udumbara* to represent the fingers.
12. The pole with its upper end towards the east to represent the ribs.
13. Two fans on both the sides to represent the sides.
14. The third fan in the middle to represent the chest.
15. The supporting ladle in the middle to represent the belly.
16. The Adhvaryu should put into it all cords to represent the intestines.
17. The shovel arranged towards the west crosswise to represent the buttocks.
18. The two pegs on both the sides to represent the two thighs.
19. The third peg in the middle to represent the penis.
20. The two *rauhiṇa* potsherds to represent the two heels.
21. Ten fire-sticks of *udumbara* to represent the toes.
22. The Adhvaryu should scatter over the figure the remnants of the flour prepared for the *rauhiṇa* cakes to represent the marrow.
23. He should loosen the *veda* of *muñja* grass (with its ends cut) and place it upon the figure to represent the muscles.
24. He should cover the figure with the *avakā*-plants and fragrant grass to represent the flesh.
25. He should sprinkle it with curds mixed with honey by means of the hand with the palm turned downwards to represent blood.
26. He should cover it with the skin of a black antelope with its neck towards the east and with the hairy side upwards to represent the skin and hair.
27. He should dismantle the *saṁrāḍāsandī*, and place it upon the figure. He thereby endows the figure with overlordship.

X : 16

1 On the *uttaravedi* one should dispose of the Pravargya utensils of one who is desirous of splendour, of one who is desirous of food [1]

1 TĀ V 10 3

2 One should dispose of them either towards the east or towards the west (of the sacrificial place)

3 One should dispose of them on a river island

4 If one disposes of them on a river island he should not sprinkle round with water [1]

1 XI 14 4

5 If he hates somebody, he should dispose (of them) towards that quarter towards which he (= one being hated) lives, on a branch of *udumbara* with the formula, "I hereby burn out with heat the vital breath of N N son of N N "

6 "He burns out his vital breath with heat he (= one being hated) immediately meets with distress So is it said [1]

1 TĀ V 10 6

7 One should dispose of them for one who is desirous of rains at a place where darbha grass is eaten by white ants

8 The general rule is that one should dispose of the utensils on the *uttaravedi*

9 One should not allow birds to sit round the Pravargya utensils, which have been disposed of, until the carrying forth of the fire [1]

1 XII 6 1

10 Some teachers prescribe the sprinkling around with water[1] at this stage

1 XI 14 4

11 Then all should pray to the Pravargya with the formulas, "Thou art the heavenly Gandharva named Ranti Thy Havirdhāna is having feet Agni is thy superintendent Rudra the overlord May I meet with long life splendour milk lordship over cows and welfare May he be without (these who hates us and whom we hate The manly yellowish (Pravargya) is making noise the great handsome as the sun He shines along with the sun Thou art intelligence, the womb of ocean, brilliant, mighty, an eagle, righteous, an active bird having golden wings, the great seated in thy seat with stability Obeisance be to thee do thou not injure me The waters have perceived Viśvāvasu Gandharva, the bringer of Soma They met him with law, He

followed them Active Indra saw with them the enclosures of the sun, May Viśvāvasu, the heavenly Gandharva measuring the midregion, approve of what is truth and what we do not know Impelling our intellects, may he guard our intellects *In the flowing of rivers he* obtained the gain He opened the doors of the rivers flowing through rock The Gandharva praised their water Indra knew the mighty and bountiful Gandharva *O god Gharma, thou as god hast gone to* the gods I, a human being, have gone to human beings O Soma-drink, accompany me together with offspring and welfare "[1]

1 TĀ IV 11 5-8 According to ĀpŚS XV 16 10 the Adhvaryu should recite over the Gharma the formula, *etat tvam deva gharma* and turn by the right with the formula *idam aham manuṣyo*

12 They should sprinkle themselves with water on the mound for leavings at the place fixed for the *marjalīya* with the formula, "May waters and plants be our good friends, may they become hostile to him who hates us and whom we hate " [1]

1 TĀ IV 11 8

13 They should pray to Āditya with the verse, ' We have gone above darkness ," [1] offer oblations on the Gārhapatya fire with the two verses, "The rays bear upwards ,' [1] and ' The bright face of the gods ,' [1] and pray to it with the verse, "O Agni, do thou relate unto the gods our new gift composed in the Gāyatrī metre ' [1]

1 TĀ IV 11 8 See III 10 2

Expiation rites with regard to the Pravargya

XI . 17

1 If the Gharma spills out, the Adhvaryu should *recite over the spilt* out portion the two verses, "The heaven has spilt upon the earth the young bull has spilt upon the cows all these worlds are spilt out May the spilt out sacrifice procreate —It is spilt out it is *created it is* further created the bull is born of the spilt out, let us procreate from the spilt out [1]

1 TĀ IV 13

2 If the lightning strikes while the Pravargya rite is going on, the Adhvaryu should offer oblations in accordance with the directions—with the *formula,* The lightning which has *struck* towards the east, *I com*pensate with this (oblation), svahā," [1] if it has struck towards the east, with the formula, " towards the south , ' if towards the south with the formula, " towards the west. ," [1] *if towards the west* and with the formula, " towards the north , ' if towards the north

1 TĀ IV 14

3 If it strikes on all directions, he should offer all the oblations.

4 One should offer the Gharma *prayaścitta* oblations with the two Anuvākas, "For Prāna svāhā, for Vyāna svāhā, *for Apāna svahā, for* the faculty of sight svāhā, for the faculty of hearing svāhā, for the thought svāhā, for the speech Sarasvatī svāhā —For Pūsan svāhā, for Pūsan the cream svāhā, for Pūsan favourable on the way *svāhā, for* Pūsan pleasing men svāhā, for Pūsan the leader svāhā, for Pūsan the wise svāhā "[1]

1. TA IV 15,16

5 One should arrange the *gharmestaka*[1] with the Anuvāka, "The sun has not become distressed through his (= Agni's) might, he bears the burden like the earth May the bright goddess Manīsā come hither to us like a well furnished chariot Soma-worshippers invented a great Sāman, they supported the sun thereby, they illumined the sun *thereby The Gharma which is the head of the sacrifice is this Agni* himself Thou art the clay, may there be plenty of offspring and cattle May Prajāpati place thee Do thou be firm through that divinity *as with the Angirases* "[2]

1 This rite relates to the Agnicayana, the sutra-portion for which is not available 2 TA IV 17

6 He should arrange the *kulayini* brick[1] with the Anuvāka, "O Agni, those which are thy wet wombs, which are the *kulayinīs*, O Agni, those which are thy drops, which are the navels, which are thy forms called *ūrj*—winning *wealth with both of them, O Agni, do thou be* seated here along with the offspring May Prajāpati place thee, do thou be firm through that divinity as with the Aṅgirases "[2]

1. In the Agnicayana 2 *TA IV 18*

7. One should touch *with the wool of a* female wild goat the arranged altar with the Anuvāka, "Thou art *vaiśvanara* Agni, thou art the Samvastara, thou art the Parivatsara, the Idāvatsara, the Iduvatsara, the Idvatsara, the Vatsara The spring is thy head, the summer thy southern wing, the rainy season is the tail, the spring is the northern wing, the autumn is the *middle part, the bright halves of the months* are the altars, the dark halves of the months are the clay, the days and nights are the bricks May the names of months and half months be

as with the Angirases "[1]

1 TA IV 19

8 One should offer the *sarvaprāyaścitta* oblations with the vyāhṛtis, *bhūh, bhuvah* and *suvah*

9. If the Mahāvira falls down, one should lift it up with the two verses, "Do thou stand erect like god Savitr for our help as the winner of the gain when we contend with anointing priests[1]—Erect do thou guard us from evil with thy banner, do thou burn out each Atri Do thou lift us up for movement and for life Secure predilection for us with the gods '[2]

1 TĀ IV 20 1, RV I 36 13 2 TĀ IV 20 1 , RV I 36 14

10 If the Mahāvira breaks up, he should join together its parts with the verse, "The gray one has praised in the assembly of many (the Mahāvira which is) lonely, burst asunder, and young See the miracle of the god, by whose greatness (the Mahāvira) has today fallen to pieces, it breathed yesterday,"[1] and besmear it with sticking substances, except beans and flesh, with the verse, "The Mahāvira which formerly broke asunder at the ribs without the sticking substances—the bountiful Maghavant, the joiner, has again made up the deficiency "[1]

1 TĀ IV 20 1 2

11 If the Mahāvira which is not being used falls down (and breaks up) it should be substituted by another

12 If the officiating priests have gone round the Pravargya over and above,[1] *or if they have not gone round it by the left,*[2] *they should go* round it by the left with the two verses, "Return with strength ,'[2] and, "Return with wealth "[3]

1 More than three times cf XI 14 4 2 XI 14 5
3 TĀ IV 20 2 See V 20 11

XI : 18

1 If the Gharma simmers,[1] the Adhvaryu should offer eight expiatory oblations respectively with the verses,[2] 'O Gharma, staggered thou dost not stagger us do not lead towards the lower region what is high of ours, do not put us into darkness let not the attendants of Rudra assault us wrongly —O Gharma, do thou not deprive us of well conduct through our excited deliberations and through hatred May not Rudra nor Nirrti throw us out, may not Dyāvāprthivī be angry with us —O Mitra, Varuna guard us here, O friends, do you enkindle us may the weapon of Ādityas, the onset, horrible, hundred barbed and active, spare us —Do thou, O Varuna [3]—*Praying to thee* with the divine song [3]—Do thou O Agni, the wise [3]— Do thou, O Agni, be nearest [3]—Thou art quick, O Agni '[3]

1 As regards the process of the polishing of the Gharma mentioned above in BhārŚS XI 3 9 the text of which is identical with ĀpŚS XV.3 15,16 Dr V S Agrawala of the Banaras Hindu University has

kindly supplied me with useful information. I am grateful to him for the same I give below the important extracts from his letter :—
" *Caṇḍātaka* simply means a piece of cotton cloth of new and unwashed skirts used for burnishing or giving bright lustre to the earthen vessel named Gharma in particular or to clay utensils in general This has reference to the ceramics known as Polished Black Ware ... to Maski ... eir period ... well have ... as to put the brightening material or abrasive on a piece of cloth and then to rub it with hand against the surface of the vessel By this simple technique a very superior kind of polish, preserved on hundreds of specimens even up to now with glistening mirror like surface often in black colour and sometimes in a violet or golden hue, was produced
Among the materials used, *gavīdhuka* (Coix Barbata) is actually a wild grain growing in the rainy season resembling coarse barley much liked by the cows, whence the name, and very hard It appears that in a crushed form it serves as a soft abrasive *Klītaka* is explained by Rudradatta in his commentary on the ĀpŚS as *yaṣṭimadhu* from which a blackish paste is prepared and available on this site known as *Rabbulsus* (an Arabic name) and used by the physicians as an antidote for cough It is possible that it was used for ... eady possessing gray ... *Ājya* by constant ... lubricant *Veṇuparva* ... All this seems to ... al on a piece of new *caṇḍātaka* cloth
... orate des- ... *pātrale*- ... s 471-492, ... XV 17 11,
he should recite four out of these verses over the Mahavira
3 See III 10 2

2. If the sun sets while the Pravargya-rite is going on, the Adhvaryu should tie a piece of gold with a darbha-blade on the rear entrance, pray to Āditya with the verse, "We have gone above darkness ,"[1] offer oblations respectively with the two verses, "Thy rays bear upwards god Sūrya ,"[1] and "The bright face of the gods has arisen ,"[1] then ...

sight, release us who are fastened as if with a cord "

1 TĀ IV 20 3 See III 10 2

3. They should consume the *dadhigharma*[1] with the Anuvāka, "*Bhur bhuvah suvah* May that great power be placed within me, the might within me, good valour within me may the Gharma consisting of three parts shine for me, with thought and mind, with Virāṭ and light,

with offering and milk with the Brahman and splendour, with the Ksatra and glory, with truth and penance May we partake of the milk of the Gharma, *may we partake of the pleasure of Gharma may we* partake of Gharma O Gharma, invited I partake of thee, drunk by Indra, sweet and invited "[2]

1 XIV 2 8 2 TĀ IV 21

4 If the Gharma cow does not come at the time of milking one should milk another cow, perform the Pravargya-rite and give away that cow to a Brahmana[1] on the pressing day (*at the time of giving dakṣiṇa*)

1 Whom he may never approach later cf ĀpŚS XV 18 1

5 If the Gharma-cow does not yield milk, one should furnish a leather-bag with four feet, fill it with milk, regard one of the four feet as an udder, and cause it to flow

6 If the Gharma-cow yields curds, (the Hotr) should recite (a hymn) dedicated to Brhspati If she yields milk together with its preparation (= curds) *he should recite (a hymn) dedicated* to Aśvins

7 If the Gharma cow yields reddish milk or milk of any other colour, the Adhvaryu should enclose the Daksina fire, and offer that milk upon it with the formula, ' *For rudravant* Agni svāhā '

8 If the Gharma cow sits down, the Adhvaryu should offer oblations with the two verses addressed to Dhatr [1]

1 TS III 3 11 *dhata dadatu no rayim* etc

9 If the Gharma cow sits upon something unholy or non sacrificial, the Adhvaryu should offer an oblation with a verse addressed to Agni-Varuna[1] or to Agni [2]

1 *Tvam no agne* 2 *Agne naya*

10 If a fowl disturbs the Gharma cow, the Adhvaryu should offer an oblation with a verse addressed to Vayu [1]

1 According to ĀpŚS XV 18 9, with the verse addressed to Aśvins, namely, *ya vam kaśa*

11 If the Gharma cow runs away or expires or becomes wasted, or if a tiger kills her, one should drop the sap of *arka* into a goat's milk and proceed with the rite

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XI 19

1 Now (we shall describe) the Pravargya rite to be performed on the pressing day

2. One should perform the Pravargya rite when it has *become ruddy* towards the east.

3. Or at day-break, or at dawn, or when the sun has partly risen, or when it has half risen, or when it has fully risen

4 Or in the first division of the day (*pratah*) or in the second division of the day (*samgava*)

5. Or (at midday) after the *madhyamdinapavamana* Saman has been chanted.

6. One should perform the Pravargya-rite only once, and should *perform* it in the Āgnidhra chamber [1] So is it said [2]

1 The mound on which the Gharma is prepared should be arranged to the north of the Āgnidhrīya fire The Gharma should be offered on the Āhavaniya fire carried forth on the *uttaravedi*
2 TĀ V 6 2

7. The performance of this Pravargya rite should be regarded as optional to the performances of the Pravargya-rite on the Upasad days

8 The formulas called *ghorā tanu*,[1] and the group to be recited in the forest forming the next two Anuvākas[2] have already[3] been explained

1. TĀ IV 2 22,23 2 TĀ IV 24,25
3 The formulas called *ghorā tanu* have been mentioned in V 10
[illegible]

9. If a *solitary jackal appears* while the Pravargya rite is being *performed*, the Adhvaryu should recite over him the verse, "O Indra, moving along, do thou guard the cows, do thou, O Indra, seek him who hunts the cattle and while he is sleeping, do thou mark him who is ungracious, strike him with thy thunderbolt when he is asleep for thy meal "[1]

1. TĀ IV 28

10. He should light a fire brand at both ends, and throw it at him with the verse, ' O Agni, do thou converse with Agni O death, do thou converse with death O lord, obeisance be to thee '"[1]

1 TĀ IV 28

11 He should recite over him the formulas, "O Agni obeisance to thee *once; obeisance to thee twice*, obeisance to thee thrice, obeisance to thee four times, obeisance to thee five times, obeisance to thee ten times, obeisance to thee a hundred times, obeisance to thee up to a thousand times obeisance to thee for undefined times, obeisance to thee, do thou not injure me "[1]

1. TĀ IV 28

12. If a *vulture or a she-wolf* or a dreadful wild sheep or the bird Parra Jacana (*dirghamukhi*) or an owl or a person possessed by evil spirits or a crow makes a sound, one should recite over him or it the rele-

vant verse out of the following The rite beginning with the throwing of the fire brand should be performed as before [1]

(i) "Thou runnest, with thy mouth besmeared with blood, unrecognizable on account of blood, messenger of Yama, dog footed, greedy, fair winged, a messenger sent by both Yama and Bhava, thou devourest a corpse

(ii) Having the speech as the divinity, having become a Vrkasa, thou roarest, do thou roar towards one who hates me O death, lead him unto death let him meet with distress through distress

(iii) The cry which the dreadful wild sheep has made being forced by somebody or of his own will, O Indra-Agni, knowing it by divine knowledge, do you turn it as auspicious in our home

(iv) O long mouthed one, bad chinned, do not cry towards the south If thou criest towards the south, distress my enemy.

(v) The owl, golden eyed, iron-faced, has come hither The messenger of the Raksases has come O Agni, drive him out from here

(vi) (O Piśāca haunted man,) remove towards our enemies the heavenly speech which thou hast uttered O death, carry them towards death let them meet with distress through distress May Agni be in harmony with Agni

(vii) O crow, thou fliest spreading thy legs thou closest the left eye Let nobody become ill here "[2]

1 XI 19 10,11 2 TĀ IV 29 35

XI . 20

1 If the Gharma cow becomes infested of worms, the Adhvaryu should kill the worms with the Anuvāka ' O worm, I kill thee through Atri, Kanva and Jamadagni Thou art killed by the divine song of Viśvāvasu The king of worms, even their leader is killed Its mother and father, big as also small worms, black as also white worms, also Āśātikas have been killed All together with white worms have been killed '"[1]

1 TĀ IV 36

2 Or this should be regarded as a general expiation rite [1]

1 That is not only in connection with the Gharma cow, but also the Agnihotra cow, etc

3 If the Adhvaryu wants to practise *abhicara*, he should take up blood as the oblation portion, and offer it on the fire with the *Anuvāka*, "Bring forth, take out portion as of a cooked oblation truly I place N N under the jaws of Yama Be it so *Khan, Phan* Thou art killed ' '

1 TĀ IV 37

4 If he desires to curse somebody, he should observe celibacy for at least three nights, go to him, and curse him with the Anuvāka, "I curse thee with Brahman, I curse thee with the curse of Brahman, I gaze at thee with the dreadful eyes of Bhṛgu I meditate upon thee with the dreadful mind of the Aṅgirases I prick thee with the edge of evil, do thou N N lie below me "[1]

1. TĀ IV 38

5 If the Adhvaryu hates somebody, he should go to his cowpen and bury there in the ground a self born plant with the Anuvāka, "O *Śamī*-born plant, cut him out, O bed-born plant, cut him out, send him out to the mountain, drive away the rays of forest conflagration While the sun rises from the east, destroy him here who hates us and whom we hate "[1]

1 TĀ IV 39

6 Or he should stir the southern post of the door of the cowpen

7. If the Udgātṛ does not chant the *puruṣa* Sāman,[1] the Adhvaryu should himself chant it on the Anuvāka, *bhur bhuvah suvah* [2]

1 While the golden *puruṣa* is being placed on the spot where the altar (*citi*) is to be piled up cf. ĀpŚS XV.19 11, XVI 22.3
2 TĀ IV 40

Avāntaradīkṣā

XI : 21

1. Now we shall explain the intermediate consecration.[1]

1 In connection with the learning of the scripture pertaining to the Pravargya

2 During the sun s northern course, on the *parvan* day or under a favourable constellation in the bright half of the month, one should get his hair shaved and nails pared in the afternoon, go out towards the east or the north, kindle fire on a vacant place from where one cannot see the roofs of houses, strew round the fire, go through the rite of adopting the scripture (*upakaraṇa*) as before,[1] touch the *madantī*-water, go through the rite of appeasement (*śānti*) by reciting the first Anuvāka,[2] and put on the fire four fire-sticks of *udumbara* besmeared with clarified butter, respectively with the formulas, "The earth is the fire stick, Agni has enkindled it, it has enkindled the fire, I have enkindled it (= the fire-stick), enkindled may it enkindle me with (long) life, lustre, strength glory, grace *brahman*-splendour and food, svāhā —The midregion is the fire-stick Vāyu has enkindled it, it has enkindled Vāyu, I have enkindled it, enkindled may it enkindle me

with (long) life, lustre, strength, glory, grace, *brahman*-splendour and food, svāhā —The heaven is the fire-stick, Āditya has enkindled it, it has enkindled Āditya I have enkindled it enkindled may it enkindle me with (long) life, lustre, strength, glory, grace, *brahman* splendour and food, svahā —Thou art a fire stick belonging to Prajāpati, destroyer of my enemy, killer of my enemy, svāhā "[3]

1 BharGS III 8 ff 2 TĀ IV 1 3 TĀ IV 41

3 He should then pray to the divinities with the formulas, "O *vratapati* Agni, I shall observe the vow, may I be able to observe it may it flourish "[1]

1 TĀ IV 41 cf BhārŚS IV 4 1

4. Then he[1] should make him (= the pupil) recite the opening words of all the Anuvākas, or of the first and the last Anuvākas

1 The teacher

5 Having gone through the rite of appeasement with the last Anuvāka,[1] he (= the pupil) should close his eyes and restrain speech

1 TĀ IV 42

6 The teacher should encircle his face[1] in the front with a new garment and cause him to enter into the village after sunset

1 By the right, according to ĀpŚS XV 20 6

7. The pupil should stand or sit restraining his speech the whole night

8. Next morning he (= the teacher) should enkindle fire in a vacant place from where one cannot see the roofs of houses in the village, strew round the fire, and cause him (= the pupil) to behold six substances According to some teachers, seven substances fire, sun, a pitcher full of water, a stone, a calf, a naked girl, gold being the seventh

9 Or, as the next best alternative he should cause him to behold the first three substances, the others according as they become available

10-11 Then the pupil should pray to Āditya with the verse, 'Priyamedha Rsis approached Indra '[1] At this stage, he should give away the garment to his teacher[2]

1 XI 18 2 2 According to ĀpŚS XV 20 10, he should first give away the garment and then pray

12 Now (we shall mention) the vows in connection with his learning of the scripture pertaining to the Pravargya

13 (These are to be observed) regularly[1]

1 Sutras 12 and 13 are identical with ĀpŚS XV 20 11 12 Rudradatta has regarded the ĀpŚS sutras as two separate sutras, while CALAND takes them as one sutra

14 He should not eat at night

15 If he has to eat, he should eat the food illumined with a fire brand

16 He should *not drink with an earthen pot*

17 He should not converse with a woman or with a Śudra

18 He should not ride in a vehicle having wheels

19 *He should* not put on footware nor carry an umbrella

20 He should not look at a multitude nor at palatial buildings nor at limbs (of a dead body) nor at a corpse nor at a person on death bed [1]

1 *The vows mentioned in this sutra are not found in* ĀpŚS, on the other hand ĀpŚS XV 20 19 adds He should not bathe

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XI . 22

1 He should observe fast on the eighth day and the *parvan* day (of each *month) and restrain speech*

2 He should not lie down (at night on these days)

3 He should observe these vows for a year

4 He should learn the scripture during this year

5 If he does not complete his learning during this year, he should continue to observe this vow until the end of his learning

6 At the expiry of a year he should enkindle fire on a vacant place from where one cannot see the roofs of houses in the village strew round the fire go through the rite of the leaving out of the scripture (*visarjana*) as before [1] put fire sticks on the fire with the formulas given in a reverse order,[2] and pray to the divinities with the formulas given in a reverse order [3] give a boon to his teacher, and get his hair and beard shaved

1 BharGS III 8 ff 2 XI 21 2 3 XI 21 3

7 Now (we shall mention) the vows in connection with the reciting (of the scripture)

8 (These are to be observed) regularly

9 [illegible]

beard shaved, nor after having his hair on the body shaved nor after having his nails pared nor after having cleansed his teeth [3]

1 As stated by Rudradatta on ĀpŚS XV 21 5, the word *anutsṛṣṭādhyāya requires* to be modified as *anut°* 2 In this case he should not recite the scripture even on the next day 3 ĀpŚS XV 21 7 adds one more contingency namely after having decorated one's hair

10. (He should) not (recite the scripture) when he has put collyrium in his eyes, nor when he has anointed his body, nor when he is wet, nor in a wet place, nor in a place where it has rained, nor while gazing at green barley.

11. Nor in the vicinity of a domestic animal or of a wild animal or of water, nor under clouds, nor under shade, nor when the sun has turned downwards.

12. *Nor after having beholden uncooked flesh or blood fallen*[1] (from the mouth of a beast or bird of prey) nor palatial buildings nor limbs of body nor a corpse nor a person on death-bed.

1. CALAND on ĀpŚS XV.21.9 has proposed that, following BaudhŚS, it would be better to relate 'fallen' (*utpatita*) to 'blood' (*lohita*).

13. Having kindled fire on a vacant place from where one cannot see the roofs of houses in the village, and having strewn round the fire, he should seat himself on darbha-blades to the rear of the fire and, while holding in his hand darbha-blades or *dūrvā* grass, recite the scripture in the regular order.[1]

1. He should not repeat any portion.

14. Or (he should study) at the Aupāsana fire[1] (of the teacher) after having given him a boon.

1. If he cannot go out.

15. When he is going to study the scripture, he should go through the rite of appeasement (*śānti*) by reciting the first Anuvāka[1] and then study.

1. TĀ IV.1.

16. After having studied (he should do so) with the last one.[1]

1. TĀ IV.42.

17. While studying he should not speak out anything else.

18. Whenever he finds that he has studied without having previously gone through the rite of appeasement (*śānti*), he should go through that rite and again study.

19. After having gone out for the study of the scripture, he should not study anything else without entering back (into the village).

THE JYOTIṢṬOMA SACRIFICE (contd)

XII : 1

1 With the formulas, "I take thee for him who rushes on, I take thee for him who rushes around, I take thee for the Tanūnaptṛ I take thee for the mighty, I take thee for the mightiest strength,"[1] the Adhvaryu should take up into a white copper pot or a goblet as *tanunaptra* the clarified butter in five spoonfuls[2] out of the quantity which has remained in the Dhruvā ladle at the Ātithyeṣṭi

1 TS I 2 10 2 2 Or four according to ĀpŚS XI 1 1 In that case formulas Nos 4 and 5 should be regarded as optional cf SatS VII 3

2 The officiating priests, with the sacrificer as the seventeenth, or the (four) principal priests with the sacrificer as the fifth[1] should touch it with the formula, ' Thou art unapproached, the unapproachable, the unconquerable vigour of gods, protecting from the imprecations, impervious to imprecations "[2]

1 This option is not mentioned in ĀpŚS XI 1 2 2 TS I 2 10 2

3 The sacrificer should touch it[1] with the formula, "May the guardian of consecration approve of my consecration, may the lord of consecration approve of my consecration the lord of penance my penance May I *quickly attain the truth keep me in welfare* "[2]

1 ĀpŚS XI 1 4 mentions the touching first by others following TS VI 5 1 5 cf MS III 7 10 2 TS I 2 10 2

4 The sacrificer should smell it three times with the formula "I offer thee unto Prajapati, unto the intellect "[1]

1 TS III 1 2 2

5 Or the Adhvaryu should pour it every day in each of the *vrata* milks

6 Then he should give out the call, "O Āgnīdhra, are the waters becoming hot ?"[1]

1 ŚBr III 4 3 22

7 The Āgnīdhra should respond ' The divine immortal, rejoicing in the divine law, they are becoming hot "

8 "Hasten with them, ' the Adhvaryu should say

9 The Adhvaryu should sprinkle king Soma with water, and unfold him Those who have touched the *tanunaptra* should cause him to swell (*apyayana*) with their hands in which a piece of gold has been held,

with the formula, "O god Soma, may every shoot of thee swell for Indra who gains the invaluable wealth. May Indra swell for thee; do thou swell for Indra. *Cause thy friends to swell with gift and wisdom.* O god Soma; may I attain the pressing happily." [1]

1. TS I.2.11.1.

10. On the southern end of the altar they should beg pardon[1](*nihnava*)upon the *prastara* with the palms of their right hands turned upwards and those of their left hands turned downwards with the formula, "Riches are exceedingly desired for food for prosperity. Be right to the speakers of right. Obeisance to the heaven; obeisance to the earth." [2]

1. ABr I.24. 2. TS I.2.11.1.

11. Then he should give out the call, "O Subrahmanya, do thou call out the *subrahmaṇyā*." [1]

1. SadBr I.1-2; ABr VI.3.1. ĀpŚS X.28.4 prescribes the calling out of the *subrahmanyā* earlier while king Soma is being taken in the bullock-cart to the *prāgvaṁśa*.

12. In the same way he should give out a call in connection with all the *subrahmanyās*.

13. With reference to the *subrahmaṇyā* he should cause the sacrificer to recite the formula,"Here art thou,O *subrahmaṇyā*,the earth is thy foot. Here art thou,O *subrahmaṇyā*, the midregion is thy foot. Here art thou, O *subrahmaṇyā*, the heaven is thy foot. Here art thou, O *subrahmaṇyā*, the quarters are thy foot. Thy fifth foot is the region beyond the midregion. Do thou milk for us food, strength, lustre, might, *brahman*-splendour and nourishment." [1]

1. TBr III.7.7.12,13. SadBr I.1-2.

14. Similarly he should cause the sacrificer to recite the formula with reference to all the *subrahmaṇyās*.

XII : 2

1. Then the sacrificer should go through the intermediate consecration.[1]

1. Which he is asked to leave out later on. cf. XII.18.7.

2. Standing towards the south, he should recite over the Āhavanīya fire the formula, "O Agni, the lord of vows, thou art the lord of vows. Let this body of mine be in thee, let this body of thine be in me. O lord of cows, let the vows of us who are holders of vows be together." [1]

1. TS I.2.11.1,2. ĀpŚS XI.1.15 optionally quotes ŚBr III.4.3.9 prescribing the putting of a fire-stick on the Āhavanīya; fire with this formula.

3 He should fasten the girdle round his waist more tightly[1]

1 X 6 10

4 He should close his fists more closely[1]

1 X 7 3

5 He should drink only hot milk

6 He should sprinkle himself with the *madanti* water

7 He should consume the milk with the formula O Agni, do thou guard us with thy Rudra form *For that form of thine svāhā*'[1]

1 TS I 2 11 2

8 The Barhis, which was used in the Ātithyeṣṭi[1] should be used for the Upasadiṣṭi and also for the Agnīṣomiya Animal sacrifice[2] The *prastara* and the enclosing sticks should also be the same So is it said[3]

1 X 21 1 2 XII 16 2 3 ABr I 25

9 After having performed the Pravargya rite the Adhvaryu should proceed with the performance of the Upasadiṣṭi Or he should first perform the Upasadiṣṭi

10 The Barhis (which was) spread out (at the Ātithyeṣṭi) should itself be used for the Upasadiṣṭi The enclosing sticks arranged formerly should themselves be used for the latter sacrifice

11 The Adhvaryu should tie up a faggot of ten fire sticks[1]

1 Or as usual that is of fifteen cf ĀpŚS XI 1 14

12 He should prepare the *veda* strew round the sacred fires, wash his hands, arrange the utensils strew the *ulapa* grass prepare the two strainers and say, O sacrificer, do you restrain speech

13 Restraining his speech the Adhvaryu should touch the utensils

14 He should formally accomplish the *prokṣaṇī* water, call upon the Brahman sprinkle the utensils with water by means of the hand with the palm turned upwards release his speech with the call to the preparer of the oblation material, and carry as *stambayajus* the darbha-blades out of the Barhis itself

15 Having stuck up the wooden sword erect, he should give out a call (to the Āgnīdhra), ' Place the *prokṣaṇī* water, keep the faggot cleanse the spoon and the ladles and come up with the clarified butter "

16 The procedure up to the taking up of clarified butter should be similar[1]

1 II 7 1

17. He should take up clarified butter only into the Dhruva ladle

18 He should accomplish the *prokṣaṇī* water call upon the Brahman, sprinkle the faggot and the altar with water by means of the hand with the palm turned upwards pour down the remnants of the *prokṣaṇī*

water, recite over the (Āhavanīya) fire the specific formula,[1] lay the first *āghāra* fire-stick (within the Āhavanīya fire-place), and then place within the altar first the Dhruvā-ladle and then the spoon. (While placing the Dhruvā-ladle), he should modify the verse as, "This (ladle) is placed.. "[2]

1. II 9 6 2 II 10 1 According to ĀpŚS XI 3 2, the modification should be, "These two are placed "

19. He should recite over the clarified butter the formula, "Thou art Visnu, thou art the seat of Viṣnu, of Prajāpati "[1]

1. cf II 10 2 In view of the formula prescribed therein, it is reasonable to read the formula in this sutra as *dhamā'si* which reading is actually found in certain manuscripts as recorded in the footnote

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XII : 3

1 The Adhvaryu should place the *veda* in front of the Dhruvā ladle, and call upon (the Hotr) to recite the *samidhenī* verses

2. There should be nine *samidhenī* verses.[1]

1 There are three verses, each one is to be recited three times *cf* ĀśvŚS IV 8 5.

3. After having poured out the libation of clarified butter by means of the spoon, he should give out a call (to the Āgnīdhra), ' O Āgnīdhra, do thou cleanse the Āhavanīya fire and the enclosing sticks three times each."

4. The procedure up to the choosing of the Hotr should be similar.[1]

1. II 14 8

5. After having caused the Āgnīdhra to announce (and after the latter has responded), he should say, "Be seated, O Hotr "

6. This much is the choosing.

7. When he comes to know of the Hotr reciting, "O Adhvaryu, do you take up the ladle containing clarified butter ;"[1] the Adhvaryu should take up clarified butter from the Dhruvā—eight spoonfuls into the Juhū, and four spoonfuls into the Upabhrt.

1. II 16 2

8. While taking up the clarified butter, he should say to the Hotr, "Do you recite the puronuvākyā relating to the offering for Agni "

9 Having crossed the altar (towards the south) and having caused the Āgnīdhra to announce, he should say to the Hotr, "Do you recite the yājyā relating to the offering for Agni "

10. At the *vaṣat*-utterance by the Hotr, he should offer half the quantity of clarified butter from the Juhū

11 Without crossing the altar back (towards the north), he should say to the Hotṛ, "Do you recite the puronuvākyā relating to the offering for Soma"

12 After having caused the Āgnīdhra to announce he should say to the Hotṛ, "Do you recite the yājyā relating to the offering for Soma"

13 At the *vaṣaṭ* utterance by the Hotṛ, he should offer the entire (remaining) quantity of clarified butter

14 Standing at the same place, he should say to the Hotṛ, "Do you recite the puronuvākyā relating to the offering for Viṣṇu"

15 After having poured out into the Juhū ladle the clarified butter from the Upabhṛt, he should say to the Hotṛ, "Do you recite the yājyā relating to the offering for Viṣṇu"

16 At the *vaṣaṭ* utterance by the Hotṛ, he should make the offering

17 Having crossed the altar back (towards the north), he should offer an *upaṣad* oblation by means of the spoon with the formula, "That form of thine, O Agni, which rests in iron, the highest, that dwells in the depth—by that speech I have driven away harsh speech I have driven away angry speech, svāhā"[1]

1 TS I 2 11 2

18 If a fight for winning the forts is going on, the Adhvaryu should put a piece of iron in the spoon and offer the oblation at the first Upasadiṣṭi, put a piece of silver and offer the oblation at the middle one, and put a piece of gold and offer the oblation at the last one So is it said[1]

1 MS III 8 2

19 According to some teachers,[1] (he should do so) if a battle is going on

1 Ibid

20 After the Upasadiṣṭi is performed the officiating priests should cause king Soma to swell in the same way,[1] and should beg pardon in the same way[2]

1 XII 1 9 2 XII 1 10

21 Then the Upasadiṣṭi should be performed[1]

1 The purpose of this sūtra is not clear There is no parallel construction in ĀpŚS or any other Sūtra

22 Then the Adhvaryu should give out a call, "O Āgnīdhra, do thou recite the *devapatnī* formulas O Subrahmaṇya, do thou call out the *subrahmaṇyā*"

23 After having sat down to the rear of the Gārhapatya fire, the Āgnīdhra should recite the Anuvāka Senā is Indra's (wife) Dhenā of Bṛhaspati, Pathyā of Pūṣan Vāc of Vāyu Dīkṣā of Soma Pṛthivī of Agni, Gāyatrī of the Vasus, Triṣṭubh of Rudra, Jagatī of the Ādityas,

Anustubh of Visnu, Virāj of Varuna, Pinkti of Yajña, Anumati of Prajāpati, Śraddhā of Mitra, Prasūti of Savitr, Marīci of Surya, Rohini of Candramas, Arundhati of the Rsis, Vidyut of Parjanya, the four heavenly regions, the four midregions, day and night, plough and rain, heat and honour, water and herbs, life and pleasure are the wives of gods "[1]

1 TĀ III 9

24 The Subrahmanya should call out the *subrahmanya*

25 The Upasadisti should be thus concluded

XII : 4

1 In the early afternoon, the Pravargya rite and the Upasadisti relating to the afternoon should be performed

2 (In the Upasadisti) the Adhvaryu should offer the *upasad*-oblation with the very same formula, "That form of thine, O Agni, which rests in iron "[1]

1 XII 3 17

3 This much should be different the verses which were recited as yājyās in the morning rites should be recited as puronuvākyās in the afternoon rites, those which were recited as the puronuvākyās should be recited as the yājyās

4 The officiating priests should beg pardon with the palms of their left hands turned upwards, and those of their right hands turned downwards

5. At midnight, the sacrificer should consume the milk milked from all the four udders (of his Agnihotra cow)

6 He should keep awake through this night

7. In the early morning the Pravargya-rite and the Upasadisti relating to the morning should be performed

8. The Adhvaryu should offer the *upasad* oblation in this Upasadiṣṭi with the formula, "That form of thine, O Agni, which rests in silver "[1]

1 XII 3 17

9 After the Upasadiṣṭi is completed, the Adhvaryu should measure the Mahāvedi with the verse, '(O Vedi) I measure thee, exuberant, the milch cow yielding much milk, not withdrawing quickly May Indra drink Soma Let there be comfort for us '[1]

1 TBr III 7 7 13

10 Having stepped up three steps (*prakrama*) towards the east in front of the *prāgvamśa*, he should fix up a peg

11 This is the westernmost peg of the Mahāvedi

12 From that point he should step up thirtysix steps towards the east and fix up a peg

13 This is the peg indicating the spot intended for the pit for the sacrificial post

14 He should step up fifteen steps towards the south of the westernmost peg and also an equal distance towards the north, and fix up pegs at these two spots

15 These indicate the buttocks of the Mahāvedi

16 He should step up twelve steps towards the south of the peg indicating the spot for the pit for the sacrificial post, also an equal distance towards the north and fix up pegs at these two spots

17. These indicate the shoulders of the Mahāvedi

18 After having measured the Mahāvedi crosswise with a scale, he should encircle the Mahāvedi with a cord

19 He should extend the *pṛṣṭhya* line

20 The Mahāvedi should then be fashioned by means of the wooden sword (or) a club (or) a rib (or) an axe

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XII : 5

1 The Adhvaryu should then accomplish it according to the procedure prescribed in connection with the New moon and the Full moon sacrifices except for the contraction [1]

1 II 1 1

2 Having gone through the procedure up to the second tracing out, he should measure round to the rear of the spot intended for the pit for the sacrificial post by means of the yoke pin, the *uttaravedi* equal to either a yoke pin or the yoke or ten feet on all sides

3 After having stepped up a step towards the north from the northern shoulder, he should fix up a peg

4 It indicates the *cātvala*

5 The spot (which is) that much towards the north and at a distance of twelve steps to the west of the *cātvala* will be the rubbish heap

6 The Āgnīdhra fireplace should be fixed at a spot at a distance of six steps to the west of the rubbish heap

7 The way for coming in and going out should be between the *cātvala* and the rubbish heap According to some teachers, it should be between the *cātvala* and the Āgnīdhra fireplace

8 Whatever one has to take to the Mahāvedi, he should take it by this way

9 Having piled up the *uttaravedi* according to the procedure prescribed therefor,[1] and having gone through the rites ending with the sprinkling with water, he should keep it (= *uttaravedi*) covered overnight with twigs of *udumbara*[2]

1 VII 2 19 2 Or of *plakṣa* according to ĀpŚS XI 5 6

10 At midday the sacrificer should consume the milk milked from three udders (of his Agnihotra cow)

11 In the early afternoon the Pravargya rite and the Upasadiṣṭi relating to the afternoon should be performed

12 (At the Upasadiṣṭi), the Adhvaryu should offer the *upasad* oblation with the formula, " which rests in silver "[1]

1 XII 3 17

13 At midnight the sacrificer should consume the milk milked from two udders (of his Agnihotra cow)

14 In the early morning, the Pravargya rite and the Upasadiṣṭi relating to the morning should be performed

15 At the Upasadiṣṭi the Adhvaryu should offer the *upasad* oblation with the formula, " which rests in gold "[1]

1 XII 3 17

16 Immediately afterwards the Pravargya rite and the Upasadiṣṭi relating to the afternoon should be performed

17 (At the Upasadiṣṭi) the Adhvaryu should offer the *upasad*-oblation with the formula, ' which rests in gold "[1]

1 XII 3 17

18 At midday the sacrificer should consume the milk milked from one udder (of his Agnihotra cow)

19 The Upasadiṣṭis should be thus concluded

XII : 6

1 Having disposed of the Pravargya[1] and having carried forth the fire (to the *uttaravedi*) according to the procedure prescribed therefor,[2] the Adhvaryu should drive away the calves (in connection with the procuring of milk) for the *āmikṣā*[3] and the *dadhigharma*[4]

1 XI 13 1 2 VII 4 6 ff 3 XIII 18 18
4 XIV 2 14

2 He should modify the formulas as "for Mitra Varuna" in connection with the *amiksa*[1] and in connection with the *dadhigharma* he should refer to Indra

1 I 2 15 18 13 6 14 14 4 He should also suitably modify the verses mentioned in I 6 10 12 3

3. Then, as in the New moon and the full moon sacrifices[1] the officiating priests belonging to the group of the Adhvaryu should fetch ample Barhis relating to the Mahāvedi

1 I 3 5

4. Then the Adhvaryu should do the second tracing out of the Mahāvedi as in the New moon and the Full moon sacrifices[1]

1 II 3 8

5 No one should traverse the Mahavedi until it is sprinkled with water by means of the hand with the palm turned upwards

6 The Adhvaryu should accomplish the *proksaṇī* water according to the procedure prescribed therefor[1] call upon the Brahman, and sprinkle the Mahavedi and the Barhis each three times with water by means of the hand with the palm turned upwards, as in the New moon and the Full moon sacrifices[2]

1 I 11 12,13 2 II 7 12 ff

7 (The officiating priests belonging to the Adhvaryu's group) should spread this Barhis on the whole Mahavedi, as in the New moon and the Full moon sacrifices

8 Some teachers prescribe the spreading of the Barhis with the verse, "Those who enkindle the fire spread the Barhis closely, and whose friend is the young *Indra*"[1]

1 TBr II 4 5 7

9 The two Havirdhāna carts which are washed, whose knots have been untied, to which yokes have been fastened and yoke pins have been fixed and which have been provided with roofs, should be moved to the rear of the Mahāvedi, on both sides of the *prāgvamśa*

10 [illegible] ed on [illegible] priest [illegible] path ordains their priestly functions The praise of god Savitr is great[1]

1 TS I 2 13 1

11 The rites to be performed on the Āhavanīya fire should henceforward be performed on this fire

12 The sacrificer s wife should besmear the southern axle pole of the southern Havirdhāna cart three times[1] with one third portion of the earth[2] collected from the foot print of the Soma cow,[3] by means of the

hand extended towards the east each time in a forward direction, with the verse, "May a heroic, active son be born to us on whom we all shall depend, who shall control many"[4] She should not besmear the northern axle pole According to some teachers, she should besmear both the axle-poles[5]

1. Two times, according to ĀpŚS XI 6 5 2 Mixed with clarified butter cf ĀpŚS XI 6 4 3 X 15 19 4 TS I 2 13 5 This view is held by ĀpŚS XI 6 7,9 The northern axle-pole should be besmeared optionally once

13 Similarly she should besmear the southern axle pole of the northern Havirdhāna-cart

14 Then the Adhvaryu should say (to the Hotr)[1]

1. See the next sutra

XII : 7

1. "Do you recite verses for the two Havirdhāna carts being driven"

2 As soon as the first verse has been recited by the Hotr three times, the Adhvaryu and others should hold up the yokes and the poles and drive the two carts with the verse half, "Do you two move forward, putting the sacrifice in order, carry the sacrifice upwards, do not falter."[1]

1 TS I 2 13 2.

3. If the axle gives out a sound, the Adhvaryu should recite over it the formula, "O god, do thou address the dwelling with fair voice you two known among the gods, proclaim yourselves among the gods"[1]

1 TS I 2 13 1

4 The Adhvaryu should place a piece of gold on the track of the southern wheel of the southern Havirdhāna-cart, and offer an oblation on it with the verse, "Visnu has traversed this he has set his foot thrice, all is gathered in its dust"[1]

1 TS I 2 13 1

5 Similarly the Pratiprasthātr should place a piece of gold on the track of the northern wheel of the northern Havirdhāna cart, and offer an oblation on it with the verse, 'You two be rich in food, in cows, having good grass and becoming glorious for man Visnu has held the heaven and earth asunder, and has supported the earth with pegs on all sides"[1]

1 TS I 2 13 2

6 In this connection this is the general rule the Adhvaryu should perform such rites as relate to the southern Havirdhāna-cart, the Pratiprasthātr such as relate to the northern one

7. The Hotṛ should push back by his foot the dust on the spot remaining after leaving out the (western) one third portion of the Mahāvedi and thus push back by his mind the dread arising from the enemy with the verse, "Do thou drive away the dread arising from the enemy, turn away the wheels (= the chariots) (of the enemy) Do you go to the home of Soma "[1] According to some teachers, the Adhvaryu should do so, according to others the Brahman, according to still others the sacrificer [2]

1 TBr III 7 7 14 2 According to ĀpŚS XI 7 2 one should throw a clod of earth outside the Mahavedi

8. At a distance of three steps or at an unmeasured distance to the west of the *uttaravedi*, on both the sides of the *pṛṣṭhya* line they (= the Adhvaryu and the Pratiprasthātṛ) should keep them standing in the middle with the formula, ' Do you two halt here at the high point of the earth "[1]

1 TS I 2 13 2

9. The distance between the two Havirdhāna carts should be as required

10 With the formula ' Thou belongest to Viṣṇu may Viṣṇu support thee,"[1] they (= the Adhvaryu and the Pratiprasthātṛ) should suppor (the two carts with the stay)

1 MS I 2 9 KS II 10

11. *The carts should (thus) be raised towards the front*

12 The Adhvaryu should fix up a peg near the pin thrust at the joint of the southern pole with the axle of the southern Havirdhana cart with the verse, "O Viṣṇu, do thou fill thy hands with many valued things from the heaven or from the earth, *from the great (sky) or from* the midregion Give them to us by the right and the left (hand) ' [1]

1 TS I 2 13 2

13 Similarly the Pratiprasthatṛ[1]

1 See the next sutra

XII . 8

1 should fix up a peg near the pin thrust at the joint of the northern pole with the axle of the northern Havirdhāna cart with the verse, ' I shall proclaim the heroic deeds of Viṣṇu who measured out the earthly regions who *supported the upper abode, traversing the space* of three steps, the wide going [1]

1 TS I 2 13 3

2 The two should tie up their respective Havirdhāna carts to the pegs with the formula Thou art the *thread of Viṣṇu* "[1]

1. TS I 2 13 3

3 With the formula, "Thou art the fixed point of Visnu,"[1] the Adhvaryu should tie a knot

1 TS I 2 13 3

4 The first of the knots which he has tied should be marked out [1]

1 So that it might be untied at the proper time See XIV 25 7 cf TS VI 2 9

5 The carts should (thus) be stuck on the rear side

6 The yoke pins should be directed upwards and tied on the upper sides (to the yoke with a cord)

7 Having fixed up two posts in front of the two Havirdhāna carts, and having placed upon them a bamboo with its end turned towards the north, the Adhvaryu should fix upon it a frontlet made of *isika* grass (*rarati*)[1] with the formula, "Thou art the forehead of Visnu "[2]

1 SatS VII 5 2 TS I 2 13 3

8 He should stitch up a cane crosswise on the frontlet with the formula, "Thou art the thread of Visnu "[1]

1 TS I 2 13 3

9 With the formula, 'Thou art a fixed point of Visnu," he should tie a knot

10 The first of the knots which he has tied should be marked out [1]

1 XIV 25 7

11 With the formula, "Thou art the back of Visnu,"[1] he should put the middle roof [2]

1 TS I 2 13 3 2 Three *aratnis* broad and nine *aratnis* long according to ĀpŚS XI 8 1

12 With the formula, 'You two are the mouth corners of Visnu, '[1] he should fasten the ends of the frontlet (to the bamboo) [2]

1 TS I 2 13 3 2 According to some teachers, he should touch it with this formula cf ĀpŚS XI 8 4

13 He should put mats and sticks into the vacant regions one by one

14 They call these *antarvartas* [1]

1 TS VI 2 10 7

15 The Adhvaryu should enclose the Havirdhana with the verse, 'May these songs, O rich in praise encompass thee may the swellings encompass thee, rich in swellings, may the favours be favourable to thee [1]

1 TS I 3 1 2 3

16 The Adhvaryu should leave (that is, arrange for) two doors, the eastern and the western

17 (So that) simultaneous sight can be secured of the Sālāmukhīya[1] fire, the Hotṛ's fire[2] and the fire on the *uttaravedi*

1 That is, the Āhavanīya fire in the *prāgvaṃśa* which is now regarded as the Gārhapatya fire 2 Deposited at the proper time on the Hotṛ s Dhiṣṇya in the Sadas (XII 14 4)

18 The Adhvaryu should sew round the southern posts[1] of both these doors the Pratiprasthātṛ, of the northern ones, with the formula, "Thou art the thread of Viṣṇu "[2]

1 The text reads *dakṣiṇe dvaryav adhvaryuh* etc The correct text would be *dakṣiṇe dvārye adhvaryuh* 2 TS I 2 13 3

19 (Each one) should tie the knot with the formula, "Thou art the fixed point of Viṣṇu "[1]

1 TS I 2 13 3

20 The first of the knots which each may tie up should be marked out[1]

1. XIV 25 7.

XII : 9

1 The Adhvaryu should touch the structure with the formula, "Thou belongest to Viṣṇu (I take thee) for Viṣṇu "[1]

1 TS I 2 13 3

2 He should cause the sacrificer to go out of the structure towards the east with the verse, "Viṣṇu is being praised for his heroism, like a terrible beast, wandering and living in mountain in whose three wide strides all worlds reside "[1] He should cause him to take three strides So is it said

1 TBr II 4 2 4 MS III 8 7 KS XXV 8

3 According to some teachers, he (himself) should go out[1]

1 ĀpŚS XI 9 1

4 The Havirdhāna should be constructed with the ends of its rafters pointing towards the east

5 The *Āgnīdhra fire* chamber should be constructed with the ends of the rafters pointing towards the east and with a door towards the south, half within the altar and half without[1]

1 *It should have the ends of its rafters* pointing towards the east, should have four posts, and should be closed on all sides cf ĀpŚS XI 9 4

6 The Sadas should be crosswise and extended towards the north

7 In this connection this is the general rule the Adhvaryu should not pass towards the east beyond the two Havirdhāna-carts.

8. If he passes beyond, he should move with a verse dedicated to Visnu[1] or to Ksetrapati[2]

1 II 6 2 2 ĀpŚS XI.9 3 does not mention this divinity

9. He should not pass towards the west beyond the Sadas

10 If he passes beyond, he should move with a verse dedicated to Indra

11 He should step up three steps towards the east from the westernmost peg, and fix up a peg there This indicates the rear half of the Sadas

12 Towards the south of the *prsthya* at a distance of one step, he should fix a post of *udumbara* in the middle of the entire Sadas

13 With regard to the Sadas it is said that it should be nine *aratnis* broad and twentyseven *aratnis* long (from the south) towards the north According to some teachers, it should be eighteen *aratnis* long towards the north[1]

1 Instead of eighteen *aratnis* ĀpŚS XI 9 7 mentions unmeasured extent Rudradatta has made a mention of eighteen *aratnis*, probably on the basis of the Śulbasutra

14. According to some teachers, one should prepare the Sadas as extensive as would be sufficient for accommodating the (relevant) officiating priests, the Dhisnya mounds and the visitors (*prasarpaka*)

15. Having taken the shovel with the *savitra* formula, the Adhvaryu should trace around a hole for the post of *udumbara* with the formula, "The Raksas has been marked around, the evil spirits are marked around Here do I cut off the neck of the Raksas who hates us and whom we hate, here do I cut off the neck of the Raksas"[1]

1 TS I 3 1 1

16 Having dug up the pit, the Adhvaryu should sprinkle the post of *udumbara* with *proksani* water to which barley grains have been added, by means of the hand with the palm turned upwards—the tip with the formula, 'For heaven thee,'[1] the middle part with the formula, 'For midregion thee,'[1] and the root with the formula, 'For earth thee'[1]

1 TS I 3 1 1

17 The pouring down of water the throwing of barley-grains, and the spreading out of sacrificial grass have been explained in connection with the sacrificial post (in the Animal sacrifice)[1]

1 VII 7 13 15

XII . 10

1. Accompanied by the Udgātr, the Adhvaryu should raise the post erect with the wood knot turned eastwards with the formula, "Supporting the heaven, do thou fill in the midregion, make firm the earth"[1]

1 TS I 3 1.2

2 Accompanied by the Udgātr, he should fix it with the wood knot turned eastwards, with the formula, 'May Dyutāna the son of Maruts, fix thee with the firm law of Mitra and Varuna '[1]

1 TS I 3 1 2

3 Putting earth round the post making the post firm, and sprinkling it around with water have been explained in connection with the sacrificial post [1]

1 VII 8 13-15

4 *Then after having placed a piece of gold in between the two prongs* of the post, the Adhvaryu should offer an oblation upon it with the formula, ' Be you, O heaven and earth, filled with clarified butter, svahā "[1] He should cause it (=the oblation) to flow down up to the bottom.

1 TS I 3 1 2

5 The post of *udumbara* should be equal to the sacrificer in height and should be the greatest of all posts (of the Sadas) The posts on the borders should be fixed suitably [1]

1 ĀpŚS XI 10 6 says that the posts on the borders should be as high as the navel

6 One should construct the Sadas (so that it is) as high as the sacrificer, or shorter than that

7 If one desires that it should rain he should construct the Sadas which is smaller in height If one desires that it should not rain, he should construct the Sadas which is greater in height One should construct it (so that it is) as high as the navel So is it said [1]

1 cf MS III 8 9, KS XXV 10

8 The Adhvaryu should place the middle roofs[1] with the formula, "Thou belongest to Indra [2]

1 Three according to *ĀpŚS XI 10 8* 2 *TS I 3 1 3*

9 The southern roofs with the formula, "Thou art the seat of Indra "[1]

1 TS I 3 1 2

10 The northern roofs with the formula, "Thou art the shade of Viśvajana '[1]

1 TS I 3 1 2

11 He should cause the southern roofs to remain above (the others) [1]

1 cf TS VI 2 10 7

12 The roofs should be facing the post of *udumbara*

13 One should construct the Sadas with nine roofs in an Agnistoma sacrifice with fifteen roofs in an Ukthya sacrifice, with seventeen roofs *in an Atiratra sacrifice* with nine or fifteen roofs in a Sodaśin sacrifice [1]

1 ĀpŚS XI 10 13 mentions the following with sixteen roofs in a Ṣodaśin seventeen in a Vājapeya and in Atiratra, twentyone in a Sattra and an Ahīna sacrifice

14 The different numbers of roofs to be adopted optionally have been prescribed in the *Brahmana*[1] for example, one should construct a Sadas with nine roofs for a sacrificer desirous of lustre

1 TS VI 2 10 5,6

15 The *antarvartas*, the enclosing, the (securing of) simultaneous sight (of fires), the sewing round, the tying of the (first) knot, and the touching (have been explained in connection with the construction of the Havirdhāna)[1] This much should be different the formulas to be employed in connection with these should be those dedicated to Indra

1 XII 8 14-9 1 cf ĀpŚS XI 10 14 15 ĀpŚS XI 10 16 18 adds the Adhvaryu should not pass beyond the Dhiṣnyas and the Hotṛ If he does so he should move with a verse dedicated to Indra (TS I 4 30) or with a verse dedicated to Kṣetrapati (*kṣetrasya patina vayam* (TS I 1 14 2) cf KS XVI 1 According to some teachers the Barhis should be spread within the Mahavedi with the verse *a gha ye agnim indhate* (TBr II 4 5 7)

XII 11

1. Now we shall explain (the preparation of) the *uparavas*[1]

1 According to some teachers the *uparavas* should be prepared before the construction of the Sadas cf ĀpŚS XI 10 19

2 Below the southern Havirdhana cart, in front of (the spot below) the axle, there should be, in the intermediate quarters four holes each measuring a span (in diameter) and each lying at a distance of one span from the other At the surface they should be separate from one another, and hollowed out

3 After having taken up the shovel with the *savitra* formula, the Adhvaryu should trace around (each hole) with the formula, 'The Rakṣas is marked around the evil spirits are marked around Here do I cut off the neck of the Raksas who hates us and whom we hate here do I cut off the neck of the Rakṣas'[1]

1 TS I 3 1 1

4 First the front one of the two southern holes then the rear one then (the rear one) towards the north and then the front one (towards the north)

5. Henceforward the rites to be performed in respect of these *uparavas* should be performed in the very same order

6. After having dug up as deep as one arm, the Adhvaryu should strike with the shovel with the formula, 'I dig (the *uparavas*) dispelling the

Rakṣas, dispelling the magical substance and belonging to Viṣṇu "[1] He should murmur this formula only once [2]

1 TS I 3 2 1 2 That is to say, he should murmur the formula only at the first stroke for the first hole he should not repeat it in the case of the other holes ĀpŚS XI 11 10 prescribes the repetition [illegible] XI 11 7 mentions a [illegible] which the formulas [illegible]

7. Having put his hand into the hole with the formula, "Thou art Virāt, killing the enemy," [1] he should take out the earth from it with the formula, "Here I cast out the magical substance which an equal or an unequal has buried against us "[1]

1. TS I 3 2 1

8 He should put the earth near the hole and press it down with the formula, "With the Gāyatrī metre I here put him down who, equal or unequal to us, is hostile to us " [1]

1 TS I 3 2 1

9 In the same way he should put his hand into the other holes respectively with the subsequent formulas,[1] take out the earth from them and press it down with the (same formula respectively characterised by each) subsequent metre In this connection the Triṣṭubh, Jagatī, Anuṣṭubh, and Paṅkti metres are mentioned [2]

1 Namely, "Thou art overlord killing the enemy," "Thou art self ruling, killing the hostility " "Thou art ruling the universe, smiter of all evil spirits " (TS I 3 2 1) 2 He should substitute for the words' with the Gayatri metre (sutra 8 above), respectively the words, ' with the Triṣṭubh metre, "with the Jagatī metre," ' with the Anuṣṭubh metre," ' with the Paṅkti metre ' The last two should be regarded as optional According to ĀpŚS XI 12 1, he should optionally mention "with the Gāyatrī metre" in all cases

10 With the formula, "The magic substance is driven away," he should carry the earth [1]

1 According to ĀpŚS XI 11 9 he should do so with the formula, "I carry away those belonging to Viṣṇu "

11 With the formula, "The one wishing to harm is uncovered,' [1] he should put the earth on the mound and press it down

1 KS II 11

XII . 12

1 Then the Adhvaryu and the sacrificer should touch each other

2 The sacrificer should put his hand into the hole which is the southern *one of the two eastern holes*, the Adhvaryu should put his hand into the hole which is the northern one of the two western ones

3. They should touch each others' hands underground.
4. The sacrificer should ask, "O Adhvaryu, what is here?"
5. The Adhvaryu should say, "Good."
6. The sacrificer should say, "Let it be ours."
7. Then they should move round.
8. The sacrificer should put his hand into the hole which is the northern one of the two eastern holes; the Adhvaryu should put his hand into that which is the southern one of the two western ones.
9. They should cause the hands of each other to touch.
10. The sacrificer should ask, "O Adhvaryu, what is here?"
11. The Adhvaryu should say, "good."
12. The sacrificer should say, "Let it be mine."
13. Then he (= the Adhvaryu) should touch the *uparavas* respectively with the formulas, "Thou art Virāt smiting the enemy," "Thou art overlord smiting the enemy," "Thou art self-ruling, killing the hostility," "Thou art ruling the universe, smiter of all evil spirits." [1]

1. TS I.3.2.1.

14. With the *proksanī*-water furnished with barley-grains he should sprinkle the *uparavas* with water by means of the hand with the palm turned upwards, with the formula, "I sprinkle with water (the *uparavas*) smiting the Raksases, smiting the magical substance and belonging to Visnu." [1]

1. TS I.3.2.2.

15. He should pour down water into them with the formula, "I pour down water (into the *uparavas*) smiting the Raksases, smiting the magical substance and belonging to Visnu." [1]

1. TS I 3 2 2.

16. He should throw a barley-grain into each of the *uparavas* with the formula, "Thou art a barley-grain; drive away our haters, drive away our enemies." [1]

1. TS I 3 2 2.

17. He should spread out sacrificial grass within the *uparavas* with the formula, "I spread down (sacrificial grass within the *uparavas*) smiting the Raksases, smiting the magical substance and belonging to Visnu." [1]

1. TS I 3 2.2.

18. He should offer the *āghāra*-libation with clarified butter on the *uparavas* with the formula, "I offer oblations (on the *uparavas*) smiting the Rakṣases, smiting the magical substance, and belonging to Viṣnu." [1]

1. TS I.3 2 2.

19 Some teachers prescribe the formulas in connection with each *uparava*

20 He should sprinkle the two Soma pressing boards (*adhiṣavanaphalaka*) with water by means of the hand with the palm turned upwards, with the formula, 'I sprinkle with water (the two Soma pressing boards) smiting the Rakṣases, smiting the magical substance, and belonging to Viṣṇu' [1] The boards should be of *udumbara* or *palāśa* or *karṣmarya* they should be either joined by a device or not joined by a device

1. cf KS II 11

XII . 13

1. The Soma-pressing boards should have the mouth like the rim of a wheel they should be joined towards the front, should be symmetrically cut and (should be separated) towards the rear by two or four *angulas* [1]

1 The text seems to be rather defective cf ĀpŚS XI 13 6

2 They should be narrower towards the front and wider towards the rear

3 The Adhvaryu should cover two (*uparavas*) with the southern board and (the other) two with the northern one with the formula 'I arrange (the two boards) smiting the Rakṣases, smiting the magical substance, and belonging to Viṣṇu [1]

1 TS I 3 2 2

4 He should surround the boards with earth(dug out from the *uparavas*) with the formula, 'I surround with earth the boards smiting the Rakṣases smiting the magical substance, and belonging to Viṣṇu" [1]

1 TS I 3 2 2

5 He should strew around the boards with sacrificial grass with the formula, "I strew around with sacrificial grass the boards smiting the Rakṣases smiting the magical substance and belonging to Viṣṇu" [1]

1 TS I 3 2 2

6 He should recite over the boards the formula 'The two boards are smiting the Rakṣases smiting the magical substance and belonging to Viṣṇu' [1]

1 TS I 3 2 2

7 He should sprinkle with water by means of the hand with the palm turned upwards the Soma pressing skin of a red bull with the formula 'I sprinkle thee with water, smiting the Rakṣases smiting the magical substance and belonging to Viṣṇu [1]

1 cf KS II 11

8. On the Soma-pressing boards he should spread out the Soma-pressing skin[1] with its hairy side upwards and serving for a reservoir with the formula, "I spread thee which thou art smiting the Raksases, smiting the magical substance, and belonging to Visnu '[2]

1 According to ĀpŚS XII 2 14, it should be cut out of the hide on which the Soma-plant was measured, should have seats for the four pressing stones, and should be rough, circular and raised alround so as to serve as a reservoir 2 cf KS II 11

9. Upon that skin he should place four pressing stones (on four sides), with their tips above, in the position of pressing, and the broad-based crushing stone being the fifth in the middle, each with the formula, "Thou art big, a big stone do thou utter a big sound for Indra"[1]

1. TS I 3 2 2

10. Out of the earth dug out from the *uparavas* the Adhvaryu should prepare, in front of the support of the southern Havirdhāna cart, a four-cornered mound such as may be adequate for accommodating the (Soma-)utensils[1]

1 Some space for passage should be left in front of the mound. cf. ĀpŚS XI 13.9.

XII : 14

1. The Adhvaryu should pile up Dhisnya-mounds with the earth out of the *cātvāla*

2. With the formula, "Thou art the expanding, the carrier,"[1] the Adhvaryu should pile up the Dhisnya *of the Āgnidhra in the* Āgnīdhra fire-chamber within the Mahāvedi[2]

1 TS I 3 3 1. 2 Leaving out space for a passage towards the north

3 In all cases[1] he should join the formula, ' O Agni, guard me with thy dreadful countenance, content me, do not injure me "[2]

1. To the formulas in sutra 2 above and in XII 14 4-11, 15 1-11. 2 TS I 3 3 1

4 With the formula, "Thou art the bearer, the carrier of oblation,"[1] the Adhvaryu should pile up the Dhisnya of the Hotr on the *prsthyā* to the rear of the hollow (= the eastern door) of the Sadas

1 TS I 3 3 1

5. With the formula, "Thou art savoury, the wise,"[1] the Dhisnya of the Praśāstr (= Maitrāvaruna) to the south of that of the Hotr

1 TS I 3 3 1

6 He should prepare the other Dhisnyas to the north of that of the Hotṛ.

7. With the formula, "Thou art Tutha, the all knower, [1] (he should pile up the Dhisnya) of the Brahmanacchamsin,

1 TS I 3 3 1

8 with the formula, "Thou art Uśij, the wise," [1] that of the Potr,

1 TS I 3 3 1

9 with the formula, "Thou art Anghari, Bambhāri," [1] that of the Neṣtr,

1 TS I 3 3 1

10 with the formula, 'Thou art the seeker of aid, the worshipper," [1] that of the Acchavāka

1 TS I 3 3 1

11 With the formula, 'Thou art a purifier, the Marjaliya,' [1] (the Adhvaryu should prepare) the Mārjaliya in the southern half of the Mahavedi, [2] opposite to the Āgnidhra's Dhisnya

1 TS I 3 3 1 2 Leaving out a passage towards the south

XII : 15

1 Then he should pray to the other Dhisnyas

2. With the formula, "Thou art the overlord, Krśanu,' [1] he should pray to the Āhavaniya

1 TS I 3 3 1

3 With the formula, "Thou art the purifying, round which men sit," [1] to the place where the Saman chanters are to chant the Bahispavamāna Saman

1 TS I 3 3 1

4 With the formula, 'Thou art the impetuous, the cloudy,' [1] to the *catvala*

1 TS I 3 3 1

5 With the formula Thou art the untouched, the preparer of t oblation," [1] to the place where the Śamitra fire is to be deposited

1 TS I 3 3 1

6 With the formula Thou art he whose home is right whose light is the heaven ' [1] to the post of *udumbara*

1 TS I 3 3 1

7 With the formula 'Thou art he whose light is the *brahman* whose home is the heaven ' [1] to the seat of the Brahman

1 TS I 3 3 1

8 With the formula, "Thou art the all containing ocean,"[1] to the Sadas

1 TS I 3 3 1

9 With the formula, "Thou art the one footed goat,"[1] to the Śālāmukhīya fire

1 TS I 3 3 1

10 With the formula, "Thou art Ahi Budhnıya,"[1] to the Prājahita fire[2]

1 TS I 3 3 1 2 That is, the old Gārhapatya fire in the *prāgvamśa*

11 With the formula, "Thou art the oblation for the manes, carrier of the oblation for the manes," to the Dakṣina fire

12 Some teachers prescribe the spreading out of the Barhis[1] within the Mahāvedi at this stage

1 XII 6 7.

13 Then the Adhvaryu should give out the call, "Do you spread out the Barhis do you give milk to the sacrificer, do you call out those relatives of the sacrificer who usually take food with him"

14 One should not spread out Barhis on the mound nor on the Dhisnyas

15 At this stage the Adhvaryu should give to the sacrificer the milk milked from one udder (of the Agnihotra cow)

XII 16

1 The Adhvaryu should start the procedure of the Animal sacrifice for Agni Soma

2 He should tie up a twig of *plakṣa* along with the Barhis used in the Ātithyeṣṭi[1] he should tie up the enclosing sticks used in the Ātithyeṣṭi along with the faggot

1 X 21 2

3 He should tie up a faggot of twentythree sticks

4 The procedure up to the taking up of the clarifed butter should be similar[1]

1 VII 7 5 ff

5 He should take up near the Śālāmukhīya fire the clarified butter as prescribed in the Animal sacrifice

6 Henceforward all rites to be performed with reference to the Gārhapatya fire should be performed on this fire

7 Then they[1] should take up Soma, the pressing stones, the wooden cups, and the Dronakalaśa they should invite the sacrificer's wife, and move the bullock carts (up to the Śalāmukhīya fire)[2]

1 The attendants 2 If the sacrificer is a habitual wanderer (*yāyavara*) cf ĀpŚS XI 17 1

8 The Śālāmukhīya fire should be resorted to for the rites to be performed on the Gārhapatya fire

9 The sacrificer's wife should go towards the east of the eastern (= Śālāmukhīya) fire with the verse-half, "Let the wife of the Brahman go forward, let her sit on the Mahāvedi with fair colour so that I, aspiring for the fulfilment of a desire, may sit here on my seat "[1]

1 TS III 5 6 1.

10 She should go through the rites beginning with the one related to the formula, "O Agni, lord of the house, do thou acquiesce me," and ending with the reciting of the relevant formula over the Gārhapatya fire.[1]

1. II 5 5 10.

11. The Brahman should hold the Soma in his lap

12. The relatives of the sacrificer should be called out [1]

1 XII 15 13

13 The sacrificer should touch the Adhvaryu, the sacrificer's wife the sacrificer, (and) other relatives, namely, the sons and brothers the sacrificer's wife

14. The Adhvaryu should cover the relatives with a new garment, hold the end of the garment on the handle of his ladle, and offer (on the Śālāmukhīya fire the first of) the *vaisarjana* oblations[1] with the formula, "O Soma, thou art the giver of wide protection from hostility brought about by ourselves or by others, svahā "[2]

1 ĀpŚS XI 17 1 prescribes the taking up of Soma pressing stones etc after the offering of the *vaisarjana* oblations 2 TS I 3 4 1

15 After having offered the second oblation[1] with the formula, "May the active one gladly partake of the clarified butter "[2]

1 He should finish half the quantity of the clarified butter for these two oblations cf ĀpŚS XI 16 16 2 TS I 3 4 1

XII 17

1. (and) after having lighted a faggot on the Śalamukhiya fire, the Adhvaryu should say (to the Hotr) " Do you recite verses for the fire and the Soma being carried forth "

2 As soon as the first verse has been recited (by the Hotr) three times, they should move towards the east with the fire in the forefront [1]

1 Or with the Soma in the forefront cf ĀpŚS XI 17 3

3 They should then carry the clarified butter taken into the various ladles they should carry faggot and sacrificial grass they should carry the *prokṣaṇī* water and the goat to be offered to Agni Soma

4 The Adhvaryu should keep down the lighted faggot in the Āgnīdhra fire chamber and offer an oblation[1] (on the Āgnīdhra fire) with the *nayavati*[2] verse (and also with the verse), "May Agni here make room for us breaking the enemies, may he go ahead, rejoicing, may he conquer the enemies may he win booty in the contest for booty "[3]

1 With half the remaining quantity, according to ĀpŚS XI 17 4
2 Namely *agne naya supatha* (TS I 1 14 3)
3 TS I 3 4 1 ĀpŚS XI 17 3 employs this verse towards going to the east with fire and the Soma

5 Here in the Āgnīdhra fire chamber he should place the pressing stones, the wooden cups and the Dronakalasa

6 With Soma in the forefront they should move[1] towards the east

1 Along the north cf ĀpŚS XI 17 6

7 The Adhvaryu should offer an oblation[1] on the Āhavanīya fire with the verse, "O Visnu, step widely, give us broad space for dwelling in, Do thou, who hast clarified butter as the birth place, drink the clarified butter, lengthen (the years of) the lord of sacrifice,"[2] and cause king Soma to enter the Havirdhāna by the western door with the verse, "Soma who knows the way goes he goes to the abode of the gods to sit on the birth place of order [2] Or by the eastern door

1 With the entire remaining quantity of clarified butter according to ĀpŚS XI 17 6 ĀpŚS XI 17 7 adds that at this stage the sacrificer s relatives should turn by the right and disperse
2 TS I 3 4 1,2

8 The sacrificer should, however, go by the eastern door

9 If the sacrificer is a *gataśrī*, the Adhvaryu should cause king Soma to enter the Havirdhāna by the eastern door itself

10 With the formula "Thou art the seat of Aditi,"[1] he should spread out in the seat of the southern Havirdhāna cart the skin of a black antelope with its neck towards the east and with the hairy side upwards

1 TS I 3 4 2

11 With the formula, "Do thou be seated in the seat of Aditi,"[1] he should seat king Soma

1 TS I 3 4 2

XII 18

1 The sacrificer should recite over king Soma who has been seated, the formula, This O god Savitr, is thy Soma do thou guard it, let it not escape thee O Soma thou god hast gone to the gods [1]

1 TS I 3 4 2

2 He should turn by the right with the formula Here I man have gone to men with offspring with increase of wealth [1]

1 TS I 3 4 2

3 With the formula Obeisance to gods [1] he should fold his hands towards the east

1 TS I 3 4 2

4 With the formula *Svadha* to the Pitrs [1] towards the south

1 TS I 3 4 2

5 With the formula Here may I be free from Varuna s bond [1] he should go out (of the Havirdhana)

1 TS I 3 4 2

6 With the formula May I gaze at the sun the light of Vaiśvanara [1] [illegible] of the sacred fires [2]

[illegible] 8 2 attributes the [illegible]) and XII 18 2 6 to the Adhvaryu because ApSS XI 18 [illegible] mentions the duties of the sacrificer and also because TS VI 3 2 5 implies it CALAND does not think that the TS passage implies it SatS agrees with BharSS

7 Then he should give up the intermediate consecration [1]

1 XII 2 1

8 Standing towards the south he should recite over the Āhavaniya fire the formula O Agni lord of vows thou art the vow lord of vows may my body that has been in thee be here in me may thy body which has been in me be there in thee O lord of vows let the vows of us the observers of vows be as before [1]

1 TS I 3 4 3

9 He should loosen the girdle

10 Then he should open his two fists [1] he should open two fingers with the formula To the sacrifice with the thought svaha [2] two with the formula From heaven and earth svaha [2] two with the formula From the wide midregion svaha [2] and two with the formula From the wind I perform the sacrifice svaha [2]

1 X 7 3 2 TS I 2 2 3

11 He should release his speech with the formula I release (the speech) in the speech in the wind svaha [1]

1 KS III 1

12 (The consuming of) the *vrata* milk[1] (also) comes to an end

1 XII 2 5

13 On the pressing day he should consume (only) Soma and remnants of the oblations

14 Then the Adhvaryu should sprinkle the faggot and the Barhis with water as in the New moon and the Full moon sacrifices [1]

1 II 7 12 ff

15 There is a view that he should spread out this Barhis upon the entire Mahāvedi, there is another view that he should do so to the rear of the *uttaravedi* [1]

1 This view is mentioned in ĀpŚS XI 19 2

16 Whatever Barhis might be involved hereafter, he should spread it[1] out in this way

1 The sutra has *enam* One expects *etat*

17 The procedure up to the placing of the ladles should be similar [1]

1 VII 7 9.

18 Having placed the ladles,[1]

1 See the next sutra

XII 19

1 the Adhvaryu should cut (a tree for) the sacrificial post

2 He should cut out the sacrificial post during the period covered by the consecrations or by the Upasads

3 It is said[1] that if the sacrificial post of a consecrated sacrificer is not yet cut out, the Adhvaryu should take up the two kindling woods and clarified butter, churn out fire near (the tree selected for) the sacrificial post, and offer the oblation [2]

1 KS XXVI 3 MS III 9 2 2 VII 2 1

4 If the Soma has already been purchased, he should offer the oblation on the Āhavanīya fire itself

5 The procedure up to the formal dedication of the animal should be similar " [1]

1 VII 9 11

6 The Adhvaryu should formally dedicate the animal to Agni Soma

7 The procedure up to the choosing of the Hotr should be similar [1]

1 VII 11 4 ff

8 The Adhvaryu should formally choose the Hotr[1] with the normal *pravara* formula, again cause the Āgnīdhra to announce and again choose the Hotr uttering his name to himself He should choose the other officiating priests without the wooden sword being held up

1. Also the Maitrāvaruṇa according to ĀpŚS XI 19 5

9 He should choose the Hotr with the formula, "Indra by virtue of the Hotr-function, N N. the human (Hotr) "[1]

1 The formulas mentioned in sutras 9 15 form parts of the Rtupraisas (Rgveda Khila V 7 (5) cf ĀpŚS XI 19 5 The order of choosing is, however, different it agrees with that given in KS XXVI 9, MS III 9 8

10 the Āgnidhra with the formula, "Agni by virtue of the Āgnidhra-function, N N the human (Āgnidhra),"

11 himself and the Pratiprasthātr with the formula, "Aśvins the two Adhvaryus by virtue of the Adhvaryu function, myself and N N the two human (Adhvaryus),'

12 the Maitrāvaruna with the formula, "Mitra Varuna, the two Praśāstrs by virtue of the Praśāstr function, N N the human (Praśāstr)",

13. the Brāhmanācchamsin with the formula, "Indra the Brahman by virtue of the Brahman function, N N the human (Brahman),"

14 the Potr with the formula, "Maruts by virtue of the Potr-function, N N the human (Potr), '

15. the Nestr with the formula, "The wives of gods by virtue of the Nestr function N N the human (Nestr) "

16 Then he should choose the sacrificer with the formula, "Agni is the forerunner of the divine subjects this Soma offering sacrificer of human beings, may their inseparable householderships be for us for a hundred years, the two companions filling with gifts, not joining their bodies "[1]

1 MS III 9 8, ŚBr III 7 4 10

17. Some teachers prescribe the choosing of the officiating priests on the pressing day, in that case the Adhvaryu should recite the formula (as given in the preceding sutra, namely,) " . This Soma-offering sacrificer '

18 If he is choosing on the day of the Agniṣomiya animal-sacrifice, he should say, " This sacrificer among human beings '

XII 20

1 Each one (that is, the Adhvaryu, the Pratiprasthātr the Nestr, and the ... when chosen, should offer two *pravara*-oblations on the ... "May I be agreeable ... divine speech, transfer

me to what is sweet of speech, to Sarasvatī svāhā —Provide the song with the verse the Rathantara with the Gāyatrī, and the Bṛhat having the Gāyatrī for its path "[1]

1 TS III 1 10 1

2 There is a view that each one when chosen should make the offerings, there is another view that only the Adhvaryu should make the offerings

3 The procedure up to the offering of the omentum should be similar[1]

1 VII 16 16

4 After the omentum has been offered, the Subrahmanya should call out the *subrahmanya* containing the names of the fathers (=first three ancestors) and sons (=the first three descendants)

5 In the afternoon the Adhvaryu should take up *vasatīvarī* water out of a flowing stream[1]

1 Breaking through a hillock according to ĀpŚS XI 20 5 following MS IV 5 1

6 Standing in the opposite direction,[1] he should dip the pitcher into water with the verse, "This water is full of oblation, the god, the sacrifice is full of oblation, rich in oblation he seeks to win (the gods), may the sun be full of oblation "[2]

1 In the original text the words *pratīpam tiṣṭhan* in sutra 5 should be regarded as forming part of the sūtra 6 2 TS I 3 12 1

7 He should not cross over the flowing water which may be the nearest

8 He should take water from the junction of the shade (of a cloud) and the sun Or[1] from (the junction of) the shade of a tree or himself (and the sun)

1 If there is no shade of a cloud, cf ĀpŚS XI 20 8

9 If the sun sets while the *vasatīvarī* water has not yet been taken, one should take the water with the help of a light, or by putting a piece of gold into the water

10 Or he should take water from the pitcher of a Brahmana who has performed a Soma sacrifice (*bahuyajin*)[1]

1 cf Bhar Pariśesaūtra 113 and also Rudradatta s commentary on ĀpŚS XI 20 12

11 According to some teachers one should take the water after having given the Brāhmana a boon

12 The Adhvaryu should place the water to the rear of the Gārhapatya fire with the formula, 'O gracious waters, I set you for favour within the seat of Agni whose house is unharmed Do you hold me in favour '[1]

1 TS I 3 12 1 ĀpŚS XI 20 13 adds that the procedure of the Agnīṣomīya Paśupuroḍāśa should be started at this stage with the arranging of the relevant utensils.

13. The procedure up to the invocation of the Idā should be similar.[1]

1 VII 21 1 5

14. The Adhvaryu should carry the pan, in which the animal's organs are taken together (*samavatta*), along the south of the Havirdhāna carts or along the north[1]

1. ĀpŚS XI.20 14 mentions the *Brāhmaṇa* passage (TS VI 1 11 6) that the sacrificer should partake of the Ida of the *Agniṣomīya* animal sacrifice, or he should not

15. Then he should give out a call, "O Āgnīdhra, do thou fetch burning embers for the *upayājas* "[1]

1 VII.21 6

16. The Āgnīdhra should fetch burning embers out of the Śāmitra fire or the Āgnīdhra fire, and put them on the Dhiṣṇya of the Hotr.

17. The Pratiprasthātr should offer the *upayajas*

18. (However,) here, at this time the Adhvaryu should not put the *svaru* (on the fire) at the end of the Anūyāja offerings Nor should he do so in the Savanīya animal-sacrifice He should do so in connection with the Anūbandhyā animal-sacrifice only.

19. One should formally dedicate the animal to Agni-Soma by day, and finish the animal-sacrifice at night.

20. The Animal-sacrifice should come to an end with the Patnīsamyāja offerings

21. After the rite relating to the heart-pike has been gone through, the sacrificer should not pray to the sacrificial post.[1]

1. VII 23 7.

22. One should not perform the rite of (the disposal of) the heart pike in the Agnīsomīya animal-sacrifice nor in the Savanīya animal-sacrifice. He should perform it only in the Anūbandhyā animal-sacrifice. This is the view of some teachers[1]

1 Rudradatta on ĀpŚS XI 20 16 adds that if the sacrificer is going to offer *amikṣa* instead of the Anubandhya animal sacrifice, then the Adhvaryu should put the *svaru* on the fire and dispose of the heart-pike at the Savanīya animal sacrifice itself

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XII : 21

1. At night they should carry the *vasatīvarī* water round the sacrificer and his wife who have seated themselves within the Mahāvedi

2. One should not carry *vasatīvarī* water round one who is not consecrated

3. The Adhvaryu should take up the pitcher of *vasatīvarī* water, place it on his left shoulder, go out (of the *prāgvamśa*) by the southern door,

proceed along the southern boundary of the Mahāvedi, and then put it down near the southern buttock of the *uttaravedi* with the formula, "You are the portions of Indra-Agni."[1]

1. TS I.3.12.1.

4. He should again take up the pitcher, place it on his right shoulder, go by the same route by which he had gone, go out (of the *prāgvamśa*) by the northern door, proceed along the northern boundary of the Mahāvedi, and put it down on the northern buttock of the *uttaravedi* with the formula, "You are the portions of Mitra-Varuna."[1]

1. TS I.3.12.1.

5. He should again take up the pitcher, place it on his left shoulder, go by the same route by which he had gone, go out (of the *prāgvamśa*) by the eastern door, and put it down within the Āgnīdhra fire-chamber with the formula,"You are the portions of Viśve Devas,do you awaken in the sacrifice."[1]

1. TS I 3 12.1.

6. He should cause the pitcher of water to remain there.

7. The Subrahmanya should recite the *subrahmanyā* (formula)[1] containing the names of the fathers (=ancestors) and sons (=descendants)

1. ĀpŚS XI 21 8 prescribes the reciting of this formula after the Adhvaryu has given the directions in connection with the various milkings.

8. Then the Adhvaryu should give (the following) directions with regard to the milk:"Do you milk the sacrificer's *vrata*-cow and keep that milk for mixing with Soma-juice, milk the *vrata*-cow of the sacrificer's wife and keep that milk for Dadhigraha; milk the *gharma*-cow and keep that milk for Dadhigharma, use the hot milk, which has not been curdled, for the cup to Mitra-Varuna, use for the Āditya cup the milk which has been made hot and curdled."

9. (The attendants) should act as directed.[1]

1. ĀpŚS XI 21.10 adds that at this stage the Adhvaryu should tie the sacrificial grass and faggot for the Savanīya animal-sacrifice and also for the Savanīyapurodaśa-offering.

10. At this stage the Adhvaryu should cause the milk to be milked in the evening for the *āmikṣā*.

11. In the Havirdhāna[1] the sacrificer should be kept awake, the sacrificer's wife in the *prāgvamśa*.

1. Or in the Āgnīdhra fire-chamber, according to ĀpŚS XI 21.12.

12. The officiating priests should remain in the Āgnīdhra fire chamber. None of them should remain in the Sadas.

13. The sacrificer himself should guard king Soma during this night. So is it said.

THE JYOTIṢṬOMA SACRIFICE (contd.)

The Morning Pressing

XIII : 1

1. All should awaken at *early dawn*

2. The Adhvaryu should touch the Āgnīdhra fire chamber with the verse dedicated to Agni, the Havirdhāna with the verse dedicated to Viṣṇu,[1] the ladles with *the verse dedicated to Agni*,[2] *the Soma utensils* belonging to Vāyu[3] with the verse dedicated to Vāyu,[4] and the Sadas with the verse dedicated to Indra[5]

   1 *idam viṣṇur vi cakrame* (TS I 2 13 1) 2 *agna āyūṃṣi pavase* (TS I 3 14 7) 3 The cups (*graha*) and vessels (*sthāli*) mentioned in XIII 1 7 2 5 [illegible] ferent divinities, they are said to [illegible] *masa*) do not belong to Vāyu cf [illegible] *bhuja śucipa* (TS I 4 4 1) 5 [illegible] 5 7)

3 There is a view that the Adhvaryu should touch these at this stage, there is another view that he should touch any of these (only) when it is (specifically) involved in a rite

4 He should offer on the Āgnīdhra fire thirty three *yajñatanū* oblations with the Anuvāka[1] "(Thou art) Prajāpati gone through spirit towards Soma, the Creator in the consecration Savitṛ in the bearing Pūṣan in the *somakrayaṇī* cow, Varuṇa when tied up in the garment, Asura when being brought, Mitra when bought, *śipiviṣṭa* when placed (on the sacrificer's lap), *delighter of men* when being carried in a bullock-cart, overlord when reached (to the *prāgvaṃśa*), Prajāpati when being carried forth, Agni when in the Āgnīdhra fire chamber, Bṛhaspati when being carried forth from the Āgnīdhra fire chamber, Indra in the Havirdhāna, Aditi when placed (on the southern Havirdhāna cart), Viṣṇu when being taken out, Atharvan when made wet (by *vasatīvarī* water) Yama when pressed (the sun)purifying the impure when being stirred, Vāyu when *being* passed through the woollen filter, Mitra when mixed with milk, Manthin when mixed with flour of parched barley, Vaiśvadeva when taken into the goblets, Rudra when offered, Vāyu when carried back (towards the Sadas) gazing at men when revealed, the food when partaken of, Nārāśaṃsa among *the Pitṛs* life when taken up, the river when going for the Avabhṛtha, the ocean when it has reached the place of Avabhṛtha, the water when thrown into water, heaven when it has reached completion ' He thus makes a supplementary offering of the 'injury of the sacrifice,'[2] He should go over each former formula, and make the offering with each latter So is it said

1. TS IV 4.9. 2 KS XXXIV 17

5. The first oblation, however, he should offer (only) with the first formula.

6 He should arrange the necessary cups on the mound respectively with the formulas beginning with, "Agni is the divinity, Gāyatrī is the metre, thou art the utensil of *upaṁśu* offering "[1]

1 TS III 1 6 2 He should arrange the Upāṁśu cup with this formula, and the Antaryama cup with the formula, "Soma is the divinity the metre is Tristubh, thou art the cup of Antaryama ' The other formulas are given in the notes to the sutras in the sequel

7. He should arrange the cups of Upāṁśu and Antaryāma on the southern shoulder—the Upāṁśu cup in the front and the Antaryāma cup to the rear,

8. or the Upāṁśu cup towards the south, and the Antaryāma cup towards the north[1]

1 This view is held by ĀpŚS XII 1 7 8

9. Between them and touching them, he should place the Upāṁśusavana stone[1]

1 With its mouth (= bottom) towards the south ĀpŚS XII 1 9

10. The Dvidevatya cups in the rear part the cup for Indra-Vāyu[1] should have a girdle round it, the cup for Mitra-Varuna[2] should have a sign resembling the fleshy protuberance on the neck of a goat, the cup for Aśvins[3] should have two corners

1 The formula for this cup is "Indra is the divinity, Jagati the metre, thou art the cup of Indra-Vayu " 2 The formula for this cup is "Bṛhaspati is the divinity, Anuṣṭubh the metre, thou art the cup of Mitra Varuna " 3 The formula for this cup is "The Aśvins are the divinity Pankti the metre, thou art the cup of Aśvins "

11 To the west of these (he should) arrange the Śukra cup[1] and the Manthin cup[2] the Śukra cup, made of *bilva* towards the south, the Manthin cup made of *vikaṅkata* towards the north

1 The formula is ' Sūrya is the divinity, Bṛhati the metre, thou art the cup of Śukra " 2 The formula is ' Candramas is the divinity, Satobṛhatī the metre, thou art the cup of Manthin "

12 To the west of these, two Rtu cups[1] made of the wood of *aśvattha*, of the size of a horse's hoof at the bottom, and having outlets on both the sides—the southern one belonging to the Adhvaryu and the northern one belonging to the Pratiprasthātr

1 ĀpŚS XII 1 6 prescribes that the formula, *ko vo yunakti sa vo yunaktu*, should be employed for arranging those vessels and cups for which no specific formulas have been prescribed

13 He should arrange the Āgrayana vessel[1] on the southern buttock the Ukthya vessel[2] and the Ukthya cup of the size of a horse's hoof at the bottom on the northern buttock

1 The formula is, Viśve Devas is the divinity Uṣṇih the metre, thou art the vessel of Āgrayana ' 2 The formula is Indra is the divinity Kakubh the metre thou art the vessel of the Ukthas '

14 Between the two (vessels),[1]

1 See the next sutra

XIII 2

1 he should arrange three Atigrahya vessels [1]

1 Belonging to Agni, Indra and Surya respectively

2 The Āditya vessel and the Āditya cup[1] in front of the stay of the southern Havirdhana cart the Dhruva vessel[2] in front of the stay of the northern Havirdhāna cart, without putting down anything (beneath it) for support

1 The Āditya cup should be to the north of the Āditya vessel cf ĀpŚS XII 2 4 2 The formula is 'Pṛthivī is the divinity, Virāṭ the metre thou art the vessel of Dhruva '

3 The Dadhigraha cup,[1] made of the wood of *udumbara* and having four corners, should be placed on the northern shoulder of the mound

1 ĀpŚS XII 2 1 prescribes the arranging of the Dadhigraha cup before the Āditya vessel and the Dhruva vessel ĀpŚS XII 2 1 2 moreover prescribes the arranging of a similar cup for the *amśu* and the *adabhya* offerings It, however adds that if one takes a Soma cup instead of a Dadhigraha cup, he need not place another cup for the *amśu* and the *adabhya* offerings

4 In the middle he should place the dipping utensil resembling a ladle without a handle

5 He should place a four cornered Sodaśin cup made of the wood of *khadira* at a suitable place, if the sacrifice is a Soḍaśin

6 The utensils (= cups)[1] belonging to Vayu should be as high as a span should have a raised neck should be contracted in the middle and should have beak

1 The Soma vessels (*sthālī*) even though belonging to Vāyu, are left out here

7 Such cups for which (the wood of) no specific tree has been prescribed should be made of (the wood of) any sacrificial tree [1] This is the view of Āśmarathya They should be made of the wood of *vikaṅkata* So says Ālekhana

1 Bearing fr t cf Ā Ś II 5

8 The injunction about (the wood of) the trees to be used for the goblets should be regarded as having been given hereby. There is another view that they should be made of the wood of *nyagrodha*[1] itself.

1 Or of *rohitaka* cf ĀpŚS XII 2 8

9 There should be ten goblets[1] with or without handles.

1 If the Sadasya has been chosen as the seventeenth officiating priest, there should be eleven

10 (There should be) ten Camasādhvaryus

11 The goblets should pertain respectively to the Hotṛ, the Brahman, the Udgātṛ, the sacrificer, the Maitrāvaruṇa, the Brāhmaṇācchaṃsin, the Potṛ, the Neṣṭṛ, the Acchāvāka, and the Āgnīdhra The Adhvaryu should arrange them on the mound in accordance with the available space

12 Underneath the southern Havirdhāna cart, to the rear of the axle, he should arrange the Droṇakalaśa[1] together with a woollen filter with the verse, "I join thee, the earth with light "[2]

1. Made of the same wood as the wooden cups cf ĀpŚS XII 2 11
2 TS III 1 6 1

13 On the seat of the northern (Havirdhāna cart) he should place the Ādhavanīya pitcher with the verse, "I join thee, the wind with the midregion "[2]

1 For collecting the unpurified Soma juice 2 TS III 1 6 1

14. With the verse, "I join thee, the speech with the sun" he should place the Pūtabhṛt pitcher[1] on the forepart of the pole[2]

1. For collecting the purified Soma juice 2 ĀpŚS XII 2 13 prescribes the placing of three Ekadhana pitchers—or five, seven, nine, eleven to the rear of the axle of the northern Havirdhāna cart

15. At this stage some teachers prescribe the arranging of the Soma-pressing skin and the pressing stones[1]

1. XII 13 8 9

16 The pressing stones should be kept with their lower ends facing towards the crushing stone

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XIII : 3

1 Then the Adhvaryu should touch them with the formula, "You, residence of water, the fruits of *ṛta*, guardians of the world, the falcons, the guests, peaks of mountains, children of Prayut, do you invoke Indra with your sound dispel the diseases with your noise, be set to work, carry on, carry the sacrificer to the heaven "[1]

1 The whole formula except the last portion is from TBr III 7 9

2 The Adhvaryu should proceed with the rite of the Savanīya animal-sacrifice

3 The procedure up to the taking up of clarified butter should be similar [1]

1 VII 7 5

4 Out of ordinary clarified butter he should first take (a portion of) clarified butter into the *pracaraṇī* ladle [1]

1 ĀpŚS XII 3 3 4 records two views according to one the Adhvaryu should take clarified butter for the Savanīya animal sacrifice in the Āgnīdhra fire chamber and that for the Anubandhya animal sacrifice on the *uttaravedi* According to the other he should take clarified butter for both these sacrifices to the rear of the *uttaravedi*

5 He should sprinkle with water by means of the hand with the palm turned upwards the sticks which he would put on the fire on this day together with the faggot

6 Whatever fuel he would put on the fire in between the two *aghara* fire sticks he should put after first having sprinkled it with water

7 The procedure up to the placing of the ladles (filled with clarified butter) should be similar [1]

1 VII 7 9

8 With the verse *I yoke the three stages of the sun for thee* [1] he should touch the ladles which have been placed

1 TS III 1 6 2

9 Some teachers prescribe the arranging of the cups and goblets[1] at this stage

1 XIII 1 6

10 After having offered an oblation on the Āgnīdhra fire with the formula *Do thou guard me from oral speech from every imprecation* [1] the Adhvaryu should take down king Soma upon the pressing stones from between the two poles with the two formulas *For heart thee for intellect thee for heaven thee for the sun thee raise aloft the sacrifice carry the invokings unto the gods in the heaven —O king Soma come hither descend do not fear do not tremble let me not injure thee do thou descend the offspring let the offspring descend thee* [2]

1 TS III 1 7 1 2 TS I 3 13 1

11 After having offered an oblation on the Āgnīdhra fire with the *panca hotr* formula [1] he should give out a call to the Hotr (asking him) to recite the *prātaranuvāka* *Do you recite verses for the gods coming in the morning* O Brahman do you restrain speech O Subrahmanya do thou call out the *subrahmanya* [2] O Pratiprasthatr do you pour out

grains for the Savanīyapuroḍāśa and cause the milk to be milked for the *āmikṣa*."

1 ĀpŚS XII 3 10,11 For a sacrificer desirous of heaven, he should make this offering, some teachers prescribe it as a normal one ĀpŚS XII 3 12 further records a general direction The Adhvaryu should offer in the middle of the fire all oblations pertaining to a Soma-sacrifice, namely, those of clarified butter, animal offerings and cakes (and others), the offerings of Soma should however, be made around 2 ĀpŚS XII 3 16 records a view according to which the call should be *subrahmaṇye subrahmaṇyam āhvaya*

12. If the Adhvaryu hates the sacrificer, he should initiate the reciting of the *prātaranuvaka* after birds have commenced chirping [1]

1 ĀpŚS XII 3 14 clearly says that the Adhvaryu should initiate the *prātaranuvaka* before men have begun to utter speech and birds have begun to sing.

13. The Subrahmaṇya should recite the *subrahmaṇyā* formula containing the mention of fathers (=ancestors) and sons (=descendants)

14. There is a view that, at this stage, one should pour out grains for the Savanīyapuroḍāśa and cause milk to be milked for the *amiksa* There is another view that one should do so at a later stage [1]

1. XIII 18 1

XIII : 4

1 When he knows of the verse, "The dawn has appeared with bright cattle, Agni has been placed at the proper time O Aśvins possessing great wealth and giving marvellous aids, your immortal chariot is yoked O sweet ones, do you listen to my invocation,' [1] being recited by the Hotr, the Adhvaryu[2] should offer an oblation on the Āhavanīya fire with the *pracaraṇī* ladle with the verse,"May Agni (kindled) with fire-sticks listen to my call may the waters and the divine Dhiṣaṇās listen, listen O pressing stones, who you have known the sacrifice, may god Savitr listen to my call " [3]

1 RV V 75 9 2 With regard to the response to be given to the Hotr at the reciting of the *prataranuvaka*, ĀpŚS XII 3 17 prescribes that the Adhvaryu should say to the Hotṛ, "I shall mentally respond to your reciting " 3 TS I 3 13 1,2

2. He should take another four spoonfuls in the ladle, take sacrificial grass, and, while going out, give out a call, "O Hotr, do you summon the waters O Camasādhvaryu of the Maitrāvaruna, hurry up (with thy goblet) O carriers of the Ekadhana-pitchers, hurry up, O Neṣṭṛ, do thou bring the sacrificer's wife, O Unnetṛ, do thou be present at the *cātvāla* together with the *vasatīvarī* water and the Hotr s goblet "

3 The Ekadhana-pitchers should be odd in number, the minimum number being three [1]

1 cf note 2 on XIII 2 14

4 The relevant officiating priests should do as directed

5 The Neṣṭr should bring in the sacrificer's wife with the formula, "Go forth, come up towards the water which is dear to the sacrifice, may Agni lead thy head may Aditi give thee the middle portion, you are one who is released by Rudra, Yuvan by name, do not injure me" [1]

1 TS III 5 6 2

6 The Adhvaryu should take up water (from a stream) at such a spot where he can hear the Hotr reciting the *prātaranuvaka* If he does not hear, he will become deaf, he will be deprived of speech [1]

1 cf MS IV 5 2

7. If the water is at a distance, he should cause it to be brought near, and take it up

8 He should throw a darbha blade into the flowing water and offer on that blade an oblation of four spoonfuls of clarified butter with the formula, "O divine waters, child of the waters, do you keep with the gods that wave which serves as an oblation, mighty, most exhilarating, brilliant, for the gods, drinkers of the bright, whose part you are, svāhā" [1]

1 TS I 3 13 2

9 If there is already a blade, he should make the offering on the same

10 With the formula "Thou art drawer draw away the enemy of water," he should cause the oblation to flow away with darbha blades, and take up water mixed with the clarified butter into the Maitravaruṇa's goblet with the formula, "I take thee for the imperishableness of ocean" [1]

1 TS I 3 13 2

11 Similarly, (that is, with the same formula) he should fill up the Ekadhana pitchers with water or (he should do so) with the formula,[1] "I take you, the juice of Soma belonging to the Mūjavant mountain"

1 ĀpŚS XII 5 11 adopts this one

12 The sacrificer's wife should take up the *pannejanī* water with the formula, "I take you, O foot washing waters (*pannejanī*) for the Vasus, the Rudras, the Ādityas, Viśve Devas I take you for the sacrifice" [1]

1 TS III 5 6 2

13 They should bring the water

14 The Neṣṭr should bring in the sacrificer's wife with the formula, "Go forth, come hither" [1]

1 XIII 4 5

XIII : 5

1. The sacrificer's wife should place the foot-washing water to the rear of the Neṣṭr's Dhiṣnya with the formula, "I place you, O foot-washing waters, for the Vasus, the Rudras, the Ādityas, Viśve Devas; I place you the foot-washing waters for the sacrifice." [1]

   1. TS III.5.6.2.

2. The Adhvaryu should bring into contact the Hotṛ's goblet and the Maitrāvaruṇa's goblet above the *cātvāla*, and move the *vasatīvarī* water to and fro with the formula, "The water has become united with water, plants with plants, the observers of vows with the vows." [1]

   1. VS VI.28.

3. He should pour the *vasatīvarī* water into the Hotṛ's goblet, and fill in the goblet of Maitrāvaruṇa with the water from the Hotṛ's goblet. He should transfer the water from the Maitrāvaruṇa's goblet to the Hotṛ's goblet; and that from the Hotṛ's goblet to the Maitrāvaruṇa's goblet.

4. He should anoint the water with the clarified butter from the *pracaraṇī* ladle with the verse, "May Varuṇa anoint thee; may Indra anoint thee; may Bṛhaspati anoint thee. May Tvaṣṭṛ and Viṣṇu, givers of gifts, give thee wealth together with offspring." [1] And also with the formula, "May the yokes accord with the corresponding yokes." [1]

   1 cf. KS III.9. See MS IV.5 2. The verse employed in ĀpŚS XII.6.3 mentions Pūṣan and Dhātṛ.

5. The Hotṛ should ask the Adhvaryu, "O Adhvaryu, have you got the waters?"

6. The Adhvaryu should reply, "Yes, they have come (to me)."

7. Then, if the sacrifice is an Agniṣṭoma, he should make the *kratukaraṇa* offering[1] with the verse, "O Agni, may that mortal, whom thou hast strengthened in the contest for booty, win abiding prosperity whom thou hast helped in the battles."[2]

   1. With the clarified butter remaining in the *pracaraṇī*-ladle or in its absence with four spoonfuls. cf. ĀpŚS XII.6.5,6.
   2. TS I.3.13.2.

8. If it is an Ukthya, he should, after having made the offering, cleanse the wipings on the middle enclosing stick.

9. If it is a Ṣoḍaśin, he should make the offering, cleanse the wipings on the enclosing stick, and touch the Droṇakalaśa or the frontlet (*rarāṭī*).

10. In the Vājapeya or the Atirātra he should neither make the offering, nor cleanse (the wipings), nor touch (the Droṇakalaśa or the frontlet). He should enter the fire-hall reciting that formula.[1]

    1. XIII.5.4.

11. He should place the *pracaraṇī*-ladle on the tip of the pole of the southern Havirdhāna-cart.

12. *He should touch (with that ladle) one whom he hates.*[1]

1. Who, he desires, may become impotent. cf ĀpŚS XII.7.1.

XIII : 6

1. The Adhvaryu should make the water enter the Havirdhāna by the western door; or by the eastern door. The sacrificer should, however, enter by the eastern door.

2. He should place the *vasatīvarī* water, the Ekadhana pitchers, and the Maitrāvaruṇa's goblet under the northern Havirdhāna-cart.[1]

1. According to ĀpŚS XII.7.2,3 the *vasatīvarī* water in front of the axle, and Ekadhana-pitchers to the rear of the axle of the northern *Havirdhāna-cart; the Maitrāvaruṇa's goblet in front of the axle* under the southern Havirdhāna-cart, the Hotṛ's goblet on the imprint of *the northern wheel of the southern Havirdhāna cart in front* of the wheel. Or vice versa. (That is, *vasatīvarī* to the rear of the axle and Ekadhana pitcher in front of the axle.) cf. CALAND's Note on ĀpŚS XII 7 3.

3. *Having placed the Hotṛ's goblet in front of the axle under the southern* Havirdhāna-cart, the Adhvaryu should proceed to offer the *dadhigraha*.

4. He should take up curds in a four-cornered cup made of *udumbara*, with the formula, "Thou art taken with a support, I take thee, full of light, for Prajāpati, full of light; for Dakṣa who increases ability, thee that art given to the gods having Agni as the tongue, righteous, having Indra as the highest, having Varuṇa as the king, having Vāta as the friend, *having Parjanya as the inner part, for* sky thee, for mid-region thee, for earth thee."[1]

1. *TS III.5 8.1.*

5. He should carry forth the cup (towards the fire) with the formula, "O Indra, do thou smite the mind of him who hates us, who desires to *oppress us; do thou smite him who practises evil against us.*"[1]

1 TS III.5.8.1.

6. He should make the offering with the remaining portion of the Anuvāka, "For expiration thee, for inspiration thee; for cross-breathing thee; for existent thee; for non-existent thee; for water thee; for plants thee; for all beings thee; I offer what is full of light to thee, Prajāpati, from whom the offspring were created unhurt, of bountious *gifts, full of light.*"[1]

1. TS III 5.8.

7. One should take up a cup of clarified butter for one who is desirous of lustre, of Soma for one who is desirous of the *brahman* splendour, of curds[1] for one who is desirous of cattle

1 ĀpŚS XII 7 8 prescribes that a cup of curds should be regarded either as a normal or an optional offering

8 This very procedure should be adopted in connection with the taking up of the cup of clarified butter.

9 One, who is going to take up a Soma cup, should pour down on the pressing skin as much quantity of king Soma as he considers to be adequate for a single cup

10. He should again tie up the remaining Soma, fill in the Hotr's goblet with *vasatīvarī* water, and cause the sacrificer to recite the group of formulas so that the water may be characterised as *nigrabhya*, "You are the *nigrabhya* waters, heard by the gods Delight my life, delight my expiration, delight my inspiration, delight my cross breathing, delight my eye delight my ear, delight my mind, delight my speech, delight my person, delight my limbs delight my offspring delight my cattle, delight my house, delight my troops delight me with my troops, delight me let my troops not go thirsty "[1]

1 TS III 1 8 1 2

11 Having added *vasatīvarī* water to the Soma he should, while he is about to press the Soma, recite over it the verse, "O well born (Soma stalks), I have made you grow in my mind, O you born of order, may we enjoy your favour, may the divine plants in accord with Indra grant us the Soma for the pressing "[1]

1 TS III 1 8 2

12 Whenever he has to press the Soma, the Adhvaryu should recite over it this very verse

13 Then he should press the Soma on the crushing stone with the pressing stone,[1]

1. See the next sutra

XIII : 7

1 with the verse, "The god Uśij made three fire sticks of young, round going (Agni) for immortality. They gave one of these to the mortal for use, the other two went to the place belonging to him "[1]

1 MS I 3 3ɔ ĀpŚS XII 7 10 calls this a *somakaraṇī ṛk*

2. Whenever he has to press Soma, he should press it on the crushing stone with the pressing stone

3. This very verse should always be employed at the pressing of Soma

4 He should recite the formula,' Thou hast fallen to me with offspring, with abundance of wealth do not destroy my power and strength,' [1] over the first stalk that might fall down while pressing

1 TS III 1 8 3

5 There is a view that one should recite this formula at each pressing, there is another view that he should do so only at the first pressing

6 He should recite over the drops of Soma the verse ' The drop has fallen on the earth the sky, on this seat and on the one which was aforetime I offer in the seven Hotrās the drop wandering over the third seat ' [1]

1 TS III 1 8 3,4

7 There is a view that he should *recite this formula at each pressing there is another view that he should do so only at the last* pressing

8 At this stage, the sacrificer should equip the woollen filter with a thread strainer (*nabhi*)

9 With the hand in which a piece of gold has been held the Adhvaryu should take up the Soma juice in the Dadhigraha cup through the filter, causing it to flow in an unbroken stream There is another view that he should take up the Soma in a cup belonging to Vayu [1]

1 ĀpŚS XII 7 12 prescribes that he should first take up either the Amśu or the Adabhya cup

10 He should place it (= the cup) on the mound with the formula ' This is thy birth place

11 Facing towards the east he should then offer it with the hand with a piece of gold in it The mantras to be employed in that connection have been explained in the context of the *dadhigraha* [1]

1 XIII 6 6

12 Or this cup should not be regarded as having the characteristics of a Soma cup, because of its being a modification of the *dadhigraha*

13 Here the pressing serves a specific purpose because of its connection elsewhere The *somakarani* verse[1] is prescribed for the pressing

1 XIII 7 1

14 *In this connection this is the general rule* [1]

1 See the next sutra

XIII 8

1 The Adhvaryu should take up[1] and offer all Soma cups with the hand holding a piece of gold in it

1 According to ĀpŚS XII 7 12 he should even press the Soma with the hand with a piece of gold in it

2 He should make all Soma offerings, facing towards the east

3 After having offered Soma, he should consume the remnant of it in the Sadas

4 One should cleanse the cup in the Mārjālīya place

5 Henceforward the Adhvaryu should consume the remnants of Soma receptacles in the Sadas itself, the remnants of oblations in the Āgnīdhra fire chamber

6 One should cleanse the receptacles containing leavings of Soma on the Mārjalīya place

7 Then the Adhvaryu should take up the Adabhya cup

8 He should pull out three stalks of living Soma, who has been tied up, respectively with the formulas 'Let the Vasus pull thee out with the Gāyatrī metre do thou go to the dear place of Agni —Let the Rudras pull thee out with the Triṣṭubh metre do thou go to the dear place of Indra —Let the Ādityas pull thee out with the Jagatī metre, do thou go to the dear place of Viśve Devas' [1]

1 TS III 3 3 1

9 After having caused drops of *nigrabhya* water fall into a goblet filled with curds or milk, he should stir up in it (= the mixture) the (three) stalks, respectively with the (twelve) formulas, 'O pure one, I stir the pure for thee in the gladdening water in the joyous ones in the Kotanās, in the new ones in the Reśis in the Mesis in the roaring ones in the all supporting ones, in the sweet ones, in the lofty ones in the strong ones, in the pure ones'' [1]

1 TS III 3 3 1 2

10 According to some teachers he should stir up with three (formulas each time), according to others with five according to still others with seven

1 The purport of the Sutra writer is not quite clear He probably means to say the Adhvaryu should stir up four times—each time with three formulas, or four times—two times with five formulas *each and two times with one formula each or six times*—once with seven formulas and five times with one formula each According to ĀpŚS X 8 2 he should stir up four times—each time with three formulas or five times—four times with two formulas each and the fifth time with four formulas or seven times—five times with two formulas each and the sixth and the seventh time with one each

11 Then he should take it (= the mixture) with the *dadhigraha* with the formula, 'I take the pure for thee with the pure form of day, with the rays of the sun,' [1] and also with the three verses,' May *vaiśvanara* Agni gracious to all protect us at the morning pressing with his might, may he, the purifier, grant us wealth May we that share the Soma drink be long lived —May Viśve Devas, the Maruts, Indra not leave

us at the *midday pressing* Long-lived, speaking what is pleasing to them, may we enjoy the favour of the gods —This third pressing belongs to the wise who *set the goblet in motion through the holy* order. May these Saudhanvanas, who have attained heaven, lead our good *offering towards the better one* " [2]

1 TS I 2 7 1 2 TS III 1 9 1,2

12 He should carry forth the cup with the verse, "Herein the dread ones have moved themselves, the streams of the sky have consorted. The lofty form of the bull shines high " [1]

1 TS III 3 3 2 According to ĀpŚS XII 8 3, he should take the cup with this formula, and carry with the formula, "The lofty form of the bull shines high "

13 He should make the offering with the formula, ' Soma precedes Soma, the pure precedes the pure That undeceived, watchful name of thine, O Soma, for that of thine, O Soma, for Soma svāhā ' [1]

1 TS III 3 3 2 According to ĀpŚS XII 8 3, he should make the offering with the formula, ' That undeceived" etc.

14 *He should then put back the stalks among the stalks with the* formulas, "O god Soma, striving do thou go to the dear place of Agni with the Gāyatri *metre* —O *god Soma, willing do thou go to the dear* place of Indra with the Tristubh metre —O god Soma, our friend, do thou go to the dear place of Viśve Devas with the Jagatī *metre.*' [1]

1. TS III 3 3 2 3

15 There is a view that he should put back one stalk at each pressing [1] There is another view that he should put back the stalks one by one at this very time

1 ĀpŚS XII 8 4 holds this view

16 The sacrificer should give away as *dakṣiṇā* twelve heifers[1] and a skin for sitting and lying

1 Which are pregnant, according to ĀpŚS XII 8 11

17. *Then he should take the Aṁśu cup*

18 He should pour down on the pressing skin as much of king Soma as he considers to be adequate for one cup

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XIII 9

1. Then he should press the Soma once *without breathing in, cause it to* flow in an unbroken stream through the filter, and then take up the *juice once into the Adābhya cup*

2. He should take up the Soma while mentally chanting the Vāmadevyasāman So is it said [1]

1 TS VI 6 10 1

3. According to some teachers, he should take it up while reciting one of the basic verses of the Vāmadevyasāman, namely, "With what help " [1]

1. XI 11 15 (15)

4. One, who is breathing out, should take up, one, who is breathing in, should take up, one, who is holding his breath after first having breathed out and breathed in, should take up So is it said [1]

1 MS IV 7 7

5 Having taken the Soma, he[1] should hold his breath on a piece of a hundred *manas* gold, with the verse, ' Let the breath come to us from afar, from the midregion, from the sky, life from the earth, thou art ambrosia, for breath thee " [2]

1 The Adhvaryu and the sacrificer Then the Pratiprasthatṛ should cause both of them to touch a piece of gold and sprinkle them with water cf ĀpŚS XI 8 7,8 based on KS XXIX 6 2 TS III 3 3 3 4

6 After having covered the cup with a piece of gold, he should touch water with the verse, "May Indra Agni confer radiance upon me may Soma and Bṛhaspati confer radiance, may Viśve Devas confer radiance upon me, O Aśvins, do you confer radiance upon me ' [1]

1 TS III 3 3 3 4

7. He should then make the offering at once without breathing in, with the verse, "When one hastens towards him, or utters prayers, he accepts it, he embraces all knowledge as a rim does a wheel ' [1]

1. TS III 3 3 4

8 If he is unable either to take up or to offer without breathing in, he should (take up or) offer after the sacrificer has given him a boon

9 After having made the offering, he should consume the remnants in the Sadas as before [1]

1 XIII 8 3

10 The sacrificer should give him as *dakṣiṇa* twelve heifers and a skin for sitting and lying down [1]

1 ĀpŚS XII 8 12 14 adds One who has enemies should take up the Adābhya cup, one who is desirous of prosperity should take up the Aṁśu cup These should not be taken up in every sacrifice They should be taken up in the Vajapeya the Rajasuya or the Sarvavedasa sattra (in which all wealth is to be distributed as *dakṣiṇa*) The Adhvaryu should, however, take up these cups for a sacrificer who is very dear to him and very reliable

11 Then he should take up the Upamsusavana pressing stone[1] with the formula, ' Under the impulse of god Savitr, I take thee with the arms of Aśvins with the hands of Pūsan Thou art the stone which makes the sacrifice for the gods make this sacrifice deep with thy highest edge make the Soma well pressed for Indra, rich in sweetness, in milk, and bringing rain '[2]

1 *Before taking up the stone the Adhvaryu should according to* ĀpŚS XII 9 1, fill in the Hotṛ s goblet with *vasatīvarī* water on the imprint of the northern wheel and cause the sacrificer to recite over the *nigrabhya* water the formula, You are *nigrabhya* water bearing the gods" etc 2 TS I 1 4 2 I 4 1 1

12 Having taken up that stone he should restrain his speech until the (taking up of the) Āgrayana vessel [1]

1 XIII 15 10

13 Having held the stone with its face upwards and holding a piece of gold in his hand, he should measure Soma with the formulas, ' For Indra, the killer of Vrtra thee for Indra overcoming Vrtra thee for Indra, the smiter of enemies thee for Indra accompanied by the Ādityas thee for Indra accompanied by Viśve Devas thee '

1 TS I 4 1 1

14 Here the procedure of measuring (Soma) should be similar to that of the purchase of Soma [1] except for the keeping back of some quantity [2]

1 X 16 6 2 *According to ĀpŚS XII 9 4 5 he should* measure with the formulas, For Indra the smiter of Vṛtra thee etc He should measure five times with the formula five times without any formula

15 Then he should take up the Upamśu cup

16 On the pressing skin he should pour down as much Soma as he considers to be adequate for one cup

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XIII . 10

1 After having made the Soma swell with the formula, "You are savoury, conquerors of Vrtra, delightful through your gifts spouses of immortality do you O goddesses place this sacrifice among the gods do you, invoked, drink the Soma invoked by you let Soma drink,"[1] he should recite over it the formula O Soma do thou spread wealth widely for this sacrificer with thy light which is in the sky, on the earth and in the wide *midregion* speak highly about the giver "[1]

1 TS I 4 1 1 2

2 He should recite over the two pressing boards the formula, "O (the two) Dhisanās, do you, who are strong, be strengthened, gather strength give me strength let me not harm you, do not harm me "[1]

1 TS I 4 2 1

3 4 The pressing stone should be above the stalks below Then he should stir up by the right the stalks in the Hotr's goblet and cause the water to be characterised as *nigrabha* with the formula, "Forward, backward, upward, downward, let these quarters hasten to you O mother, come forth "[1]

1 TS I 4 1 2 According to ĀpŚS XII 9 9, the sacrificer should utter the formula O mother come forth " while inwardly thinking of that one of his wives whom he desires she herself desires him Moreover, according to ĀpŚS XII 9 10 10 1 the *nigrabhya* rite precedes making the Soma swell and the *abhimantraṇa* of the Soma and the pressing boards

5. He should take away six stalks The stalks, while being wet, should not be sticking together [1]

1 According to ĀpŚS XII 9 10, they should be sticking together

6 Having lifted up the pressing stone, he should say,[1] "Do thou not be afraid do thou not tremble "[2]

1 The sutra has the plural *vadanti*, one expects *vadati*
2 TS I 1 4 1

7 If he finds any darbha blade or root, he should press it with the verse ' We who are innocent, are sent to thee by Indra may Vayu be partly with you may Varuna be partly with you king Soma has not been killed by me "[1]

1 TBr III 7 9 1 *maya* is wanting in the sutra text

8 Hereafter he should press the Soma with this very verse

9 Having first pressed eight times he should again cause the water in the Hotr s goblet to be characterised as *nigrabha*

10 He should cause the water to be characterised as *nigrabha* twice at the first turn and twice at the last turn He should cause it to be so four times

11 He should collect the juice (in a pot) three times by means of the filling spoon [1] So is it said

1 The translation is tentative

12 The Pratiprasthatr should take up the Upamśu cup, cover it with the two stalks taken out of the stalks already taken away,[1] and then hold it towards the north

1 XIII 10 5

13 The Adhvaryu should take up Soma-juice within his folded hands, and pour it into the Upamśu cup with the formula, "O mighty one, be pure for the lord of speech, strong, purified by the arms with the shoots

of the strong; thou art the god, purifier of gods; for those thee whose portion thou art."[1]

1. TS I.4.2.1.

14. There should be two more pressings (*abhiṣava*) as prescribed above.[1]

1. XIII 10.3-13.

15. Alternatively, the Adhvaryu should press eleven times[1] at the second pressing and twelve times at the third.

1. Instead of eight times. cf. XIII.10.9.

XIII : 11

1. The Pratiprasthātṛ should cover the Upāṁśu cup with a different pair of stalks (out of the remaining four stalks)[1] at each of the next two times.

1. XIII 10.5,12.

2. Without putting it down, the Adhvaryu should take up the cup, and get up with the formula, "Thou art he who is appropriated; make our food full of sweetness for us, for all the powers of sky and earth thee."[1]

1. TS I.4.2.1.

3. He should carry forth the cup along the north[1] with the formula, "Do thou proceed to the wide midregion."[2]

1. Or as the Hotṛ may direct, according to ĀpŚS XII.10.14.
2. TS I.4.2.1.

4. With the formula, "May the mind enter thee,"[1] the two[2] (= Adhvaryu and Pratiprasthātṛ) should stand by the northern conjunction of the enclosing sticks.

1. TS I.4 2.1. 2. According to ĀpŚS XII.10.15;11.1, the Adhvaryu should carry the cup along the southern conjunction of the enclosing sticks and make the offering towards the east in the southern half of the fire.

5. *Standing upright, the Adhvaryu should make a continuous offering* towards the south-east with the formula, "Svāhā, thee, well-*fashioned, for Sūrya.*"[1]

1. TS I.4.2.1.

6. With the formula, "For gods the drinkers of rays, thee,"[1] he should make the offering, and then cleanse the wiping on the enclosing stick.[2]

1 TS I.4.2.1. 2. The middle one, cf. ĀpŚS XII.11.1.

7. If he desires that the rain should fall, he should cleanse the wiping[1] with the hand pointing downwards.

1 Collected inwardly from the bowl with the hand pointing towards himself. cf. ĀpŚS XII.11.3.

8. If he desires that the rain should not fall, he should cleanse the wiping[1] with the hand pointing upwards.

1 Collected outwardly with the hand pointing upwards cf ĀpŚS XII 11 4

9 After having poured out the remnants into the Āgrayana vessel, he should put down the cup at its proper place with the formula, "This is thy birth-place, for vital breath thee "[1]

1 TS I.4.2 1

10. He should take up one of those stalks which have not been pressed, and throw it into the Upāmśu cup It should remain in it until the third pressing (*savana*)[1]

1. XIV 9 11

11 Then he should mingle the (six) stalks[1] with the stalks, with the verse, "O Soma, svāhā to thee, Soma, whose name is unerring and watchful "[2] Or he should put back two stalks at each pressing (*savana*)[3]

1 With which the Upamśu cup was covered 2 TS I 4 1 3
3 XIII 12 2, XIV 1 8, 9 11

12 If he wants to practise exorcism, he should place the Upāmśu cup after Soma-juice has been poured out into it, with the formula, "I place thee in the vital breath of N N."

13. He should take it up with the *savitra* formula, and carry it forth

14. The procedure up to the offering should be similar

15. When he is about to make the offering,[1] he should recite over the cup the formula, "Smite N N , then I shall make thy offering "

1 According to ĀpŚS XII 11 7, before making the offering he should cover the cup with his hand with the formula, "I cover thee with the vital breath of N N "

16 If the person against whom exorcism is to be practised is at a distance, he should hold his breath as long as he can (after reciting the abovementioned formula)

17. He should breathe in, and make the offering[1] with the formula, "In the intoxication of the gladdening, intoxicating (Soma), let N N. be in vain, svāhā "[2]

1 Standing crookedly, according to ĀpŚS XII 11.9 2 The entire procedure of exorcism is from KS XXVII 1

18. The rest of the procedure should be similar.

XIII : 12

1. Then, taking up the pressing stones, the Adhvaryus should sit down for the principal pressing—the Adhvaryu towards the east, the Prati-

prasthātr towards the south the Nestr towards the west and the Unnetr towards the north[1]

1 According to some teachers the Adhvaryu should be towards the west and the Neṣṭṛ towards the east cf ĀpŚS XII 12 2

2 The Adhvaryu should put down *ample (quantity of) Soma on the* pressing skin He should keep back a smaller portion for the midday *pressing*

3 The Adhvaryu should shed forth *vasatīvarī* water on the Soma cause the water in the Hotr s goblet to be characterised as *nigrabha*[1] (and pour that water upon the Soma) whereupon the officiating priests should press the Soma for an indefinite number of times

1 XIII 10 3 4

4 The Adhvaryu should cause the water in the Hotr s goblet to be characterised as *nigrabha* then the officiating priests should press the Adhvaryu should again cause the *water in the Hotr s goblet to be* characterised as *nigrabha* then the officiating priests should press

5 After the Adhvaryu has collected into a wooden pot the Soma juice pressed in three turns one should pour it into the Ādhavanīya pitcher[1]

1 *According to* ĀpŚS XII 12 5 6 the Adhvaryu should collect the Soma juice with folded hands into a pot and the Unnetṛ should carry it up through the two poles of the cart and pour into the Ādhavanīya pitcher

6 The other two pressings (*abhiṣava*) should be done according to this very procedure

7 At the third pressing (*abhiṣava*) the Soma juice *should be collected* by squeezing the sediment (*ṛjīsa*)

8 Soma juice should be collected in a large quantity

9 *One should squeeze the stalks after having* first cleansed them by means of the woollen filter (*pavitra*)

10 *Having placed the pressing stones facing each other on the pressing* skin the Adhvaryu should take out the sediment from the pressing *stones (and collect it at the centre) He thus renders them facing* towards the sediment

11 The Udgatrs should place upon the *pressing stones the Dronakalaśa* so that it faces towards the east

12 They should draw it close to the *axle (of the southern Havirdhāna* cart)

13 *Over the* Dronakalaśa *they should spread out the woollen filter with* its fringes towards the north

14 The sacrificer should recite over the Soma juice the verse O Brahmanaspati thy filter has been spread thou the ruler goest all around the limbs *One whose body is not heated and who is raw does*

not reach it, the cooked while carrying have reached it,"[1] and pour out from the Hotṛ's goblet upon the woollen filter with an unbroken stream If he hates anybody, he should break up the stream with reference to him

1. TA I 11 1.

XIII : 13

1. The Unnetṛ should pour out the Soma from the Ādhavanīya pitcher into the Hotṛ's goblet by means of the filling spoon

2. The Adhvaryu should fill in the Antaryāma cup with the stream flowing through the filter, with the formula, "Thou art taken with a support. O Maghavan, pause, drink Soma, extend wealth, pay homage (to the gods) with the food, I place within thee heaven and earth, the wide midregion, be united with near and distant gods O Maghavan, do thou rejoice in the Antaryāma cup "[1]

1. TS I 4 3

3. The procedure in this connection should be regarded as having been explained by (the one in connection with) the Upāṁśu cup [1]

1 XIII 11 2 ff

4. This much should be different he should carry forth the cup along the south of the Hotṛ or along the north

5. With the formula, "May the mind enter thee,"[1] the two (=the Adhvaryu and the Pratiprasthātṛ) should stand at the southern conjunction of the enclosing sticks

1. TS I 4 2 1

6. Standing upright, the Adhvaryu should make a continuous offering towards the north-east with the formula, "Svāhā, thee, well-fashioned, for Sūrya "[1]

1 TS I 4 2 1 According to ĀpŚS XII 13 7, he should make the offering towards the east in the northern half of the fire

7. The cleansing of the wiping and pouring down of the remnants have already[1] been explained.

1 XIII 11 6 9

8. With the formula, "This is thy birth-place, for Apāna thee,"[1] he should put down the Antaryāma cup containing a portion of Soma at its proper place

1 TS I 4 3

9. If he wants to practise exorcism, he should, after having filled it up, place the Antaryāma cup with the formula, "I place thee in the Apāna of N.N."

10 The remaining procedure should be similar [1]

1 XIII 11 15 17

11 Between the two (= the Upāṃśu cup and the Antaryāma cup) and touching them, he should place the Upāṃśusavana pressing stone with the formula, "For Vyāna thee"

12 If he wants to practise exorcism, he should place the Upāṃśusavana pressing stone with the formula, "I place thee in the Vyāna of N N"

13. These[1] should remain placed there until the third pressing (*savana*) [2]

1 The two cups and the stone 2 XIV 8 8, 12 4, 13 15

14 *If the Adhvaryu is not in a hurry, he should offer both these cups after sunrise*

15 If he is in a hurry, he should offer the Upāṃśu cup before sunrise, and the Antaryāma cup after sunrise

16 Some teachers prescribe the offering of the Upāṃśu cup and the Antaryāma cup in the reverse order Others prescribe the offering *of both the cups before sunrise*

XIII . 14

1 The Adhvaryu should fill in the (other) cups out of the stream flowing through the filter

2 If the Soma sacrifice is characterised by the Rathantarasāman as the Hotṛ's Pṛsthastotra, he should fill in the cups with the Aindravāyava cup as the first, if by the Bṛhatsāman with the Śukra cup as the first, *if by the Jagatsāman with the Āgrayana vessel as the first*, if by both the Sāmans (= Rathantara and Bṛhat) with the Aindravāyava cup as the first

3 The *Brāhmana*[1] contains injunctions in connection with the optional priorities of the various cups which begin with, "For one suffering from disease the Adhvaryu should fill in the cups with the Aindravāyava cup as the first ' The cups should, indeed, *be filled with the Aindravāyava cup as the first* '

1 TS VII 2 7

4 *If the Adhvaryu fills in any optional* cup prior to the Aindravāyava cup, he should hold it until the placing of the Aindravāyava cup

5 He should first place the Aindravāyava cup, and then place that cup.

6 He should fill *in those cups which he takes before the* Āgrayana vessel with the formula recited to himself He should fill in those which he takes after the Āgrayana vessel with the formula recited loudly [1]

1 TS III 1.9 1

7 If he is filling the Soma cups with the Āgrayana vessel as the first, he should release speech only after having filled in the Manthin cup. If he is filling the Soma cups with the Ukthya vessel as the first, he should fill in the Ukthya vessel with the formula recited to himself.

8. He should fill in the Aindravāyava cup with the mantra, "O Vāyu, drinker of the pure, come to us A thousand are thy teams, O thou that hast all choice boons For thee this sweet drink has been drawn, whereof, O god, thou hast the first drink Thou art taken with a support, for Vāyu thee "[1]

1 TS I 4 4

9. After having taken off the cup, he should again fill it in with the mantra, "O Indra-Vāyu, this Soma is pressed for you, come here with pleasure, the drops of Soma long for you Thou art taken with a support, for Indra-Vāyu thee "[1]

1 TS I 4.4

10. After having cleansed it with the woollen filter,[1] he should place it at its proper place with the formula, "This is thy birth place, for the companions thee "[2]

1 With the fringes of the woollen filter or another woollen filter according to ĀpŚS XII 4 10,11 2 TS I 4 4

11. In this manner he should fill in the other cups according to the divinities, and place them at their proper places with the relevant formulas intended for placing

12. If the formula for placing is not prescribed, he should place it with the formula, "This is thy birth place "

XIII : 15

1. He should fill in the cup for Mitra-Varuna with the mantra, "O Mitra-Varuna, this Soma is pressed for you, rejoicing in divine law. Do you listen to my call. Thou art taken with a support, for Mitra-Varuna thee "[1]

1. TS I 4 5

2. Then he should mix it up with boiled milk which has been made cool, with the verse, "Let us, who have hastened, rejoice with wealth, the gods with oblation and the cows with grass O Mitra and Varuna, do you give us always that milch cow which does not withdraw "[1]

1 ŚBr IV 1 4 10 After having mixed it up, he should place it with the formula, "This is thy birth place, for the two observing the scared law thee "

3. Passing over the cup for Aśvins he should fill in the Śukra cup with the verse "This Vena who is enveloped in light has directed those who have Pṛśni as the embryo in the expanse of the lower region The

priests tend him with their songs like a child in the *meeting place of* the waters, of the sun "[1]

1. TS I 4 8 1

4. He should mix it up with a piece of gold, with the formula, "I mix thee, pure one, with the pure "[1]

1 ĀpŚS XII 14 13,14 adds He should place the cup with the formula, "This is thy birth place, do thou guard the valour " In *the sacrifice of one whom he hates he should place it* with the formula "For Śanda thee " (TS I 4 8.)

5 Then he should fill in the Manthin cup with the verse, "As formerly, as before, as always, as now, thou milkest with thy speech the Prince who is seated on the Barhis, who knows the heaven, the imminent Vrjana, victorious among those among whom thou growest "[1]

1 TS I 4 9

6. Then he should mix it[1] up with the flour of parched barley-grains without scattering it upon himself and upon the other cups, with the verse, "By whose invocations you two, *sharp as mind, hurry up with* all strength, *receive the speech* who, mighty, with arrows in his hand, met with the desired object "[2]

1 ĀpŚS XII 14 16 15 1 adds He should place the cup with the formula, "This is thy [illegible] the sacrifice of one wh[illegible] formula, "For Marka [illegible] optional injunction [illegible] the village or to introduce one to the *village, he should remove the* Śukra cup with the formula, "Here I remove N N , belonging to the gotra of N N , the son of N N from the land of N N " and place the Manthin cup on that place with the *formula, 'Here I place* N N , belonging to the gotra of N N , the son of N N in the land of N N " 2 cf RV X 61 3 VS VII 17, ŚBr IV 2 1 11 which read the last quarter as *asya'śrinita''dsiam gabhastau* ĀpŚS XII 14 15 reads *juhvad* for *tigmam*

7 Then he should fill in the Soma into the Āgrayana vessel in two streams

8 He should pour out in another vessel the Soma which has been drawn into the Āgrayana vessel, and regard it as a second stream, and should draw Soma into the Āgrayana vessel with the verse, '*Do you, O gods accept this sacrifice who are eleven in the heaven*, eleven on the earth, who sit mightily in the waters, eleven in number," and also with the formula, "Thou art taken with a support "[1]

1 TS I 4 10 ĀpŚS XII 15 3 prescribes that optionally he should draw Soma with the next formula, "Thou art taken with a support *thou art the leader thou art the good* leader, impel the sacrifice, impel the lord of the sacrifice guard the pressings, may Viṣṇu guard thee, do thou guard the people with thy power "

9. In the sacrifice of one who has an enemy, he should draw the Soma with the *rugnavatı* verse, namely, "Three and thirty in troops, the destructing Rudras frequent the heaven and earth, eleven seated in the waters, may all of them accept the Soma pressed for the pressing "[1]

1 TS I 4 11 1.

10 Having filled in Soma in the Āgrayana vessel, he should utter *him* three times and release his speech with the formula, ' Soma is flowing, Soma is flowing, Soma is flowing, Soma is flowing for this Brahman, Soma is flowing for this Ksatra Soma is flowing for this Viś Soma is flowing for this sacrificer who is pressing Soma, Soma is flowing for food Soma is flowing for vigour, Soma is flowing for water, Soma is flowing for the plants, Soma is flowing for the trees, Soma is flowing for the heaven and earth, Soma is flowing for the welfare, Soma is flowing for the *brahman* splendour, Soma is flowing for the sacrificer, Soma is flowing for my superiority "'[1]

1 ŚBr IV 2 2 12-15. In ĀpŚS XII 15 8 it is partly reduced

11. He should first utter this formula inaudibly, then loudly, and then still more loudly So is it said [1]

1 He should place the Āgrayana vessel on the mound with the formula, "This is thy birth place, for Viśve Devas thee " cf ĀpŚS XII 15 9

XIII : 16

1 Then he should fill in the three Atigrāhya cups with Soma (and place them on the mound) respectively with the three Anuvākas[1]—the cup for Agni should be filled in and placed respectively with the mantras "O Agni, thou purifiest life, do thou give food and strength to us drive away ill fortune, thou art taken with a support, for *tejasvant* Agni thee " "This is thy birth place for *tejasvant* Agni thee " The cup for Indra respectively with the mantras, "Arising in might thou didst move thy jaws, O Indra, when thou hadst drunk the cup pressed Soma Thou art taken with a support for *ojasvant* Indra thee " "This is thy birth-place for *ojasvant*, Indra thee The cup for Surya respectively with the mantras "Overcoming, seen by all, light-making art thou O Sūrya, thou dost illumine all the firmament thou art taken with a support for *bhrajasvant* Surya thee ' "This is thy birth-place, for *bhrajasvant* Sūrya thee "

1 TS I 4 29 31

2 Then he should fill in the Ukthya vessel with Soma with the formula, "Thou art taken with a support, for *brhadvant vayasvant* Indra, eager for praise, thee Thy great strength, O Indra, for that thee For Visnu

11 In this connection this is the general rule whenever one has to pour out Soma into the Pūtabhrt except from the Dronakalaśa, he should pour it out through the filter

12. The Adhvaryu should draw the Pavamānagrahas he should touch the Dronakalaśa with the formula, "Thou art taken with a support, for Prajāpati thee "[1]the Ādhavanīya with the formula,". for Indra thee,'[1] the Pūtabhrt with the formula," . for Viśve Devas thee "[1]

1 TS III 2 1 3

13. "The cups, which are to be filled in with the formula, should be filled in with the formula preceded by the portion, "Thou art taken with a support,' those which are to be filled in with the verse should be filled in with the verse followed by that portion " So is it said [1]

1 TS VI 5 10 4

14 (The officiating priests who are about to proceed for the chanting of the Bahiṣpavamānastotra) should each offer the (three) *vaipruṣa* oblations[1] respectively with the three verses, "O Soma, that drop of thine, that stalk of thine which has fallen, shaken by the arms, from the womb of the pressing boards, or from the woollen filter of the Adhvaryu, I offer to Indra to the accompaniment of svāhā utterance — The drop, the stalk, that has fallen on the ground from the roasted grains, the cake, the dough of the flour of parched barley, the Soma mixed with roasted grains,the Manthin, the Śukra, I offer it to Indra to the accompaniment of svāhā utterance —That sweet and strong drop of thine which goes to the gods to the accompaniment of svāhā utterance, from the heaven earth and midregion, I offer it to Indra to the accompaniment of svāhā utterance "[2]

1 According to ĀpŚS XII 16 15, the Adhvaryu should offer an oblation, first with the verse *drapsaś caskanda* (TS III 1 10) and then with the above mentioned three verses ĀpŚS XII 16 16 records a view according to which the Adhvaryu should offer the first oblation at each pressing with the verse, *drapsaś caskanda* and the second oblation with the above mentioned three verses respectively at the three pressings 2 TS III 1 10 1,2

15 After having offered an oblation (also) with the *saptahotr* formula,they should crawl towards the north, bowing down,[1] for the chanting of the Bahiṣpavamānastotra

1 According to ĀpŚS XII 17 3, they should proceed as if crawling, licking and bowing down their heads

16 The Prastotr should touch the Adhvaryu the Udgātr the Prastotr, the Pratihartr the Udgātr, the Brahman the Pratihartr, and the sacrificer the Brahman According to some teachers, the Brahman should touch the sacrificer [1]

1 According to ĀpŚS XII 17 1 the order is Adhvaryu, Prastotr, Pratihartr, Udgatr, Brahman and the sacrificer

17 While moving a bunch of sacrificial grass, the Adhvaryu should crawl first with the formula "The way belongs to the Gāyatri metre, the Vasus are the divinity may I safely reach the Vasus with an unharmful and straight path" and also with the formula, "The first going speech may go first going straight, may it go to gods, granting glory unto me, vital breath to the cattle, offspring unto me and the sacrificer"[1]

1 TS III 1 10 2

XIII : 17

1 They should sit down to the south of the *cātvala*

2 The Adhvaryu should sit down in front of the Prastotṛ, and while handing over a bunch of sacrificial grass to the Prastotṛ, he should initiate the (Bahispavamana) Stotra with the formula, 'The *hiṁ* sound maker is Vāyu the Prastotr is Agni, the Sāman is Prajāpati, the Udgātr is Brhaspati, the Upagatrs are Viśve Devas, the Pratihartrs are Maruts, the end of Saman is Indra may the gods, possessors of vital breath, give me vital breath[1] The Soma is being purified"[2]

1 TS III 3 2 1 2 ManŚS II 3 6 6, KatŚS IX 6 34

3 The Adhvaryu should initiate all the (Pavamāna) stotras with this very formula

4 Except in the case of the Pavamana Stotras he should initiate[1] any Stotra with the call, "Do you resort to (the chanting)"

1 The meaning of the word *anantaram* in the sūtra is not clear

5. The Sāman-chanters should chant the Stotra while gazing at the *catvāla*

6 Four priests should join in the chanting of the Stotra They should do so (sitting) towards the (four) quarters

7. The priests with the sacrificer as the fifth should join in the chanting

8 "The Adhvaryu should not join in the chanting" So is it said[1]

1 TS VI 3 1 5

9 The priests should join in the chanting by (uttering) '*o*' the sacrificer by '*ho*'

10 While the Stotra is being chanted, the sacrificer should murmur the *anvāroha* formula, '*Thou art the eagle, with Gāyatrī as the metre* I touch thee, do thou lead me across safely"[1]

1 TS III 2 1 1

11 He should follow the chant with the formula, "Thou art the praised of the praised may the praised milk strength for me may the praised of the praised come to me Possessed of strength may we desire, may we milk out offspring and food May my benediction in relation to

the gods be true, may the *brahman* splendour reach me The sacrifice has prospered it has prospered on all sides it has sprung up, it has increased it has become the lord of gods, may it make us lords, may we be possessors of wealth "[1]

1 TS III 2 7 1,2

12 He should follow all the Stotras with this very formula

13 As soon as the chanting is over, the Adhvaryu should, standing up, call out, "O Āgnidhra, do thou spread out fires (on the Dhisnyas), strew the Barhis, bring the Savanīyapurodāśa to perfection, O Pratiprasthātr do you come along with the animal"

14 After having come back (to his place), the sacrificer should pray to Soma with the verse, 'O conquering Visnu, do thou, nearest to us, grant us shelter The sweet-flowing streams milk out for thee the unceasing spring "[1]

1 TS III 1 10 2

15 The Āgnidhra should fetch burning embers from the Āgnīdhra fire, and spread out fire on the Dhisnyas in the order in which they were raised [1]

1 XII 14

16 The Pratiprasthatr should sit down towards the east and facing towards the west, and pour down the *aghara* libations on the Dhisnyas

17 He should take up Soma with the filling spoon (*pariplava*) from the Dronakalaśa and offer an *aghara* libation of that Soma on the Āhavaniya fire, the Āgnidhra fire, and the Hotr s Dhisnya, of five spoonfuls of clarified butter on the other Dhisnyas, and (again) of Soma on the Marjāliya Dhisnya

18 The formulas which were employed for the raising of the Dhisnyas[1] should be employed also for the *aghara* libations

1 XII 14

19 For the Savaniyapurodaśa the Āgnidhra should cleanse and arrange such utensils as are required for preparing the oblations of grains

20 The Adhvaryu should prepare the two strainers, and call out, "O sacrificer, do you restrain speech"

21 The Adhvaryu should restrain speech, and touch the utensils [1]

1 I 18 9

XIII : 18

1 Then the Adhvaryu should pour out (paddy and barley) for preparing the Savaniyapurodāśa[1] *dhanas* for *harivant* Indra, *karambha* for *pusanvant* Indra, *parivapa* for Sarasvati Bhārati, and a cake on eight potsherds for Indra at the morning pressing, on eleven potsherds at

the midday pressing, and on twelve potsherds at the third pressing, or on eleven potsherds at all the pressings

1 According to BharŚS XIII 3 14 the Pratiprasthatṛ should pour out the Savanīyapuroḍāśa either at the time of the prātaranuvāka or after the chanting of the Bahiṣpavamānastotra The Sutra writer has described the procedure at the latter place ĀpŚS XII 4 4 prescribes the pouring out of the Savanīyapuroḍāśa in the context of the prātaranuvāka

2. *Mantha* is called the *karambha lajas* the *parivāpa*

The procedure up to the pouring out (of paddy and barley into the mortar) should be similar [1]

1 I 21 5

4 After having poured out barley into the mortar and having arranged a pan for baking *lajas*, (the Āgnīdhra) should wet half the quantity of the paddy with the water purified with the prescribed formula,[1] and pour out that paddy into the pan

1 I 11 12

5 While pouring out the paddy into the pan he should murmur the formula[1] prescribed for putting the oblation on fire and while taking it out the formula[2] prescribed for taking down the oblation

1 I 25 9 2 II 10 7

6 He should take down the baked *lajas* having first poured clarified butter over them

7 He should bring all the oblations to perfection at the proper time [1]

1 XIII 19 5

8 The procedure up to the pounding should be similar [1]

1 I 21 7

9 After having pounded the barley grains, he should remove the husks of the *lājas* by means of his hands [1]

1 With nails according to ĀpŚS XII 4 14

10 In this connection should be recited the formula relating to the pouring out of the oblation[1] into the mortar the formula relating to the pounding [2] the formula relating to the pouring out of the oblation into the winnowing basket,[3] and the formula relating to the husking [4] (These formulas should be modified in the plural)

1 I 21 5 2 I 21 7 3 I 22 2 4 I 22 3

11 The formulas[1] relating to the mortar and the pestle should be recited with reference to the hands

1 I 21 4 6

12 Then he should pound the paddy intended for the cake

13. After having gone through the rites up to the pouring out of the rice-grains on the lower crushing stone, he should put a pan over the fire for the *karambha*, and pour half of the barley-grains into that pan.

14. The procedure (of baking) has already been explained.[1]

1. Sūtra 5 above.

15. The *dhānās* should be crushed following the procedure of the flour.[1]

1. I.23.5 ff.

16. The procedure up to the arranging of the potsherds should be similar.[1]

1. I.24.2.

17. After having put a pan over the fire for the *dhānās*, (the Āgnīdhra) should arrange the potsherds for the cake.

18. He should prepare the *āmikṣā*.

19. He should pour out the oblation-materials into the various utensils.[1] He should purify them.[2]

1. I.24.11. 2. I.25.1.

XIII : 19

1. He should mix with water[1] (the flour for) the *mantha* and the cake.

1. I.25.2.

2. After having poured (the barley for) the *dhānās* into the pan, he should put the cake on the potsherds.

3. Similarly, after having taken down the *dhānās*, he should take down the cake.

4. The Āgnīdhra himself should strew the Barhis along the *pṛṣṭhyā*.

5. He should bring all the oblations to perfection.[1]

1. XIII.18.7.

6. Then the Adhvaryu should draw with the filling spoon the cup for Aśvins from the Droṇakalaśa with the Anuvāka, "Do you, O Aśvins, furnish the sacrifice with that whip of yours which is sweet and full of mercy. Thou art taken with a support; for Aśvins thee."[1] He should place the cup with the formula, "This is thy birth-place; for the two sweet ones thee."[1] Or he should draw with the next Anuvāka, "Do you, O Aśvins, who yoke early, be loosened; come hither to drink this Soma; thou art taken with a support, for Aśvins thee."[2] He should place the cup with the formula, "This is thy birth-place; for Aśvins thee."[2]

1. TS I.4.6. 2. TS I.4.7.

7 Henceforward he should fill in the cups by means of the filling spoon with Soma-juice from the Droṇakalaśa itself

8. After having drawn the cup of Aśvins with the Soma other than the stream, he should wind round the sacrificial post a cord of three strands,[1] and formally dedicate the Savanīya animal—to Agni in the Agniṣṭoma, to Indra Agni as the second in the Ukthya, a ram to Indra as the third in the Ṣoḍaśin, a female sheep to Sarasvatī as the fourth in the Atirātra [2]

1 VII 9 2 2 According to ĀpŚS XII 18 13, he should dedicate an animal only to Indra Agni, only to Indra *in the Ṣoḍaśin*, and only to Sarasvatī in the Atirātra ĀpŚS XII 18 14 mentions the view of some teachers which is identical with the injunction in the BhārŚS

9 Or he should fix up eleven sacrificial posts[1] corresponding to (the front side of) the Mahāvedi

1 The sūtra portion of the BhārŚS prescribing the Yūpaikādaśinī is not available

10 The procedure up to the offering of the omentum should be similar [1]

1 VII 16 14

11 After the omentum has been offered, (the Adhvaryu the Brahman and the sacrificer[1]), when they are about to enter the Sadas, should gaze at the utensils filled with Soma

1 *According to Rudradatta on ĀpŚS XII 18 15 According to* SatyŚ VIII 5, even the Pratiprasthātṛ should enter the Sadas

12. At the Droṇakalaśa and the Ādhavanīya with the verse, 'Two oceans are there extended, unperishing they revolve in turns like the waves in the bosom of the sea, seeing they pass over one of them seeing not they pass over the other with a bridge ' [1]

1 TS III 2 2 1

13 At the Pūtabhṛt[1] with the verse, 'One wears two garments continuous with locks, knowing all the worlds clad in the dark he goes in secret, he puts on his bright robe abandoning that of the worn out one ' [2]

1 At the Droṇakalaśa according to ĀpŚS XII 18 18
2 TS III 2 2 2

14 He should pray to the entire Soma with the formula, "Surrounding *Agni, surrounding Indra, surrounding Viśve Devas, surrounding me* with *brahman* splendour, be purified for us, pleasant to cattle, pleasant to men, pleasant to the horses, pleasant, O king, to the plants may we possess the abundance of wealth that is thine who art unbroken and of heroic power, O lord of wealth give it to me, may I share it I wipe out this from thee " [1]

1 TS III 2 3 1

15. At the Upāṁśu cup with the formula, "For my Prāṇa, be purified giving splendour, for splendour " [1]

1 TS III 2 3 1

16 At the Antaryāma cup with the formula, "For my Apāna "[1]

1 TS III 2 3 1.

17 At the Upāṁśusavana pressing stone with the formula, "For my Vyāna "[1]

1 TS III 2 3 1

18 At the cup for Indra-Vāyu with the formula, "For my speech "[1]

1 TS III 2 3 1

19 At the cup for Mitra Varuna with the formula, "For my skill and strength "[1]

1 TS III 2 3 2

20 At the Śukra and the Manthin cups with the formula, "For my eyes "[1]

1 TS III 2 3 2

XIII : 20

1 At the cup for Aśvins with the formula, "For my ears "[1]

1 TS III 2 3 2

2 At the Āgrayana cup with the formula, "For my soul "[1]

1 TS III 2 3 2

3 At the Ukthya vessel with the formula, "For my limbs "[1]

1 TS III 2 3 2

4 At the Dhruva vessel with the formula, "For my life "[1]

1. TS III 2 3 2

5 At the Atigrahya cups respectively with the formulas, "For my lustre ," "For my vigour ," "For my splendour "[1]

6 At the Soḍaśin cup with the formula, "For my valour "[1] if the sacrifice is a Soḍaśin

1 TS III 2 3 2

7 At the Dronakalaśa with the formula, "Thou art the belly of Viṣṇu, do thou, giving splendour, be purified for my splendour "[1]

1 TS III 2 3 2

8 At the Ādhavanīya with the formula, "Thou art the belly of Indra "

1 TS III 2 3 2

9 At the Pūtabhṛt with the formula, "Thou art the belly of Viśve Devas "[1]

1 TS III 2 3 2

10 They should pray to the entire Soma with the formula, "Who art thou? Thou art Ka by name For whom thee? For Ka thee, thee whom I have

delighted with Soma thee whom I have gladdened with Soma May I be possessed of fair offspring may I be possessed of noble heroes may I be possessed of good splendour, may I be possessed of great abundance Giving splendour to all my forms, do thou, giver of splendour, be purified for splendour, give it to me, let me partake of thee, here I cleanse thee "[1]

1. TS III 2 3 2 According to ĀpŚS XII 19 1,2, the Adhvaryu should gaze at the Āhavanīya fire with the major portion of this formula, and with another verse and the ending portion of the above formula, he should gaze at the Soma In addition to the above the Adhvaryu should, according to ĀpŚS XII 18 20 gaze at the *pṛṣadājya* with the formula, 'For my cattle ," at all the cups with the formula, 'For my abundance ," at the Ṛtu cups with the formula, 'For my breasts

11 One who desires to prosper should gaze, one desirous of *brahman* splendour should gaze one who is ill should gaze, one who is practising *abhicāra* should gaze So is it said [1]

1 TS III 2 3 3 4 According to ĀpŚS XII 19 4 6, the Adhvaryu should pray to the various cups and vessels with certain formulas involving the use of the word *iṣṭa* and also certain verses

12 Then they should pray to the other substances

13 *The implements used for preparing the altar (thrown) on the rubbish* heap respectively with the formulas, "May the wooden sword be safe, may the hammer be safe may the rib (= knife) be safe, may the altar be safe may the axe be safe for us " [1]

1 TS III 2 4 1

14 He should pray to all the implements with the formula, "You are qualified for the sacrifice, makers of the sacrifice, do you acquiesce in this sacrifice " [1]

1. TS III 2 4 1

15 To Dyāvāpṛthivī with the formula, "May the heaven and earth acquiesce " [1]

1. TS III 2 4 1

16 To the spot (*āstava*) towards the south of the *catvāla*[1] with the formula, "May the *āstava* acquiesce "[2]

1 XIII 17 1 2 TS III 2 4 1

17 To the Droṇakalaśa with the formula, "May the Droṇakalaśa acquiesce " [1]

1 TS III 2 4 1

18 To Soma with the formula, "May Soma acquiesce "[1]

1 TS III 2 4 1

19. To the Āhavanīya fire with the formula, "May Agni acquiesce " [1]

1 TS III 2 4 1

20. (To the gods[1] with the formula,) "May the gods acquiesce me, to the sacrifice with the formula, "May the sacrifice acquiesce "[2]

1 ĀpŚS XII 20 1 2 TS III 2 4 1

21 To the Hotrakas with the formula, "May the Hotrās acquiesce in the acquiescence "[1]

1 TS III 2 4.1

22 He should add to the formulas the relevant form of the root *hve* in the singular, duel or plural.

23 He should pray to the Āhavanıya fire with the formula, ' Obeisance to Agni, the killer of Makha, may the glory of Makha reach me "[1]

1 TS III 2 4 1

24 To the Āgnıdhra fire with the formula, "Obeisance to Rudra, the killer of Makha, guard me with obeisance "[1]

1 TS III 2 4 2

25 To the Dhisnya of the Hotr with the formula, "Obeisance to Indra, the killer of Makha, do thou not injure my power and strength "[1]

1 TS III 2 4 2

26 To Dyāvāprthivi with the formula, "You two are firm, loose, united, guard me from trouble "[1]

1. TS III 2 4 3

27 To Āditya with the formula, "May god Sūrya guard me from divine trouble "[1]

1 TS III 2 4 3

XIII : 21

1 To Vāyu with the formula, "May Vāyu guard me from the midregion "

1 TS III 2.4 3

2 To Agni with the formula, "May Agni guard me from the earth "[1]

1 TS III 2 4 4

3 To Yama with the formula, "May Yama guard me from the Pitrs "[1]

1. TS III 2 4 4

4 To Sarasvatī with the formula, "May Sarasvatī guard me from men "

1 TS III 2 4 4

5 To the two doors of the Sadas with the formula, "O divine doors, do not torment me "[1]

1 TS III 2 4 4

6 To Sadas with the formula, ' Obeisance to the Sadas "[1]

1 TS III 2 4 4

7 To (*the seat of*) the sacrificer with the formula, ' Obeisance to Sadasaspati '[1]

1 TS III 2 4 4

8 To the officiating priests with the formula, "Obeisance to the eye of the friends who go before "[1]

1. TS III 2 4 4

9 To the heaven with the formula, "Obeisance to the heaven '[1]

1 ' TS III 2 4 4

10 To the earth with the formula, "Obeisance to the earth "[1]

1 TS III 2 4 4

11 After having entered the Sadas, he (= the sacrificer) should pray to that place, where he will be seating himself, with the formula ' Ho, son *of a second wife, get away from here, sit down in another's seat* who is younger than we are "[1]

1 TS III 2 4 4

12 After having crossed the Sadas in front of the Dhisnya of the Maitrāvaruna, he should sit down with the formula, "May I go over the low and over the high '[1]

1 TS III 2 4 4

13 He should gaze at the heaven and the earth with the formula,"Do you, O Dyāvāprthivī, *guard me today from the day* "[1]

1 TS III 2 4 4

14 He should gaze at the southern part of the Sadas with the formula,"Do you come, O Pitrs may I be possessed of Pitrs through you, may you be having good offspring through me "[1]

1 TS III 2 4 5

15 After having placed the Savaniyapurodāśa, he should give out a call (*to the Maitrāvaruna*), "*Do you recite in the morning the puronuvākyā* pertaining to the Savaniyapurodāśa at the morning pressing to Indra

16 After having spread clarified butter as base into the Juhū, he should cut out portions of all the oblations

17. He should cut out a portion of the *amikṣa*, and then a portion of the *vajina* or he should not cut out a portion of the *vājina*

18 [illegible]

offered this morning to Indra at the morning pressing '

19. He should give out a call (to the Maitrāvaruna with the words), "Do you recite the puronuvākyā relating to the offering for Agni," "Do you address a call to the Hotr to recite the yājyā relating to the offering for Agni" for the Svistakrt offering.

20. There is a view that the Adhvaryu should apportion the Idā at this stage, there is another view that he should do so at a later stage.[1]

1. XIII.27.11.

XIII : 22

1. Then the Adhvaryu and the Pratiprasthātr should proceed with the offering of the Dvidevatya cups.

2. The Adhvaryu should give out a call (to the Maitrāvaruna), "Do you recite the puronuvākyā relating to the offering for Vāyu and Indra-Vāyu."

3. The Pratiprasthātr should draw into the Āditya cup[1] a portion from the cup for Indra-Vāyu[2] (as a counter-cup) with the formula, "Thou art taken with a support, thou art seated in speech, for the two of speech, guardians for the two guardians of thought, for the two lords of this established sacrifice do I take thee "[3]

1. XIII 2 2 2 XIII 14 2 3 TS III 2 10 1.

4. In connection with the counter-cups (*Pratinigrahya*) some teachers say that they should be drawn from the Dronakalaśa, and should be offered without being placed on the mound [1]

1. cf. ĀpŚS XII 20 19

5 After having taken up the cup for Indra-Vāyu, the Adhvaryu should draw Soma from the Dronakalaśa into the filling spoon and pour down *āghāra* libation of that Soma on that place where the Upāmśu cup was the verse, "O gods, may this sacrifice be harmless for plants, for our offered,[1] with cattle, for our folk Thou art harmless for all creatures, swell like thee, O Soma "[2]

1. XIII.11.5. 2 TS.III.1.9.3

6 In this connection this is the general rule one should offer the oblations of clarified butter, animal and the cake (etc) in the middle of the fire, those of Soma along the direction of the beginning and the end of the *aghāra* libation.

7 Having stood at that place from where he thinks he would make the offering without striding forth, one should cause the Āgnīdhra to announce.

8 Having gone across (towards the south), the Adhvaryu should say (to the Maitrāvaruna), "Do you address a call to the Hotr to recite the yājyā relating to the offering for Vāyu and Indra Vāyu."

9 At the *vasat* utterance (by the Hotr) he should make the offering (to Vāyu)

10 At the secondary *vasat* utterance the Adhvaryu and the Pratiprasthātr should make the offering

11 The sacrificer should follow the offering with the formula, "Thou art *bhuh*, best of rays, guardian of Prāna, do thou guard my Prāna Thou art *dhuh*, best of rays, guardian of Apāna, do thou guard my Apāna "[1]

1 TS III 2 10 2

12 If an elder cousin overcomes him, he should depress his thumb with his finger, if a younger the finger with the thumb, with the verse, "The enemy who, O Indra-Vāyu, is hostile to us, who seeks to assail us, O Lords of splendour, may I here hurl him below my feet, so that, O Indra, I may shine as the highest "[1]

1 T III 2 10 3

13 The Pratiprasthātr should drop the remnants into the Adhvaryu's cup, the Adhvaryu into the Pratiprasthātr's cup, and the Pratiprasthātr into the Āditya vessel[1] with the formula, "For gods thee "[2]

1 XIII 2 2 2 TS III 2 10 1

14. The Adhvaryu should hand over the cup to the Hotr for the partaking of the Soma with the formula, '*In me is the wealth, in me is one* who is preceded by wealth O guardian of speech, guard my speech "[1]

1 TS III 2 10 2

15 The Hotr should receive the cup with the same formula [1]

1 *ĀpŚS XII 21 18 22 lays down the optional procedure with regard* to the drawing and offering of the Dvidevatya cups If the sacrificer feels that the enemy has transgressed him, the Pratiprasthātr should first draw his cup offer it first and place it down first If the Adhvaryu desires to make the sacrificer equal in valour with his enemy, both the Adhvaryu and the Pratiprasthātr should draw the cups simultaneously, make the offerings standing in front of each other, and simultaneously and place down the cups simultaneously If the Adhvaryu desires that the sacrificer who has obtained his kingdom should be removed from the kingdom, or that the sacrificer [illegible]

XIII : 23

1 In the same manner the Adhvaryu and the Pratiprasthātr should proceed with the offering of the next two cups according to the divinity.[1]

1 *The second cup to Mitra Varuṇa and the third to Aśvins*

2. This much should be different · the Pratiprasthātr should draw the counter cup with the subsequent formula [1] There should be no *āghara* libation here [2] The Adhvaryu and the Pratiprasthātr should make the offering only once [3] With each subsequent formula[4] the Adhvaryu should catch hold (of the finger) With each subsequent formula[5] the the Pratiprasthātr should drop the remnants into the Āditya vessel

1 From the cup for Mitra-Varuna with the formula, "Thou art taken with a support, thou art seated in the divine order for the two guardians of the eye, for the two guardians of thought, for the two lords of this established sacrifice do I take thee " From the cup for Aśvins with the formula, "Thou art taken with a support, thou art seated in the ear, for the two guardians of the ear for the two guardians of thought for the two lords of this established sacrifice do I take thee " (TS III 2 10 1) 2 XIII 22 5 3 That is to say, they should make the offering at the *vasat* utterance, there should be no secondary *vasat* utterance 4 With the verse, "The enemy who O Mitra Varuṇa is hostile tous " in connection with the offering of the cup to Mitra Varuna and with the verse, "The enemy who, O Aśvins, is hostile to us " (TS III 2 10 2,3) in connection with the offering of the cup to Aśvins cf XIII 22 12 5 Wite the formula, "For all gods thee," in connection with the offering to Mitra Varuna, and with the formula "For Viśve Devas thee," in connection with the offering to Aśvins cf XIII 22 13

3 The Pratiprasthātṛ should then cover the Āditya vessel with that very cup with the formula, "O Visnu, wide striding,this is thy Soma, guard it, let the evil-eyed not look down this Soma of thine." [1]

1 TS III 2 10 1,2

4 The Adhvaryu should hand over the cup to the Hotr with each subsequent formula,[1] the Hotr should receive it with the same formula

1 With the formula, "In me is the wealth, in me is one who grants wealth, O guardian of eye, guard my eye," in connection with the offering to Mitra-Varuna, with the formula, "In me is the wealth in me is one having continuous wealth O guardian of ear, guard *my* ear " (TS III 2 10 2)

5. The Unnetr should pour down the Ādhavanīya into the Pūtabhrt, and keep it upside down.

6 The Adhvaryu should give out a call (to the Maitrāvaruna) "Do you recite the hymn for the goblets being filled in "

7 The Unnetr should fill in nine goblets beginning with the Hotr's goblet except that of the Acchāvāka

8 After having spread (into each goblet) Soma from the Dronakalaśa as base, he should fill it in with Soma from the Pūtabhṛt, and pour out Soma on it from the Droṇakalaśa itself

9 In this connection this is the general rule whenever the Unnetr has to fill in the goblets, he should fill in with this very procedure Henceforward he should fill in all[1] the goblets

1 Including that of the Acchavaka

10. The hymn to be recited by the Maitravaruna while the goblets are being filled in (*unnyamanasukta*) is to be recited only in connection with the goblets being filled in with Soma for the first time in each pressing

11. As soon as the reciting of the *unnıyamānasukta* is over, the Adhvaryu should take up the Śukra cup *with the formula*, ' Thou art praised, feeder of people may gods, drinkers of bright (Soma), carry thee '[1] and the Pratiprasthātr should take up the Manthin cup with the formula, "Thou art praised, feeder of people may the gods drinkers of the Manthin cup, carry thee "[1]

1 TBr I 1 1 1 2

12 Both the Adhvaryu and the Pratiprasthātr should then cover with the Sāvitra formula their cups on the upper side with two pieces of wood sprinkled with water

13 They should remove the dust at the bottom with two pieces of wood not sprinkled with water

14 The Adhvaryu (should do so) with the formula, ' Śanda is vanished together with N N '' *He should utter the name of one whom he hates*

15 The Pratiprasthātr (should do so) with the formula,' Marka is vanished together with N N " He should utter the name of one whom he hates

16 While covering the cups with their hands they should proceed towards the east with the formula, *Go over wide midregion* "[1]

1 VI 12 1

XIII 24

1 In front of the Havirdhana the Adhvaryu and the Pratiprasthātr should join either their cups or their elbows with the formulas "Do you join together the priestly class move it towards me do you join *together* the warrior class, move it towards me do you join together the food, move it towards me do you join together the strength, move it towards me do you join together the wealth, move it towards me do you join *together the abundance, move it towards me do you* join together the progeny, move it towards me do you join together the cattle, move them towards me ' '[1]

1 TBr I 1 1 1,2

2 After having held their respective cups over the *uttaravedi*, they should tread upon the *uttaravedi* with their great toes with the formula, "Thou art unconquered "[1]

1 KS IV 4 MS I 3 21

3 They should tread upon the *uttaravedi* as if scratching it

4 The Adhvaryu (should do so) by the south with the formula, "Do thou, Śukra, go round with bright lustre, begetting manly offspring," the Pratiprasthātr by the north with the formula, "Do thou, Manthin, go round with the lustre of the Manthin, begetting good offspring "[1]

1 TBr I 1 1 1,2

5 The sacrificer should touch the Śukra cup with the verse, "In unison with Indra may we withstand our enemies, smiting the enemies irresistibly "[1]

1 TS III 5 3 2

6 The Adhvaryu and the Pratiprasthātr should join either their cups or their elbows in front of the *uttaravedi* with the formula, "Going together from the earth to the heaven, do you join together long life, move it towards me, do you join together the Prāna, move it towards me do you join together the Apāna move it towards me do you join together the Vyāna, move it towards me, do you join together the eye, move it towards me do you join together the mind, move it towards me, do you join together the speech, move it towards me "[1]

1 TBr I 1 1 1,2.

7 Then the Adhvaryu should recite over them the formulas, "You two are (long) life give me (long) life do you give me (long) life for the sacrifice do you give me (long) life for the lord of sacrifice You two are the Prana, give me Prāna give me Prāna for the sacrifice, give me Prāna for the lord of sacrifice You two are eye give me eye, give me eye for the sacrifice give me eye for the lord of sacrifice You two are the ear, give me ear, give me ear for the sacrifice, give me ear for the lord of sacrifice "[1]

1 TBr I 1 1 1,2

XIII . 25

1 (He should further recite over the cups the formula,) "Do you, O gods Śukra and Manthin, put in order the divine subjects, put in order the human subjects, give unto us food and vigour, vital breath unto the cattle, offspring unto me and the sacrificer "[1]

1 TBr I 1 1 1,2.

2. They should maintain contact of the *uttaravedi* towards the east facing towards the west, and throw away out of the Mahāvedi the pieces of wood not *sprinkled with water*[1] with the same formula [2]

1. XIII 23.13 2. XIII 23.14,15 According to ĀpŚS XII 23 2, both should optionally throw away the pieces of wood with the formula, "Śanda and Marka have been driven away together with N.N."

3. Having touched water they should put on the fire the pieces of wood sprinkled with water[1]— the Adhvaryu with the formula, "Thou art the fire-stick of the *Śukra*," [2] *the Pratiprasthātr with the formula*, "Thou art the fire-stick of the Manthin." [2]

1. XIII 23.12. 2. TBr I 1.1.1,2.

4. The Camasādhvaryus should stand with their goblets towards the west facing towards the east.

5. After having caused the Āgnīdhra to announce, and after the latter has responded, the Adhvaryu should give out a call, "(O Maitrāvaruna), do you address a call to the Hotr in the morning to recite the yājyā relating to the offering for Indra of Soma characterised by Śukra and dropping honey at the morning pressing, O Camasādhvaryus belonging to the Madhyatahkārins,[1] do you offer the goblets at the *vaṣaṭ*-utterance and at the secondary *vaṣaṭ*-utterance, O Camasādhvaryus belonging to the Hotrakas,[2] after having offered the goblets once, do you add to the goblets Soma from the Dronakalaśa and come back."

1. Namely, the Brahman, the Hotr, the Udgātr, and the sacrificer. cf. XIII.25.11,12. 2 XIII 26 4,5.

6. *At the vaṣaṭ-utterance the Camasādhvaryus should offer the Soma.*

7. The Adhvaryu and the Pratiprasthātr should offer the Śukra and the Manthin cups: *the Adhvaryu should offer the Śukra cup with the* verse, "He (= Indra) is the first restorer, all-doing, he is the first Mitra, Varuna and Agni; he is the first Brhaspati, the wise, I offer the pressed Soma to Indra, svāhā." [1] The Pratiprasthātr should offer the Manthin cup with the verse, "...I offer the pressed Soma to Sūrya, svāhā." [1]

1 TBr I.1.5.

8. *Some teachers prescribe (the offering of) the Śukra and the Manthin* as accompanied by the secondary *vaṣaṭ*-utterance, others not accompanied by the secondary *vaṣaṭ*-utterance; still others either of the two accompanied by the *vaṣaṭ* utterance.

9. At the secondary *vaṣaṭ*-utterance, the Camasādhvaryus belonging to the Madhyatahkārins should offer their *goblets, those belonging to the* Hotrakas should take away their goblets.

10. *The Pratiprasthātr should take out burning embers towards the north*-east, and offer on them drops of Soma from the Manthin cup[1] with

the formula, "This, O Rudra, is thy portion which thou hast asked for partake of it, svāhā "[2]

1 Or the entire Manthin cup should be offered so that there would be no offering of drops cf ĀpŚS XII 23 10 2 TS III 1 9 4

11 After having placed at the proper place the Śukra cup containing the remnants of Soma, the Adhvaryu should give out a call, "Let the Hotr's goblet be carried, that of the Brahman, that of the Udgātr, and that of the sacrificer "

12 These are the goblets of the Madhyatahkārins

XIII : 26

1 Then they should proceed with the offering of the goblets to which Soma has been added

2 The Soma from the Dronakalaśa should be added to the goblets

3 After having taken up the Maitrāvaruna s goblet, the Adhvaryu should cross the altar, cause the Āgnidhra to announce and (after the latter has responded,) should say, "O Praśastr (= Maitrāvaruna), do you recite the yājyā ' At the *vaṣat* utterance he should make the offering

4 Similarly, whosoever is going to recite the yājyā in the prescribed order, him should he give out a call ' O Brahman, do you recite the yājyā O Potr, do you recite the yājyā O Nestr, do you recite the yājyā O Āgnīdhra, do you recite the yājyā "

5 These goblets belong to them

6 In all (Soma-)offerings a secondary *vaṣat* utterance is prescribed

7 The Adhvaryu[1] should inform the Hotr, "The Āgnidhra has recited (his) yājyā '[2]

1 When asked by the Hotr cf ĀśvŚS V 5 25 2 ŚBr IV 2 1 33

8 The Hotr[1] should respond with the formula, ' He has done a good thing because he is going to make us drink Soma '[2]

1 [illegible]

them mix that dough with curds draw out a burning ember within the enclosing sticks while the goblets are being offered, take a portion with a darbha blade, offer it on the burning ember with the verse, I am due to thee thou art due to me,' and give that goblet to the sacrificer for consuming

9 One should recite over the Soma to be consumed the formula, ' O portion to be consumed, come hither enter me for long life, for health, for increase of wealth, for splendour, for good offspring

Come hither, O wealth, whom the wealth precedes, thou art dear to my heart "[1]

1 TS III 2 5 1.

10 He should receive the Soma with the formula, "May I grasp thee with the arms of Aśvins "[1]

1 TS III 2 5 1

11 He should gaze at the Soma with the formula, "With clear sight may I gaze at thee, O god Soma, who beholdest men " [1]

1 TS III 2 5 1

12 Whenever one has to consume Soma, he should murmur these formulas

13 After having sought the acquiescence of the relevant officiating priest, and having smelt, one should consume the cup of Indra-Vayu with the formula, ' Gentle control, banner of the sacrifices, may speech accept and delight in the Soma may Aditi, gentle, propitious, with head inviolable as speech, accept and delight in the Soma Come hither, O thou who art of all men, with healing and favour, come to me with safety, O tawny coloured, for skill, for strength, for increase of wealth, for good heroes Do not terrify me, O king, do not pierce my heart with thy radiance for manly strength,for life, for strength "[1]

1 TS III 2 5 1,2

14 *This formula should be employed for the consuming of those cups in* the morning pressing which do not belong to Indra and which do not belong to Narāśamsa

15. *Some teachers prescribe the formula,* "*May the divine speech be satisfied* with the Soma," as a general one

16 The Adhvaryu should consume twice the cup of Indra Vayu, and once *the other two He should consume the cup of Mitra-Varuna holding* it by the side of his eyes, and the cup of Aśvins carrying it around and holding by the side of his ears

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XIII : 27

1 The Hotr should consume Soma first, then the Adhvaryu, and then the Pratiprasthātr

2 Whenever two or more officiating priests consume Soma in one and the same cup, the *vaṣaṭ* utterer should consume first

3 All officiating priests who are consuming Soma simultaneously should each seek acquiescence of the others addressing them with their official designation

4. " Do you N. N. acquiesce " is the inviting formula; "I acquiesce" is the responding formula.

5. After having consumed Soma, one should touch himself with the verse, " Impel my limbs, O thou with tawny steeds; do not distress my troops. Propitious, do thou honour for me the seven Ṛṣis; do not go below my navel. "[1]

1. TS III.2.5.3.

6. Whenever one consumes the Soma, he should touch himself with the same verse.

7. After having consumed the Soma, they[1] should not leave contact[2] of the cup until the pouring down of the drops remaining in the cups into the Hotṛ's goblet

1. XIII.27.1. 2. The text reads *nā'nutsr°* ....It is necessary to conjecture *nā'nūtsṛ°*

8. After having poured down the drops of Soma from the Dvidevatya cups into the Hotr's goblet, the Adhvaryu should put a piece of the cake into the cup of Indra-Vāyu; *āmikṣā* into the cup of Mitra-Varuna; and *dhānās* into the cup of Aśvins.

9. Then he should place these cups on the track of the northern wheel of the southern Havirdhāna cart to the rear of the axle.

10. These should remain placed until the third pressing.[1]

1. XIV.12.11.

11. After having cut out the Savanīyapurodāśa, the Adhvaryu should hand over Idā to the Hotṛ.

12. The Hotṛ should invoke the Idā.

13. The goblets should be held over towards him.

14. The Hotr's goblet should be held in contact (with the Idā).

15. Those officiating priests, who generally partake of the Idā in the norm,[1] should partake of the Idā which has been invoked.

1. The New-moon and the Full-moon sacrifices.

16. The Adhvaryu should preserve a piece of the cake for the Acchāvāka priest.

17. The Camasins[1] should consume the Soma from their respective goblets.

1. The officiating priests to whom the various goblets belong.

18. The Madhyataḥkārins should consume (the Soma from) their goblets with the formula, "O Soma, I, having sought the acquiescence, eat of thee who hast the Vasus for thy troop, who knowest the mind, who belongest to the first pressing, who hast the Gāyatrī for thy metre, who art drunk by Indra, who hast sweetness, and whose acquiescence is sought."[1]

1. TS III.2.5.2.

19 The formula pertaining to the consuming by others (= Hotrakas) should be regarded as explained in accordance with the cups not belonging to Indra[1]

1. XIII 26 13 14

20 The Hotṛ should consume Soma from all the goblets

21 *In respect of the goblets to which Soma was added the Adhvaryu* should recite the formula, "Gentle control "[1]

1 XIII 26 13

22 *Because*[1] *the Adhvaryu makes the offering*, he should consume Soma against the *vaṣaṭ* utterer

1 Read *yato'dhvaryur* instead of *yataro'dhvaryur*

23 After having consumed the Soma, one should make the goblets swell with Soma with the verse, "O Soma, do thou swell, let thy strength be gathered from all sides Do thou be in the gathering of strength "

1 *TS III 2 5 3*

24 Whenever one has to make the goblets swell, he should do so with this very verse

25 The Nārāśaṃsa goblets,[1] which have been made to swell, should be placed below the rear part of the southern Havirdhāna cart

1 The goblets which have been consumed and which have leavings belong to the Narāśaṃsa Pitṛs

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XIII . 28

1 The Acchāvāka should sit down outside the Sadas in front of his Dhiṣnya

2 While giving over to him the piece of the cake, the Adhvaryu should say to him, "*O Acchāvaka, do you recite what you have to recite*"

3 When he knows the Acchāvāka saying, "O Brāhmanas, do you acquiesce," the Adhvaryu should say, "This Acchāvāka here seeks *acquiescence, O Hotr, do you acquiesce* "

4 The Hotṛ should acquiesce with a verse[1]

1 AśvŚS V 7 5

5 *When he knows the Hotṛ reciting the portion, ' Our cows are acquiesced*, thou art acquiesced," the Adhvaryu should say to the Acchāvāka, "Do you recite the hymn for (your goblet) being *filled in* '

6 *After having taken the goblet of the Acchāvāka which has been filled* in, he should cross over, cause the Āgnidhra to announce and (after the latter has responded,) *say, "O Acchāvāka, do you recite the yājyā* "

7 He should make the offering at the *vaṣaṭ* utterance

8 He should give over the goblet to the Acchāvāka for consuming

9 The Acchāvāka should not seek acquiescence of the officiating priests in connection with the consuming of the goblet

10 The Adhvaryu should not share the consuming of the goblet with the Acchāvāka

11 If the Acchāvāka seeks acquiescence, the Adhvaryu should say to him, "Do you consume "

12 One should place the Acchāvāka's goblet after it has been consumed in between the goblets of the Neṣṭṛ and the Āgnīdhra

13 At this stage the Adhvaryu should offer the oblation of the wash water of the flour and that of the husks in connection with the offering of the Savanīyapuroḍāśa

14 He should then discard the potsherds

15 At this stage some teachers prescribe the rite pertaining to the *vajina*

XIII . 29

1 Then the Adhvaryu and the Pratiprasthātṛ should proceed with the offering of the Ṛtu cups

2 The Adhvaryu should take the southern Ṛtu cup, the Pratiprasthātṛ the northern one

3 The two should draw the first two cups simultaneously, also the last two simultaneously

4 The Adhvaryu should draw his cup with the formula, "Thou art taken with a support thou art Madhu ' ' The Pratiprasthātṛ with the formula, ' Thou art taken with a support, thou art Mādhava "[1]

1 TS I 4 14 1

5 After having gone out (of the Havirdhāna) and having crossed over, the Adhvaryu should cause the Āgnīdhra to announce and (after the the latter has responded,) give out a call (to the Maitrāvaruṇa),"Do you address a call (to the Hotṛ) to recite the yājyā relating to the offering of the Ṛtu cup '

6 At the *vaṣaṭ* utterance he should make the offering

7 The Adhvaryu should turn back

8 The Pratiprasthātṛ should go out, cross over, cause the Āgnīdhra to announce and (after the latter has responded,) give out a call (to the Maitrāvaruṇa), ' Do you address a call (to the Potṛ) to recite the yājyā relating to the offering of the Ṛtu cup "

9 At the *vaṣaṭ* uttrance he should make the offering

10 One should not follow the other the two should cross each other at the door

11 The Adhvaryu should always move by the south the Pratiprasthatr always by the north

12 The Pratiprasthatr should cover with his cup the Adhvaryu while he (=the Adhvaryu) is going towards the west he should cover him with the empty cup while he (=the Adhvaryu) is going towards the east

13 In this manner they should take up the cups with the subsequent formulas [1]

1 The subsequent ten formulas are as follows thou art Śukra thou art Śuci thou art Nabha thou art Nabhasya thou art Isa thou art Ūrja thou art Saha thou art Sahasya thou art Tapa thou art Tapasya (TS I 4 14)

14 The Adhvaryu should take up the cup with each former formula the Pratiprasthatr with each latter

15 The Adhvaryu himself should take up the thirteenth cup with the formula *Thou art taken with a support thou art Saṃsarpa for* Amhaspatya thee [1]

1 TS I 4 14

16 Twelve cups should be taken So is it said [1] Thirteen according to some teachers fourteen according to others

1 TS VI 5 3 1

17 If thirteen are taken they should offer the first two simultaneously

18 If fourteen the first two and also the last two

XIII 30

1 The Adhvaryu and the Pratiprasthatr should (each time) take up fresh Soma in their cups in which there are remnants of the former oblation

2 The cups should be offered without being placed (on the mound)

3 The Adhvaryu should give out with regard to three Rtu cups the call (to the Maitravaruna) Do you call out with the season The Pratiprasthatr should also give out that call with regard to three Rtu cups

4 Having turned the outlet of the Rtu cup [1] the Adhvaryu should give out with regard to two Rtu cups the call Do you call out with

the seasons " The Pratiprasthātr also should turn the outlet of his Rtu cup and give out that call with regard to two Rtu cups

1 A Rtu cup has two outlets cf XIII 1 12

5 Having turned the outlet of the Rtu cup,the Adhvaryu should give out with regard to his Rtu cup the call, "Do you call out with the season " The Pratiprasthatr also should turn the outlet of his Rtu cup and give that call with regard to his Rtu cup.

6 When he listens (to the Maitrāvaruna addressing the call), "Do you, the two Adhvaryus, recite the yajyā," the Adhvaryu should say, "Do you, O Hotr, recite the yājyā relating to this offering "

7. When he listens (to the Maitrāvaruna addressing the call), "Do you, O lord of the house, recite the yājyā," the sacrificer should say, "Do you, O Hotr, recite the yājyā relating to this offering "

8 (The offerings of) the Rtu cups are without the secondary *vaṣat*-utterance

9 The Pratiprasthātr should pour down drops from his cup into that of the Adhvaryu, the Adhvaryu into that of the Pratiprasthātr

10 The Pratiprasthātr should bring in his cup for consuming

11 The Adhvaryu and the Pratiprasthātr should consume Soma with the formula, "Gentle control "[1] in opposition respectively to the officiating priests successively reciting the yājyās the Adhvaryu to the Hotr, the Pratiprasthātr to the Potr, the Adhvaryu to the Nestr, the Pratiprasthātr to the Āgnidhra the Adhvaryu to the Brāhmanāccha msin, the Pratiprasthātr to the Maitrāvaruna, the Adhvaryu to the Hotr, the Pratiprasthātr to the Potr, the Adhvaryu to the Nestr, the Pratiprasthātr to the Acchāvāka, the Adhvaryu to the Hotr, the Pratiprasthātr to the Hotr

1 XIII 26 12

2. The cup should be placed down there The Adhvaryu should draw with his cup[1]

1 See the next sutra

XIII : 31

1 containing the drops, the cup of Indra-Agni with the verse, "O Indra Agni, do you come through my prayers for the pressed Soma, the excellent mist Do you, impelled by our prayers, drink of it. Thou art taken with a support for Indra Agni thee ' [1] (He should place it with the formula,) ' This is thy birth-place, for Indra-Agni thee "[1]

1 TS I 4 15 1

2. The Śastra[1] is recited at this stage

1 The Ājyaśastra to be recited by the Hotṛ See ĀśvŚS V 9 11

3. Having sat in front of the Hotṛ, the Adhvaryu should initiate the Śastra with the remaining portion of the Anuvāka, "May Iḍā who summons the gods, Manu who leads the sacrifice, may Bṛhaspati recite the hymns and acclamations Viśve Devas are reciters of the hymns O mother earth, do not harm me I shall think of honey, I shall produce honey I shall proclaim honey I shall speak honey, may I utter speech full of honey for the gods and acceptable to men May the gods aid me to radiance may the Pitṛs rejoice in me"[1]

1 TS III 3 2 1,2

4 He should initiate (each of) the Śastras with this very formula

5 To the Adhvaryu who is sitting directed outwards and with his knees raised, the Hotṛ should address (with the words, "O Adhvaryu, I shall recite the Śastra")

6 The Adhvaryu should turn by the right saying, *śa3msa moda iva*

1 TS III 2 9 5

7. While touching the Ṛtu cup[1] and standing erect in the door of the Sadas or bent down, he should respond to the reciting by the Hotṛ

1 XIII 30 12

8 At the half verse he should respond saying *o3thā moda iva*

9 At the utterance of the *praṇava* he should respond, saying *o3m otha moda iva*

10 He should not respond over and above The response at the half verse should not be omitted [1]

1 cf TS III 2 9 5

11 Whenever the Hotṛ finishes a verse he should utter *o3m otha moda iva*

12 At the utterance of the *vyahava*[1] by the Hotṛ, he should recite both *śo3msa moda ivo' tha moda iva*

1 cf sutra 5 above

13 He should utter the *praṇava* along with the last *praṇava* of the enclosing verse (*paridhāniyā*)

14 In this manner he should respond to the reciting of all the Śastras except the touching of the Ṛtu cup

15 The sacrificer should follow the reciting of the Śastra with the formula, 'Thou art the Śastra of the Śastra may the Śastra milk strength for me may the Śastra of the Śastra come to me Possessed of strength ."[1]

1 XIII 17 11

16 He should follow all the Śastras with this formula

17. After having responded to the reciting of the Śastra, the Adhvaryu should take up the cup. The Camasādhvaryus should take up the Nārāśamsa goblets

18 After having crossed over, the Adhvaryu should cause the Āgnīdhra to announce and (after the latter has responded,) say (to the Hotr), "O reciter of the Śastra, do you recite the yājyā relating to the offering of the Soma(-cup) "

19 At the *vaṣat*-utterance he should make the offering.

XIII : 32

1. At the *vaṣat*-utterance and the secondary *vaṣat* utterance the Camasādhvaryus should shake the Nārāśamsa goblets.

2. The formula to accompany the consuming of the cup has been explained by the cups to Indra [1]

   1. XIII 27 18.

3. The Camasins should consume their respective goblets with the formula, "O god Soma, I, acquiesced, consume thee who art drunk by Narāśamsa, who knowest the mind, who belongest to the morning pressing, who hast Gāyatrī for thy metre, who art drunk by the Pitrs, who hast sweetness, and who art acquiesced." [1]

   1. TS III 2 5.2

4. In this manner in each pressing (*savana*) they should consume the Nārāśamsa goblets, with each subsequent Nārāśamsa formula [1]

   1 The formula at the midday-pressing would be," who belongest to the midday-pressing, who hast Triṣṭubh for thy metre " The formula at the third pressing would be, " who belongest to the third pressing, who hast Jagatī for thy metre. . "

5. They should consume the goblets incompletely and make them swell with water.

6 The filling and the placing of the goblets have been already explained.[1]

   1. XIII 27 23-25

7. The Adhvaryu should draw the cup for Viśve Devas in the Śukra cup with the Anuvāka, "O you dread ones, guardians of men, Viśve Devas, do you come to the drink of the generous (sacrificer), O generous ones Thou art taken with a support, for Viśve Devas thee " (He should place it with the formula, "This is thy birth-place, for Viśve Devas thee." [1])

   1. TS I.4 16 1.

8 The Stotra[1] should be chanted, and the Śastra[2] should be recited at this stage

1 The first Ājyastotra 2 Praugaśastra to be recited by the Hotṛ See ĀśvSS V 10 4 ff

9 After having responded to the reciting of the Śastra, the Adhvaryu should take up the cup, the Camasādhvaryus should take up the Nārāśamsa goblets

10 After having crossed over and having caused the Āgnidhra to announce (and after the latter has responded) the Adhvaryu should say, "O *reciter of the Śastra, do you recite the yājyā relating to the offering of* the Soma(cup) "

11 At the *vaṣaṭ* utterance he should make the offering

12 The shaking of the Nārāśamsa goblets has already been explained[1]

1 XIII 32 1

13 The formula relating to the consuming of the cup has already been explained[1]

1 XIII 26 13,14

14 That of the Nārāśamsa goblets has already been explained[1]

1 XIII 32 3

15 (The Camasins) should consume the goblets completely They should not make them swell with water The goblets should be cleansed

16 Henceforward, in the morning pressing the goblets should be completely consumed

17 Then the Adhvaryu should draw a portion from the Ukthya vessel

18 He should draw a third portion in the Ukthya cup from the Ukthya vessel with the formula, "Thou art taken with a support, for Mitra-Varuna thee "

19. *Then he should place it with the formula*, "This is thy birth place for Mitra-Varuna thee "

20 With the formula, "Thou art a retaken oblation,"[1] he should touch the vessel

1 TS VI 5 1 3

21 (The Unnetṛ) should fill in the goblets, he should fill in the goblet of the Maitravaruna first

22 The Stotra[1] is chanted and the Śastra[2] is recited at this stage

1 The second Ājyastotra 2 Maitravaruṇaśastra See ĀśvSS V 10 28

23 *After having responded to the reciting* of the Śastra, the Adhvaryu should take up the cup The Camasādhvaryus should take up the goblets

24. After having crossed over, the Adhvaryu should cause the Āgnīdhra to announce and (after the latter has responded,) give out a call (to the Maitrāvaruṇa), "O reciter of the Śastra, do you recite the yājyā relating to the offering of the Soma in the cup and that in the goblets."

25. At the *vaṣaṭ*-utterance the Adhvaryu and the Camasādhvaryus should make the offering.

26. The Adhvaryu should pour down drops from his cup into the Maitrāvaruṇa's goblet with the formula, "For the gods I mix thee, loving the gods,[1] for the long life of the sacrifice."

1. MS I.3.14: KS IV.6.

XIII : 33

1. "If the Adhvaryu desires, I shall furnish myself with the glory of the sacrifice," so on and so forth is said in the *Brāhmaṇa*.[1]

   1. TS VI 5.1.4,5.

2. The Camasins should consume their respective goblets with the formula, "The gentle control.. ."[1]

   1. XIII.26.12.

3. In this manner the Pratiprasthātṛ should go through the rites of the offering of the remaining two portions of the Ukthya vessel; he should, however, not consume the Soma.

4. Whichever may be the principal goblet, he should pour down therein the drops of Soma remaining in the cup.

5. With regard to the offering of the second portion from the Ukthya vessel the Brāhmanācchaṁsin's goblet is the principal goblet, and with regard to the offering of the third portion the Acchāvāka's goblet is the principal goblet.

6. Hereby is explained the sequence of the Śastras and the yājyās.[1]

   1. That is to say, the next Śastra and yājyā will be recited by the Brāhmanācchaṁsin, and the subsequent by the Acchāvāka.

7. This much should be different : the formulas relating to the drawing and placing of the cup of the Brāhmanācchaṁsin should be, "Thou art taken with a support; for Indra thee. This is thy birth-place; for Indra thee." The formula for consuming the cup should be the one relating to the cup for Indra.[1] The formulas relating to the drawing and the placing of the cup of the Acchāvāka should respectively be, "Thou art taken with a support; for Indra-Agni thee." "This is thy birth-place, for Indra-Agni thee." The formula for consuming the Soma should be, "Gentle control...."[2]

   1. XIII.27.18. 2. XIII.26.13.

12 After having drawn the Soḍaśin cup, he should give out a call (to the Unnetr), ' Do thou fill in the goblets for the last time, pour down the Dronakalaśa into the Putabhrt fill in the entire Soma into the goblets cleanse the Droṇakalaśa and the Putabhrt with the fringes of the woollen filter, and keep them upside down "

13 After having responded to (the reciting of the last Śastra by the Acchāvāka in) the morning pressing,[1] the Adhvaryu should call out, "O reciter of the Śastra "

1 According to ĀpŚSXII 29 11, optionally to the reciting of each Śastra in the morning pressing See TS III 1 9 1

14 After having offered an oblation of clarified butter with the verse, May Agni guard us in the morning pressing, he that belongs to all men beneficial to all by his might may he, the purifier, grant us wealth may we that share the drought be long lived,' he should call out, 'O Praśastr (= Maitrāvaruna) do you direct "

1 TS III 1 9 1

15 The Praśastr should say, ' Do you disperse "

16 The morning pressing thus comes to an end

THE JYOTISṬOMA SACRIFICE (contd)

The Midday Pressing

XIV . 1

1 We shall now explain the midday pressing

2 Its procedure has been explained by the morning pressing

3 We shall relate (only) the modifications

4 Then the Adhvaryu *should give out a call*, ' *O Pratiprasthatr*, do you pour out (grains for) the Savanīyapuroḍāśa '

5 After having filled the Hotr's goblet with *vasatīvarī* water he should cause the sacrificer to recite the relevant formula in connection with the *nigrabhya* water as in the morning pressing [1]

1 XIII 6 10

6 After having taken down the entire Soma on the pressing skin, he should give the turban[1] to the Grāvastut

1 X 16 11

7 Without being called out the Grāvastut should recite the Grāvastotriya verses [1]

1 ĀśvŚS V 12 7 ff

8 The Soma should be pressed as at the morning pressing [1]

1 XIII 12 1 ff

9 This much should be different the Soma should be pressed with the formula, "Here here "

10 In the middle turn of the last pressing the Adhvaryu and others should press the Soma with the formula, 'The great

11 They should press the last instalment satisfyingly as it were with the formula "Here here, here here '

12 While the Soma pressed in the last turn is not collected (in the Ādhavanīya) the Pratiprasthātr *should praise the pressing stones with the* formulas "The pressing stones the gods have declared the Soma is Indra Thy have caused Indra to fall down from the distant of the distant from this place and from the wide midregion They have pressed out welfare they have pressed out the *brahman* splendour for me they have *smitten the Rakṣases in the battle (The hold) of* the subduer of the priesthood is driven away ' [1]

1 TBr III 7 9 2

13 The rites up to the filling in of the cups should be similar [1]

1 XIII 14 1

14 The Adhvaryu should first fill in the Śukra and the Manthin

15 He should fill in the Āgrayana vessel with three streams

16 He should pour out the Soma from the Āgrayana vessel into another vessel, and draw the second stream in the Āgrayana vessel He should draw the third stream from the drawing spoon

17 After having filled in the Ukthya vessel with the procedure of filling in the Ukthya vessel [1]

1 As at the morning pressing According to ĀpŚS XIII 2 3, he may optionally draw the Marutvatīya cups first, or he may fill in the Ukthya in between the two Marutvatīya cups See the next sutra

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XIV : 2

1 the Adhvaryu should take up the two Marutvatīya cups by filling in the two Rtu cups first the Adhvaryu's Rtu cup with the verse, "Let us invoke for help him, accompanied by the Maruts, the mighy bull, the bountiful, the divine ruler, Indra, all powerful, the dread, giver of strength Thou art taken with a support for Indra with Maruts thee" (He should place the cup with the formula,) "This is thy birth place for Indra with Maruts thee"[1] Then the Pratiprasthātr's Rtu cup with the verse, "O Indra accompanied by Maruts do thou drink here the Soma as thou didst drink the pressed drink with Śāryata O hero, under thy guidance in thy protection, the singers, skilled in sacrifice are fain to serve Thou art taken with a support for Indra with Maruts thee' (He should place the cup with the formula) ' This is thy birth place, for Indra with Maruts thee ' [2]

1 TS I 4 17 2 TS I 4 18 According to some teachers they should insert the name of a different divinity if they hate the sacrificer *cf ĀpŚS XIII 2 5*

2 He should cause as much Soma to be purified and passed into the Dronakalaśa as he considers adequate for the midday pressing

3 The procedure up to the chanting of the Pavamānastotra should be similar [1]

1 XIII 16 15

4 The relevant officiating priests' bending, should proceed towards the west in connection with the chanting of the Madhyamdinapavamāna stotra (At this time the Adhvaryu should recite the formula,) ' The way is of Tristubh Rudras the divinity may I safely reach Rudras

with the way which is straight and leading to the goal ' and also the formula, "May the forward going speech go forward "[2]

1 XIII 16 16 2 XIII 16 17

5 After having gone round along the north of the two Havirdhāna carts and along the south of the Mārjālīya Dhiṣṇya and having entered the Sadas by the eastern door the Adhvaryu should take his seat in front of the Hotṛ s Dhiṣnya others should sit down after having crossed over along the front of the Maitravaruṇa's Dhiṣnya

6 The Udgātṛ and others should chant the Mādhyamdinapavamāna stotra

7 While the Stotra is being chanted the sacrificer should murmur the *anvaroha* formula, "Thou art an eagle with Triṣṭubh for thy metre I touch thee lead me safely '[1]

1 TS III 2 1 1

8 The rites up to the calling out should be similar[1]

1 XIII 17 13

9 (However) at this stage he should not give out a call in connection with the animal[1] the sacrificer should not pray to Soma[2] the Adhvaryu should modify the concluding part of the call[2] with the words, O Pratiprasthātṛ, do you come up with *dadhigharma* '

1 XIII 17 13 2 XIII 17 14

10 The rites up to the pouring out of grains for the Savanīyapuroḍāśa should be similar[1]

1 XIII 18 1

11 The Pratiprasthātṛ when going to pour out (grains for) the Savanīya puroḍāśa should pour out (grains first for) the Paśupuroḍāśa to Agni if the sacrifice is an Agniṣṭoma a second Paśupuroḍāśa to Indra-Agni if the sacrifice is an Ukthya a third Paśupuroḍāśa to Indra if the sacrifice is a Ṣoḍaśin a fourth Paśupuroḍāśa to Sarasvatī if the sacrifice is an Atirātra

12 Then he should pour out grains for the Savanīyapuroḍāśa

13 This much should be different there should be no *amikṣa* in the last two pressings

14 The pouring out of the Savanīyapuroḍāśa[1], the strewing of the Barhis[2], the bringing of the oblations to perfection,[3] the praying with the *grahavakāśa* formulas[4] and the crawling[5] have been already explained

1 XIII 18 1 2 XIII 19 4 3 XIII 19 5
4 XIII 19 11 ff 5 XIII 16 15

15 The Adhvaryu should proceed with the rite of *dadhigharma*

16 In the Āgnidhra fire chamber he should draw curds in a ladle made of the wood of *udumbara* with the verse, "As great as are heaven and earth in mightiness as great as the expanse of the seven rivers, so great is the cup of thee, O Indra, which, unvanquished, I draw with strength "[1]

1 TS III 2 6 1,2

XIV : 3

1. Then he should make it hot over the Āgnīdhra fire with the formula, "Let speech and mind mix thee let Prāna and Apāna mix thee, let eye and ear mix thee, let power and might mix thee, let vigour and endurance mix thee let long life and old age mix thee, let the soul and the body mix thee, thou art become hot, made to be hot, for the hot thee, for the hot ones thee."[1]

1. TBr III 7 9

2 Then he should say, "O Hotr, do you utter what you have to utter."[1]

1 ĀśvŚS V 13 4

3 When he knows the Hotr reciting the verse, "If the oblation is cooked, make the offering If it is not cooked wait,"[1] he should say, "The oblation is cooked "

1 RV X 179 1

4 After having crossed and after having caused the Āgnīdhra to announce (and after the latter has responded,) he should say (to the Hotr), "Do you recite the yājyā relating to the offering of *dadhigharma* "

5 At the *vasat* utterance he should make the offering with the verse, "Him whom they call Indra, him whom they call Varuna, him whom they call Mitra, him whom they call Satya, who is the greatest god among gods born of penance, for him thee, for them thee, svāhā "[1]

1 TBr III 7 9

6 At the secondary *vasat*-utterance he should make a second offering and retain some portion

7 The officiating priests, who have partaken of the Pravargya, should consume it The mantra for consuming it is the Anuvaka in the Taittiriya Āranyaka [1]

1 XI 18 3, cf also TBr III 7 9 4

8 There is another view that in a sacrifice without Pravargya there should be no offering of *dadhigharma*.

9. Then the Adhvaryu should place the Savaniyapurodāśa

10 After having gone through the rite of the Paśupurodaśa, he should offer the Savanīyapurodāśa [1]

1 XIII 21 15

11 This much should be different he should give out the calls (to the Maitrāvaruna) "Do you recite the puronuvākyā relating to the offering of the Savanīyapurodāśa to Indra at the midday pressing," "Do you address a call to the Hotr to recite the yājyā relating to the offering of the Savanīyapurodāśa intended for Indra at the midday pressing"

12 The Sviṣṭakṛt offering, together with the call, of all Savanīyapurodāśas together with the Paśupurodaśa should be common, the Iḍā should also be common

13 There is a view that there should be no Paśupurodāśa relating to the Savanīya animal

14 One should pour down (the Soma juice from) the Ādhavanīya into the Pūtabhṛt

15 The procedure up to the calling out should be similar [1]

1 XIII 25 5

16 This much should be different the beginning of the call should be, "(O Maitrāvaruna, do you address a call to the Hotr to recite the yājyā) relating to the Soma-offerings to Indra of the midday pressing of the portion exclusively belonging to Indra consisting of Śukra and Manthin, and dropping sweetness"

17 The procedure up to (the offering of) the cups to which Soma has been added from the Dronakalaśa should be similar [1]

1 XIII 26 1,2

18 The Acchāvāka should recite his yājyā before the Āgnīdhra

19 The Adhvaryu should not place a piece of cake for the Acchāvāka[1] at this time

1 XIII 27 16

20 The Camasins should consume their respective goblets

21. The formula for consuming Soma (from all cups) except the Nārāśaṃsa goblets in the midday pressing should be the very same, namely, "O god Soma, I, acquiesced, consume thee who hast the Rudras for thy troop, who knowest the mind, who belongest to the midday pressing, who hast the Triṣṭubh for thy metre, who art drunk, who hast sweetness and who art acquiesced" [1]

1 TS III 2 5 2

22 After having consumed the goblets incompletely, they should make them swell

23 Making the goblets swell and the placing of them have already been explained [1]

1 XIII 27 23-25

XIV . 4

1 After the Narāśamsa goblets have been placed, the Adhvaryu should go round along the north of the two Havirdhāna carts along the Āgnīdhra fire chamber, along the north of the Sadas, enter the *pragvamśa* through the eastern door, sit down to the rear of the Śālāmukhiya fire, take four spoonfuls of clarified butter into the Juhū, tie loosely a piece of gold with a darbha blade, and put it into the Juhū

2 The calling together of the sacrificer's relatives, their touching one by one and the covering of them with a piece of cloth have been explained at the *vaisarjana* oblations [1]

1 XII 16 12 15

3 After having fixed the end of the cloth to the handle of the Juhū, the Adhvaryu should offer the oblations relating to the *dakṣiṇa*

4 With the two verses, "Thy rays bear upwards god Surya " [1] and "The bright face of the gods has arisen ," [1] he should offer two oblations[2] on the Gārhapatya fire

1 III 10 2 2 For the third oblation see XIV 5 1

5 He should take up another four spoonfuls of clarified butter into the Juhu

6 After having made the offering, he should take out the piece of gold with the formula, "Go to the heaven, fly towards the sun " [1]

1 TS I 4 43 1

7 Now these *dakṣiṇas* are kept ready towards the south of the Mahāvedi a hundred and twelve cows, sesamum seed, beans, cooked rice, *mantha* a goat, a sheep, a garment, gold, a cart, a chariot, a horse, an elephant and a man According to some teachers, (the cows) should be twenty one in number, according to others twenty four, unlimited according to others, the entire wealth according to still others [1]

1 ĀpŚS XIII 5 1 mentions the number also as seven, sixty, a hundred or a thousand If he has to give away his entire wealth, he should give to his eldest son his share and then give away the rest of wealth If he is going to give a thousand cows or his entire wealth, he should also give a mule Among the other varieties, Āpastamba mentions paddy and barley and an ass cf ĀpŚS XIII 5 2 4

8 Holding a piece of gold and clarified butter, the sacrificer should approach the *dakṣiṇas* with the formula, "I reach your form with (my) form, your age with (my) age " [1]

1 TS I 4 43 2

9 With the formula, May Tutha, all knowing, assign you in the highest firmament,' [1] he should step down in their midst

1 TS I 4 43 2

10 He should agitate them with a skin of a black antelope and, dividing them or *not dividing, he should drive them along the front of the prāgvamśa* along the rear of the Sadas, and between the Neṣṭr and the Āgnīdhra.[1]

1 According to ĀpŚS XIII 5 11, he should agitate the cows with the formula mentioned in sutra 8 above, and distribute one fourth of these among the four officiating priests belonging to the Adhvaryu's group According to ĀpŚS XIII 5 10, he may first drive them away and then distribute

11 He should cause them to pass out towards the north from between the *catvala and the Āgnīdhra fire-chamber*

1' While the cows are passing through, he should recite over the Āhavanīya fire the formula, "This gift of thine, O Agni, comes, impelled by the Soma Lead it by the path of Mitra Do you go on by the path of holy order, of brilliant gifts, leading prosperity by the path of *sacrifice* '[1]

1 TS I 4 43 2

XIV : 5

1 He should offer an oblation of clarifed butter (already taken into the Juhū[1]) with the verse, "O Agni, lead us by a fair path to wealth, O god, *knowing* all the ways Drive from us the sin that leads astray, we shall pay deep homage to thee '[2]

1 XIV 4 5 2 TS I 4 43 2

2 If a cart or a chariot or a horse or a garment is to be given, he should offer a second oblation with the verse dedicated to Varuna, "Varuna has expanded the midregion over the woods "[1]

1 X 19 5

3 If the sacrificer is going to give away an elephant or a man, the Adhvaryu *should offer a third* oblation with the verse dedicated to Prajāpati [1]

1 I 10 2

4 With the formula, "May I win a Brāhmana today, a Ṛṣi, belonging to the gotra of a Ṛṣi, the son of a well known father, the grandson of a *well-known grandfather,* fit for the *dakṣiṇa,*' [1] the sacrificer should give a piece of gold first to a Brāhmaṇa belonging to the Atri gotra, according to some teachers in the middle, according to others at last

1. TS I 4 43 2

5 *If he cannot get a Brāhmana* belonging to Atri gotra, he should give it to a Brāhmana belonging to any other gotra who might be available

6 He should first give to the Āgnīdhra a pillow of variegated threads[1] and a goat

1 *cf*, KS XXVIII 4

7. Then he should give to the Brahman such *dakṣiṇā*, by receiving which he may not think of other *dakṣiṇā*.

8. Then to the officiating priests belonging to the Udgātṛ's group and the Hotṛ's group.

9. (He should give *dakṣiṇā*) to the officiating priests belonging to the Adhvaryu's group while they are sitting in the Havirdhāna.

10. Lastly he should give *dakṣiṇā* to the Pratihartṛ.

11. (He should give the *dakṣiṇā* equal to) one half (of that given to each of the chief officiating priests) to the officiating priests entitled to receive one half,(the *dakṣiṇā* equal to)one-third to those entitled to receive one third, and (the *dakṣiṇā* equal to) one-fourth to those entitled to receive one-fourth. These will be explained in the Dvādaśāha.[1]

1. This indicates that the Bhāradvāja Śrautasūtra was originally extended at least up to the Dvādaśāha.

12. After having given *dakṣiṇā* to the officiating priests, he should give to the visitors (*prasarpaka*).

13. They are seated within the Sadas towards the south of the *pṛṣṭhyā*.

14. The sacrificer should not give *dakiṣṇā* to even a learned Brāhmaṇa who does not belong to the gotra of Ṛṣi, nor to a non-learned one even if he belongs to the gotra of a Ṛṣi. He should give *dakṣiṇā* only to a learned Brāhmaṇa belonging to the gotra of a Ṛṣi.

15. He should give *dakṣiṇā* neither to one belonging to the gotra of Kaṇva or Kaśyapa, nor to a relative, nor to an officiating priest who has come as a visitor. He should not give *dakṣiṇā* being afraid. He should not give *dakṣiṇā* to one who begs. The *dakṣiṇā* which one gives to a beggar returns to him. So is it said.

16. He should give *dakṣiṇā* to a learned Brāhmaṇa sitting within the altar.

17. He should give *dakṣiṇā* even to a non-Brāhmaṇa who is learned.

XIV : 6

1. If anybody does not desire the *dakṣiṇā* being given, the sacrificer should give it along with some other object of wealth to one whom he hates.

2. From what source should the sacrificer give away *dakṣiṇā* to these (visitors)? There is a view that he should give out of the hundred and twelve (cows),there is another view that he should give outside it.

3. With the formulas, "Gaze on the heaven, gaze on the midregion, join those in the Sadas,"[1] he should gaze at the Sadas.

1. TS I.4.43.2.

4 He should follow the *dakṣiṇas*, which have been carried away, with the remaining portion of the Anuvāka, ' Given by us, go to the gods, full of sweetness, enter the giver without leaving us go by the path leading to the gods, sit in the region of the righteous. Be this complete for us." [1]

1 TS I 4 43 3

5 The Adhvaryu should offer the five Vaisvakarmana oblations on the Āgnidhra fire with the verses, "To the lord of the sacrifice the Rsis said by thy sin men are excluded from sharing and troubled He did secure the two drops of honey May Viśvakarman unite us with them — Dread are the Rsis homage be to them in the union with their eye and mind To Brhaspati great, real and glorious reverence Homage to Viśvakarman may he guard us —Deeming that the Soma drinkers are his own, knowing the breath like a valiant man in battle, he has committed a great sin and is bound by them—him set free, O Visva karman, for safety —Those who, eating, did not deserve riches, whom the fires on the Dhisnyas troubled, that is their offering to expiate the ill sacrifice May Viśvakarman make it a good sacrifice for us — Obeisance to the Pitrs who have watched around us, who are makers of the sacrifice, desirous of the sacrifice, the beneficient divinities We have not brought you the offering without desires Do not trouble us for this sin " [1]

1 TS III 2 8 1-3

6. The sacrificer should throw the horn of a black antelope on the *cātvala* with the two verses, "On the head of a fast running deer, a remedy has been found. It has through its horn, driven away the deep rooted bodily ailment on all sides —The deer has hunted thee with its four feet O horn, do thou loosen this knot—what is saturated in his heart, his mind, which is saturated "

7. Then the Adhvaryu should give out a call (to the Maitravaruṇa) "Do you recite the puronuvākyā *relating to the offering for marutvant* Indra "

8. After the puronuvākyā to *marutvant* Indra has been recited, the *dakṣiṇa* should not be given until the offering of the omentum of the Anū bandhyā cow. [1]

1. XIV 24 13

9. The Adhvaryu should take the Marutvatiya cup filled in first, the Prati-prasthātṛ should take the one filled in afterwards [1]

1 XIV 2 1

10. After having crossed over, and after having caused the Āgnīdhra to announce (and after the latter has responded) he should say (to the Maitrāvaruṇa), ' *Do you address* a call to the Hotṛ to recite the yājyā relating to the offering for *marutvant Indra* '

11. At the *vaṣaṭ* utterance (by the Hotṛ) they should make the offering.

12 Some teachers prescribe (the offering of) the Marutvatīya cups as accompanied by the secondary *vaṣaṭ* utterance. Others regard it as not accompanied by the same. Still others prescribe the offering of the second[1] (= the Pratiprasthātṛ's) Marutvatīya cup as accompanied by the secondary *vaṣaṭ*-utterance.

1. One of the two according to ĀpŚS XIII 8.2.

13. They should pour down the remnants into each other's cups as in the connection with offering of the Ṛtu-cups.[1]

1 XIII 30 9.

14. They[1] should consume the Soma through the cup of the Pratiprasthātṛ.

1. The Hotṛ, the Adhvaryu and the Pratiprasthātṛ.

15. After having put down that cup there the Adhvaryu should draw the last (=third) Marutvatīya cup in his own cup containing the drops of Soma,[1] with the verse, "O Indra, do thou, accompanied by Maruts, the mighty, drink the Soma for joy, to thy extent. Pour within thy belly the wave of sweetness. Thou art since long the king of the pressed drinks. Thou art taken with a support; for *marutvant* Indra thee." (He should place the cup with the formula, "This is thy birth-place, for *marutvant* Indra thee."[2]

1 Read in the sūtra-text *sasaṃsrāvena* in place of *saṃsrāveṇa*. cf XIII 31.1, XIV.12 6 2. TS I.4.19.

16. The Śastra[1] should be recited at this stage

1. Marutvatīya Śastra to be recited by the Hotṛ. cf ĀśvŚS V.14.2. The Madhyaṃdinapavamānastotra relevant to this Śastra has already been chanted See XIV 2 6

17. While touching the Ṛtu cup (of the Pratiprasthātṛ),[1] he should respond (to the reciting by the Hotṛ)

1 cf sutra 15 above.

18. After having responded to the reciting of the Śastra by the Hotṛ, the Adhvaryu should take up the cup The Camasādhvaryus should take up the Nārāśaṃsa goblets.

19 After having crossed over and having caused the Āgnīdhra to announce, and (after the latter has responded,) the Adhvaryu should say (to the Hotṛ), 'O reciter of the Śastra, do you recite the yājyā relating to the offering of the Soma "

20. At the *vaṣaṭ* utterance he should make the offering.

21. The shaking of the goblets has already been mentioned.[1]

1 XIII 32 1

22 The formula relating to the consuming of the cup has already been mentioned [1]

1 XIV 3 21.

23. The formula relating to the consuming of the Nārāśamsa goblets has already been referred to [1]

1. XIII 32 4

24. After having consumed them incompletely, the Camasins should make them swell

25. Making the goblets swell and the placing of them have already been explained [1]

2 XIII 27 23 25

XIV : 7

1. The Adhvaryu should take up, the cup for Mahendra by filling in the Śukra cup with the Anuvaka, "Great is Indra who through his might is like Parjanya with the rain He waxes with the praises of Vatsa Thou art taken with a support, for Mahendra thee" (He should place it with the formula,) "This is thy birth place for Mahendra thee"[1] Or (he should draw it) with the next Anuvāka, "Great is Indra, manfully controlling men, unfailing in strength of double force He waxes towards us for strength Broad and wide, he has been adorned by the offerers Thou art taken with a support, for Mahendra thee" (and should place it with the formula,) 'This is thy birth place for Mahendra thee"[2]

1. TS I 4 20　2 TS I 4 21

2 The Stotra[1] should be chanted and the Śastra[2] should be recited at this stage

1 The Pṛṣṭhastotra　2 The Niṣkevalyaśastra to be recited by the Hotṛ cf ĀśvŚS V 15 1 ff

3 After having initiated the Stotra the Adhvaryu should give out a call "O pressers, do you press Soma let the mortars resound O Āgnīdhra, do thou carry the curdled milk (*asir*)[1] and have a look at the rice to be cooked for *Soma* '

1 XII 21 8

4 There is a view that at this stage Soma should be pressed for the third pressing (grains for) the Savanīyapuroḍāśa and paddy for rice to be cooked for Soma should be poured out and the curdled milk should be churned out There is another view that these should be done at *the third pressing* [1]

1 XIV 9 9 11 10 2 13 1

5 After having responded to the reciting of the Śastra, the Adhvaryu should take up the cup. The Camasādhvaryus should take up the Nārāśaṃsa goblets. The Atigrāhya cups should also be taken up.[1]

1 The Pratiprasthātṛ should take the cup for Agni, the Neṣṭṛ that for Indra, and the Unnetṛ that for Surya

6 After having crossed over, and having caused the Āgnīdhra to announce (and after the latter has responded,) he should say (to the Hotṛ), "O reciter of the Śastra, do you recite the yājyā relating to the offering for Soma"

7 At the *vaṣaṭ*-utterance (by the Hotṛ) he should make the offering

8 The shaking of the goblets has already been explained[1]

1 XIII 21 1

9 Then they should offer (three) Atigrāhya cups respectively with the formulas, "O Agni, brilliant, be thou brilliant among the gods, make me brilliant, of long life, radiant among men. For the brilliance of consecration and of penance, do I offer to thee. Thou dost win brilliance. May brilliance not forsake me may I not forsake brilliance may brilliance not forsake me —O Indra, full of force, be thou full of force among the gods make me full of force, of long life, radiant among men. For the force of the Brahmanhood and royalty do I offer to thee. Thou dost win force. May force not forsake me, may I not forsake force, may force not forsake me —O Sūrya, blazing be thou blazing among the gods. Make me blazing, of long life, radiant among men. For the blazing of the wind and of the water do I offer to thee. Thou dost win the light. May the light not forsake me may I not forsake the light, may the light not forsake me"[1]

1 TS III 3 1

10 The formula for consuming the Soma (from the Māhendra cup) has already been mentioned[1]

1 XIV 3 22

11 Then they should consume the Atigrāhya cups respectively with the formulas, 'May Agni bestow on me wisdom, on me offspring, on me brilliance —May Indra bestow on me wisdom, on me offspring, on me power —May Surya bestow on me wisdom, on me offspring, on me lustre"[1]

1 TS II 3 1 3

12 The formula for consuming the Nārāśaṃsa goblets has already been mentioned[1]

1 XIV 6 23

13 (The Camasins) should consume their goblets completely

14 The goblets should not be made to swell, they should be cleansed

15 Henceforward the goblets in the midday pressing should be consumed completely

16. Then the Adhvaryu should divide *(the Soma from)* the Ukthya vessel, as in the morning pressing [1]

1 XIII 32 17 ff *There are in all three offerings of Soma taken* into the Ukthya cup one by one to the accompaniment respectively of the relevant Prsthastotra and the Sastras to be recited by the Maitravaruna, Brahmanacchamsin, and the Acchavaka cf AśvŚS V 16

17. This much should be different the formulas respectively for drawing and for placing the cup should in each case be "(Thou art taken with a support), *for Indra thee.*" *(This is thy birth place) for Indra thee* "

18 The formula for consuming the cup should be the one relating to *Indra.*[1]

1 XIV3 21

19. At this very stage he should add Soma to the Sodaśin cup [1]

1 XIII 23 11

20 After having drawn the Sodaśin cup, he should give out a call, "(O Unnetr,) do thou fill up the goblets for the last time, pour down the Dronakalaśa into the putabhrt, pour down the entire Soma into the goblets, cleanse the two pots[1] with the fringes (of the woollen filter) and keep them upside down "

1. Namely, the Dronakalasa and the Putabhrt

21. After having responded to (the reciting of each of the Śastras in) the midday pressing, he should say, ' The Śastra has been recited " [1]

1 TS III 2 9 1

22 He should offer an oblation with the verse, ' May Viśve Devas, Marut,

[illegible]

leave the Sadas)."

1 *TS III 1 9 2*

23. The Praśastr (= Maitravaruna) should say, "Do you disperse "

24. The midday pressing thus comes to an end

The Third Pressing

XIV : 8

1. We shall now explain the third pressing.

2 While many people are within the Mahavedi,[1] the Adhvaryu should draw the Āditya cup.

1 cf KS XXVIII 6

3 If an enemy of the sacrificer is performing a Soma sacrifice, the sacrificer should remain outside his Mahavedi until the Āditya cup is drawn

4 If an enemy, among others, has entered the Mahāvedi, the Adhvaryu should draw the Āditya cup while he is still within the Mahavedi.

5 After having closed the doors of the Havirdhana, the Adhvaryu should draw into the Āditya cup Soma from the Āditya vessel (so as to render it) one third portion (of the Āditya cup) (He should take up three portions[1] into the Āditya cup) respectively with the three verses, "O Indra, thou art never barren never dost thou fail thy worshipper Now more and more is thy divine gift increased, O bountiful one Thou art taken with a support for the Ādityas thee — At no time art thou heedless, but dost guard the two generations The pressing is thy strength, O fourth Āditya The ambrosia is ready in the heaven Thou art taken with a support, for Ādityas thee — The sacrificer seeks the favour of the gods be you kindly, O Āditya May your favour come hither that it may the more free us from affliction Thou art taken with a support for Adityas thee' [2]

1 See the next sutra 2 TS I 4 22

6 He should take up Soma as the first portion curdled hot milk[1] as the second portion and again Soma as the third portion He should draw curdled milk in the middle with the Tristubh verse So is it said

1 XII 21 8

7. For one desirous of rains, he should add the curds at last with the formula, "I mix thee with what is heavenly rain "[1] (In this case) he should not draw the curdled milk in the middle

1 TS I 4 22

8. After having left in its place the Āditya vessel with remnants of Soma, he should put down the Upāmśusavana pressing stone into the cup with the formula, 'O bright Aditya, this is thy Soma drink, delight in it, be satiated with it may we who satiate thee be satiated "[1]

1 TS I 4 22

9. After having lifted it up, he should make the prediction if a drop falls down immediately, rain will fall, if late rain will not fall

10 Without placing down the Adhvaryu should take the cup and stand with the formula "May god Surya protect me from the gods, Vāyu from the midregion May Agni, the sacrificer, protect me from the evil eye O strong one, O impetuous one O instigator, O thou of all men with these names O Soma, we shall worship thee with these names, O Soma we shall worship thee [2]

1 TS III 5 5 1

11. Then he should give out the call (to the Maitravaruna), "Do you recite the puronuvākyā relating to the offering for the Ādityas, the beloved having a lovely abode, whom the ordinances are dear, the guardians of big home, the lords of wide midregion '

XIV : 9

1. The sacrificer should maintain contact with the Āditya cup with the formula, "I from above, I from below, I revealed the darkness with the light The midregion has become my father On both sides have I seen the sun May I become the highest of my equals "[1]

   1 TS III 5 5 1

2 The Adhvaryu should agitate the cup with darbha blades with the verse, "Prajāpati makes the cloud fall from the ocean from the midregion May Indra distil it, may Maruts cause it to rain ' [1]

   1 TS III 5 5 2

3 After having covered the cup with darbha blades, he should go out with the verse, "The sage stretches the path of the sacrifice on the back of the vault above the light of the heaven, along which thou carriest the oblation Thou goest as messenger hence wisely, thence with more gain ' [1]

   1 TS III 5 5 3

4 He should cross over, cause the Āgnidhra to announce and (after the latter has responded,) give out a call (to the Maitrāvaruna) " Do [illegible] to the offering

   1 Or he should give out the calls simply as Do you recite the puronuvakya relating to the offering for Ādityas ' Do you address a call to the Hotr to recite the yajya relating to the offering for Ādityas " cf ĀpŚS XIII 10 1

5 He should throw the darbha blades on the fire with the verse, "O Agni, all the sticks that are thine, or on earth, on the strew, or in the sun, let these of thine approach the oblation of clarified butter a protection to the pious sacrificer "

   1 TS III 5 5 3

6. At the *vasat*-utterance he should make the offering while gazing elsewhere [1] There is no secondary *vasat* utterance

   1 He should not gaze at the cup cf ĀpŚS XIII 9 11, CALAND renders the word Āditya as the sun not as the cup

7 After having made the offering he should not gaze at it

8 For one who is desirous of rain, he should recite, at the offering, the verse, "Flood the earth, break this divine cloud, give us the heavenly water, ruling, do thou loosen the leather bag"[1]

1 TS III 5 5 2

9 After having placed on the mound the Āditya cup with remnants of Soma, he should give out the call, 'O Pratiprasthātr, do you pour out materials for the Savanīyapuroḍāśa"[1]

1 XIV 7 4

10 After having filled in the Hotr's goblet with *vasatīvarī* water, he should cause the sacrificer to recite the formula relating to the *nigrabhya* water at the morning pressing[1]

1 XIII 6 10

11 After the Adhvaryu has inserted one of the stalks of Soma from the Upāṁśu cup[1] into the sedimentof Soma, the relevant officiating priests should press[2] Soma as at the morning pressing[3]

1 XIII 11 10 2 XIV 7 4 3 XIII 12 1

12 The rites up to the filling in of cups should be similar[1]

1 XIII 13 1

13 The Adhvaryu should not fill in the Śukra and the Manthin cups on this occasion

14 He should fill in the Āgrayana vessel from four streams

15 He should pour down the Soma from Āgrayana vessel into another vessel, and pour it as the second stream[1] (into the Āgrayana vessel) He should cause the third stream to flow from the Āditya cup, and the fourth one from the Āditya vessel

1 The first stream consists of filling in the Āgrayana vessel with Soma passing through the woollen filter

XIV : 10

1 He should draw the Ukthya vessel with the procedure of drawing the Ukthya,[1] if the sacrifice is the one to be terminated with the Ukthya-stotra

1 XIII 14 7

2. The sacrificer and his wife should churn[1] the curdled milk[2] (*āśir*) in the Āgnīdhra fire chamber There is a view that the sacrificer's wife alone should churn out

1 XIV 7 4 2 XII 21 8

3 The sacrificer should enter (the Havirdhāna) by the eastern door, the sacrificer's wife should carry the curdled milk by the western door

4 After the rites to be performed prior to the drawing of the Pavamāna cups[1] have been gone through the sacrificer together with his wife should pour down the curdled milk into the Putabhṛt with the four verses, ' O gods, do you have regard to this wonder, the good thing which the husband and the wife win with the admixture A male child is born, he finds riches and all the house prospers unhurt — May the husband and the wife who give the admixture win good May wealth unharmed attend them dwelling in harmony May he who pours the milk together with the pitcher (of Soma , leave misfortune on the way through the sacrifice —His wife has clarified butter for the neck, she is fat His sons are fat, not thin He, who, togther with his wife is eager to offer a good sacrifice has given to Indra the admixture together with the pitcher (of Soma) —May the admixture place in me strength and good offspring and food, wealth and fair name, in me who am conquering the fields with might, O Indra, and casting down my rivals '[2]

1 XIII 16 12 2 TS III 2 8 4 5

5 The procedure up the chanting of the Pavamānastotra should be similar[1]

1 XIII 16 15

6. (The relevant officiating priests) should crawl bending towards the west in connection with the chanting of the Ārbhavapavamānastotra (The Adhvaryu should do so) with the formula The way belongs to the Jagatī metre, the Ādityas are the divinity may I attain the Ādityas safely through the way which is harmless and not encircled by enemies " and (also with the formula) ' May the speech, going ahead, go ahead '[1]

1 XIII 16 17

7. The route in connection with the crawling has been mentioned in connection with the Madhyamdinapavamānastotra[1]

1 XIV 2 5

8 While the Stotra is being chanted, the sacrifcer should murmur the *anvaroha* formula 'Thou art the eagle with the Jagatī for thy metre I grasp thee, bring me over in safety '

1. TS III 2 1 1

9 The procedure up to the calling out should be similar[1]

1 XIII 17 13

10 He should modify the ending portion of the call as ' O Pratiprasthātṛ, do you converse in connection with the (cooking of the organs of the) animal '[1]

1 XIII 17 13

11 The procedure up to the spreading of fire on the Dhiṣnyas should be similar [1]

1 XIII 17 15

12 The Āgnidhra should spread fire on the Dhisnyas with burning bunches of grass.

XIV . 11

1. We shall explain the pouring out of the *āghāra* libation later on [1]

1 XIV 13 14

2 Optionally the Āgnidhra may spread the fire on the Dhisnyas at that time

3 The pouring out of the Savaniyapurodāśa,[1] the strewing of the Barhis,[2] the bringing of the Savaniyapurodāśa to perfection,[3] the praying with the *grahavakāsa* formulas,[4] and the crawling[5] have been already explained

1 XIII 18 1 2 XIII 19 4 3 XIII 19 5
4 XIII 19 11 ff 5 XIII 16 15

4 The Adhvaryu should go through the rite of the offering of the animal ending with the Idā [1]

1 VII 21 5

5 (The organs of) the animal should be cooked through all the pressings or at the third pressing

6 After having gone through the rites pertaining to the offering of the organs of the animal, the Adhvaryu should offer the Savaniyapurodāśa.

1 XIII 21 15 ff

7 This much should be different he should give out the calls (to the Maitrāvaruna), ' Do you recite the puronuvākyā relating to the offering of the oblations to Indra in the third pressing," "Do you address a call to Hotr to recite the yajyā relating to the oblations to be offered to Indra in the third pressing

8. The Svistakrt offering, as also the Ida, have been explained [1]

1 XIII 21 19 20

9 (The Unnetr) should pour down (the Soma from) the Ādhavaniya into the Putabhṛt

10 The procedure up to the calling out should be similar [1]

1 XIII 25 5

11 This much should be different after having taken the Hotr's goblet the Adhvaryu should give out the call which begins thus "(O Maitrā varuna), do you address a call to the Hotr to recite the yājya relating to the Soma offerings to Indra at the third pressing, possessed by Rbhu,

Vibhu, Prabhu, Paribhu, Vaja, Savitr, Brhaspati and Viśve Devas, strong and mixed with milk '

12 At the *vasat* utterance they[1] should make the offerings (the Adhvaryu making his offering) with the formula, ' For the flying eagle, svāhā "[2]

1 The Camasadhvaryus who have already taken up the goblets
2 TS III 2 8 1

13 At the secondary *vaṣat*-utterance he should make the second offering with the formula, "*Vat*, obeisance to the self praised "[1]

1 TS III 2 8 1

14 In this manner he should make the subsequent offerings of the goblets of the Hotrakas, to which Soma has been added, respectively with the subsequent formulas[1]

1 Of the Maitrāvaruna respectively with "For the firm support, svaha,"' '*vat*, obeisance to the self praised "Of the Brahmanacchamsin respectively with, "For the enclosing stick extending to the men svaha ' '*vat* obeisance to the self praised ' Of the Potr respectively with, "For the strength of the Hotras, svaha," "*vat*, obeisance to the self praised ' Of the Nestr respectively with ' For the milk of the Hotras svaha " "*vat* obeisance to the self praised " Of the Acchavaka respectively with, "For Manu for Prajapati svaha," "*vat*, obeisance to the self praised " For the Āgnidhra respectively with "The order, guardian of order *suvar vat* svaha, ' ' *vat*, obeisance to the self praised " (TS III 2 8 1)

15 He should follow all the offerings with the formula, "May the Hotrās delight in the sweet, in the clarified butter "[1]

1 TS III 2 8 1

16 The procedure up to the consuming of the Soma goblets should be similar[1]

1 XIII 27 17

17. He should retain portions of the Savaniyapurodaśa intended for putting down[1]

1 XIV 12 1

18 The Camasins should consume their respective goblets The formula for consuming the Soma from all containers except the Nārāśamsa goblets in the third pressing should be, "O god Soma I, acquiesced, consume thee, who hast the Ādityas for thy troop, who knowest the thought, who belongest to the third pressing, who hast the Jagatī for thy metre, who are drunk by Indra who hast sweetness and who art acquiesced "[1]

1 TS III 2 5 3

19 Both the sets of divinities[1] should be mentioned with regard to the goblets to which Soma has been added

1 XIII 26 13

20 After having consumed the goblets incompletely, the Camasins should make them swell

21 Making the goblets swell and the placing of the goblets have already[1] been explained

1. XIII 27 23 25.

XIV . 12

1. The officiating priests should put down three portions of Purodāśa[1] each on the ground by the side of their respective goblets

1 XIV 11 17

2 The formulas, "This, O father, for thee and for those by thy side", beginning with the one relating to the offering and ending with the one relating to their sending off should be regarded as prescribed in the Pindapitryajña [1]

1 I 8 7-9 13

3 There is a view that they should offer the portions of Purodaśa to their own fathers, grandfathers and great grandfathers there is another view that the sacrificer himself should murmur the formulas, and others should put down the portions without reciting any formula

4 The Adhvaryu should draw from the Āgrayana vessel the Sāvitra cup into the Antaryāma cup with the Anuvaka,' prosperity today, O Savitr, prosperity tomorrow, mayest thou procure prosperity for us day by day Through this prayer may be won the prosperity of many prosperous dwellings, O god Thou art taken with a support, for god Savitr thee "[2]

2 TS I 4 23

5 He should not place the cup

6 Then he should give out the call (to the Maitrāvaruna) "Do you recite the puronuvakya relating to the offering for god Savitr "

7 After having crossed over, and having caused the Āgnidhra to announce and (after the latter has responded) he should say to him, "Do you address a call to the Hotr to recite the yājya relating to the offering for god Savitr

8 At the *vasat*-utterance he should make the offering There is no secondary *vasat* utterance

9 In that cup which contains drops of Soma, he should draw the cup for Viśve Devas from the Putabhrt with the formula, Thou art taken with a support for Viśve Devas thee Thou art having good

happiness having steady place Obeisance to the great bull (He should place it with the formula) This is thy birth place for Viśve Devas thee [1]

1 TS I 4 26

10 The Śastra[1] should be recited at this stage

1 The Vaiśvadevaśastra to be recited by the Hotr cf ĀśvŚS V 18 2

11 When he knows the Hotr reciting the verse O Vayu thou conveyest the oblations by means of thy own (chariot) furnished with eleven mares or twentytwo mares or thirtythree mares Do thou unyoke them here [1] the Pratiprasthatr should cleanse the Dvidevatya cups[2] and place them on the mound

1 ĀśvŚS V 18 5 cf MS IV 6 2 VS XXVII 33 AV VII 4 1, TA I 11 8 2 XIII 27 16

12 When he knows the Hotr reciting the verse I worship the great Dyavaprthivi increasers of the divine order and wise with oblations at the service, who having gods for their sons and doing good deeds, together with the gods grant boons (to worshippers who have approached) with true service [1] the Adhvaryu should respond to it up to the *vyahava* with the expression containing the word *moda* in one part, namely *moda moda iva otha moda iva* [2]

1 RV VII 53 1 2 ĀpŚS XIII 13 8 10 mentions two options (i) *mada moda iva moda moda iva* (ii) *mada moda iva otha moda iva moda moda iva*

13 After having responded to the reciting of the Śastra the Adhvaryu should take up the cup the Camasadhvaryus should take up the Naraśamsa goblets

14 After having crossed over and having caused the Āgnidhra to announce and (after the latter has responded) he should say O reciter of the Śastra do you recite the yajya relating to the offering of Soma "

15 At the *vasat* utterance he should make the offering

16 The shaking of the goblets has already been explained [1]

1 XIII 32 1

17 The Adhvaryu should modify the formula[1] relating to the consuming of the cup as (of thee) who art drunk by Savitr and Visve Devas

1 XIV 11 18

18 The formula relating to the consuming of the Naraśamsa goblets has already[1] been mentioned

1 XIII 27 19

19 The Camasins should consume the goblets completely

20 They should not make the goblets swell with water The goblets should be cleansed

21 Henceforward in the third pressing all goblets should be consumed completely

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XIV : 13

1 Then the Adhvaryu should pour out paddy for cooked rice to be offered to Soma,[1] or he should do so along with the pouring out of the Savanīyapurodāśa [2]

1 XIV 7 4 2 XIV 9 9

2 After having placed the cooked rice, he should take clarified butter whatever quantity remains in the ladle, cross over, cause the Āgnīdhra to announce and (after the latter has responded,) say (to the Hotr) "Do you recite the yājyā relating to the offering of clarified butter."

At the *vaṣaṭ* utterance he should make the offering

4. He should sit down there only, suspend the sacred cord over his right shoulder and under the left arm, and cut out the first portion of the cooked rice by means of his hand, and the second one with the stirring stick [1]

1 Or the other way round the first with the stirring stick and the second with the hand cf ĀpŚS XIII 13 17

5 He should pour out clarified butter upon the oblation, cross over towards the north, cause the Āgnīdhra to announce and (after the latter has responded,) say (to the Hotr) "Do you recite the yājyā relating to the offering of cooked rice for Soma '

At the *vaṣaṭ* utterance he should make the offering on the southern half of the fire

7 He should sit there only, suspend his sacred cord over the left shoulder and under the right arm, touch water, take clarified butter whatever quantity remains in the ladle, cross over, cause the Āgnīdhra to announce and (after the latter has responded,) say (to the Hotr), "Do you recite the yājyā relating to the offering of clarified butter

8 At the *vaṣaṭ* utterance he should make the offering

9. Some teachers prescribe the offering of clarified butter on either side of the offering of cooked rice to Soma

10 The cooked rice should be filled in with clarified butter and carried over towards the Udgātṛs

11 They should gaze at it with the formula ' This is thine by all means, what is here is thine '

1 MS IV 7 2

12 If he (= one among the Udgātṛs) is long lived, he sees (himself in the clarified butter) If he is short lived he should gaze at it with the verse "If my soul is gone away or is not gone away, I retain it within me through king Soma [1]

1 TS VI 6 7 2

13 One who is suffering from disease should eat the cooked rice, one who desires food should eat one who, even though capable of eating food cannot eat food should eat So is it said

14 The Adhvaryu should take nine spoonfuls of clarified butter into the ladle, and offer the *aghara* libations on the Dhisnyas which are burning with fire [1]

1 If the Āgnidhra so suggests he should take up nine spoonfuls and pour down *aghara* libation on the Āgnidhra's Dhisnya first and also last otherwise he should take up eight spoonfuls cf ĀpŚS XIII 14 5 6

15 He should keep apart the drops of clarified butter remaining in the ladle after the offering of the *aghara* libations and draw the *Patnivata* cup from the Agrayana vessel into the Upāmśu cup with the formula, "Thou art taken with a support O Soma draw a cup connected with the wives of thee, pressed by Bṛhaspati and possessed of power" [1]

1 TS I 4 27

16 He should mix it with the drops of clarified butter retained at the offering of the *aghara* libations cross over cause the Āgnīdhra to announce and (after the latter has responded) say, O Āgnidhra, do thou recite the yajyā relating to the offering of the Patnivata cup"

17 At the *vaṣat* utterance he should make the offering with the remaining portion of the Anuvaka 'O Agni accompanied by the wives, do thou drink Soma together with god Tvaṣṭṛ svahā [1]

1 TS I 4 27

18 Some teachers prescribe the offering of the Patnivata cup as accompanied by the secondary *vaṣat* utterance others prescribe it as not accompanied by it According to still others, the Āgnidhra should utter the secondary *vaṣat* utterance to himself

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XIV 14

1 While fetching the Soma for drinking the Adhvaryu should give out a call 'O Āgnidhra do thou sit in the lap of the Neṣṭṛ, O Neṣṭṛ, do thou bring over the sacrificer s wife O Unnetṛ, do thou fill in the goblets with the Hotṛ s goblet being the first leave room in the Hotṛ's

goblet for the (Soma from the) Dhruva vessel, pour down the entire Soma into the goblets, cleanse the two pots (namely, the Droṇakalaśa and the Pūtabhṛt) with the fringes of the woollen filter and keep them upside down, O Neṣṭṛ cause the Udgātṛ to gaze at the sacrificer's wife, (O sacrificer's wife,) do you make the water flow "

2. The officiating priests concerned should act as directed.

3. The Āgnīdhra should consume his cup creeping between the Neṣṭṛ and his (= Neṣṭṛ's) Dhiṣṇya. He should modify the formula[1] accompanying the consuming as ". (Of thee) who art drunk by Agni "

1 XIV 11 18

4. The Adhvaryu should flare up (the fires on) the Dhiṣṇyas, and initiate the Yajñāyajñiyastotra

5. The officiating priests and the sacrificer should cover (with their upper garments) their bodies including the ears[1] and should expose their navels.

1 Or without covering the ears according to ĀpŚS XIII 15 5

6. The Neṣṭṛ should cause the Udgātṛ to gaze at the sacrificer's wife since the utterance of *him* up to the chanting of the third Stotriyā with the formula,[1] "O Agni, may I receive all seed as precious thing in the sight of thee that art all, that hast all and that hast manly power "[2]

1. That is, while the sacrificer's wife is reciting the formula.
2 TS III 5 6 3

7. The sacrificer's wife should disclose her right thigh and while exposing the thigh joint cause the *pannejani* water to flow down along the thigh until the chanting of the three Stotriyās (is completed) with the (remaining portion of the) Anuvāka, "The sacrifice has come to the gods, the goddesses have left the sacrifice for the gods to the sacrificer who pours blessings accompanied by svāhā, standing in the waters do you follow the Gandharva in the rush of the wind, food that is praised."[1]

1 TS III 5 6 3

8 She should cause the water to flow down towards the east, or towards the north According to some teachers, towards the north-east.

9 As soon as the Stotra has been enclosed, the Adhvaryu should initiate the reciting of the Śastra[1]

1 The Āgnimarutaśastra to be recited by the Hotṛ cf ĀśvŚS V 20 2 ff ĀpŚS XIII 15 13 adds that when he hears the Hotṛ reciting the verse, *apo hi stha mayobhuvah*, the Adhvaryu should begin to respond while dropping water down

10. When he knows the Hotṛ reciting the verse, "This *Soma is tasteful*, it is sweet, it is sharp it is sappy None can withstand Indra, who has consumed it, in the battle,"[1] he should respond to the reciting of the Śastra with the expression containing the word *moda* in both parts *madā moda iva moda moda iva* up to the utterance of the *vyahava* by the Hotṛ.

1 RV VI 47 1

11 When he knows the Hotṛ reciting the verse dedicated to Viśve Devas, "May Ahi Budhnya listen to our prayer may Aja Ekapāt, earth and ocean listen to our prayer may Visve Devas increasing the divine order and being invoked, listen to our prayer may the prayers praised by the wise guard us,"[1] or when the enclosing verse has been recited once[2] the Pratiprasthātṛ, while going to pour down the Dhruva vessel into the Hotṛ's goblet, should pray with the formula, "Thou art comfort, do thou place me in comfort thou art the mouth, may I be the mouth "[3]

1 TS III 2 8 4 2 Or before the reciting of the Śastra or in *the middle of the reciting or at the end of the reciting or when the* enclosing verse has been recited for the second time or for the third time cf ĀpŚS XIII 16 2,5 3 RV VI 50 14

12. He should then hold it with both the hands with the formula, "I take thee from Dyavāpṛthivi "[1]

1 TS III 2 8 5

13 He should carry it forth with the formula "May Viśve Devas, belonging to all men, move thee forward Do thou make the gods firm in the heaven, the birds in the midregion, animals on the earth "[1]

1 TS III 2 8 5,6

XIV . 15

1 Standing in front and facing towards the west, (the Pratiprasthātṛ) should pour down the (Soma from the) Dhruva vessel into the Hotṛ's goblet *with the remaining* portion of the Anuvāka, "We pour down the Soma in the Dhruva vessel with the firm oblation so that this whole world may be without ailment and of kindly intent for us so that Indra may make for us all subjects of one mind so that all quarters may be ours alone "[1]

1 TS III 2 8 6

2. According to some teachers, he should sit down to the west facing towards the east, and pour down in a natural order[1]

1 That is to say, while pouring down he should gradually move the Dhruva vessel downwards

3. He should cause a continuous stream to flow until the conclusion of the Śastra

4 After having responded to the reciting of the Śastra, the Adhvaryu should take up the Hotṛ's goblet, the Camasādhvaryus should take up their respective goblets

5 The Adhvaryu should cross over, cause the Āgnīdhra to announce and (after the latter has responded,) say (to the Hotr), "O reciter of the Śastra, do you recite the yājyā relating to the offering of the Soma-goblets"

6 At the *vaṣaṭ* utterance (by the Hotr) they should make the offering[1]

1 There should also be the secondary *vaṣaṭ* utterance. cf. ĀpŚS XIII 16 7

7 The Camasins should consume their respective goblets Each of them should modify the formula[1] relating to the consuming of the Soma as " (of thee) who art drunk by *vaiśvanara* Agni "

1 XIV 14 18

8. Then the Adhvaryu should pray either to the sun or to the Āhavanīya fire with the formula, "Thou art good, the best of rays, grant me (long) life and power, may N N come to me'[1] He should mention the name of what he desires So is it said.

1 cf TS I 6 6 1 ĀpŚS XIII 16 8 prescribes the sharing of the goblet with the formula which partly agrees in the beginning portion with that in TS I 6 6, and further with that in MS IV 6 6

9 This procedure[1] should be gone through if the sacrifice is an Agnistoma

1 XIV 14 1-15 8

10 If it is an Ukthya, the portion from the calling out,[1] namely,"Do thou pour down the entire Soma into the goblets, cleanse the two pots with the fringes of the woollen filter, and keep them upside down," should be dropped

1 XIV 14 1

11 While filling in the goblets relating to the Agnistomastotra, the Unnetr should retain Soma adequate for three sets of the goblets

12 Then the Adhvaryu should divide the Soma *from the Ukthya vessel* as at the morning pressing[1]

1 XIII 32 17 See also XIV 7 16 For the Śastras see ĀśvŚS VI 1 2

13 This much should be different the formulas for drawing and also for placing the cups should be ' to Indra Varuna thee,"[1] in connection with the Maitravaruna's cup, " to Indra-Brhaspati thee"[1] in connection with the Brāhmanacchamsin's cup, and ' to Indra Visnu thee'[1] in connection with the Acchavāka s cup Similarly the relevant officiating priest should modify the formula[2] relating to the consuming of the cup

1 MS IV 6 5 2 XIV 11 18

14 This[1] (procedure should be adopted) if the sacrifice is an Ukthya[2]

1 XIV 15 10 13 2 According to ĀpŚS XIV 1 2, one, who is desirous of cattle should perform the Ukthya

15 If it is a Ṣoḍaśin, the Unnetṛ, while filling up the goblets in connection with the offering of the Acchāvāka s cup, should spare Soma adequate for one set of goblets together with the cup And at the same time the Adhvaryu should add Soma to the Ṣoḍaśin cup[1]

1 XIII 33 11

16 Or he should draw this cup from the Āgrayaṇa vessel only at this stage, not at the earlier two pressings[1]

1 XIII 33 9 XIV 7 19

17. Even in the Agniṣṭoma sacrifice being performed by a Rājanya, he should draw (this cup) So is it said[1]

1 TS III 6 11 3

18 He should draw that cup immediately after the filling in of the goblets relating to the Agniṣṭomastotra

19 The Unnetṛ should fill in the goblets, the Hotṛ s goblet being the first

20 The Stotra[1] should be chanted and the Śastra[2] should be recited at this stage

1 The Ṣoḍaśi stotra 2 Ṣoḍaśiśastra to be recited by the Hotṛ cf ĀśvŚS VI 2 1 ff

XIV 16

1 When the sun has set in part the Adhvaryu should initiate the Stotra relating to the Ṣoḍaśin cup by means of (a piece of) gold[1]

1 Instead of two darbha blades

2 A reddish brown horse or a black horse should be held in front

3 The Udgātṛs should chant the Stotra when the Adhvaryu has given gold to them

4 The Stotra should be characterised by the word *hari* the Śastra should be characterised by the word *hari*, and the yājyā should also be characterised by the word *hari*

5 The Adhvaryu should pray to the Ṣoḍaśin cup with the verse, "Prajāpati beyond whom none else is born who has pervaded all regions, who is united with the offspring and who possessing the Ṣoḍaśin cup accompanies the three illuminations"[1]

1 TBr III 7 9 5 ĀpŚS XIV 2 13, mentions also the three subsequent verses

6. He should respond to the reciting of the Śastra reversely as *othā moda iva, modā moda ivom athā.*

7. After having responded to the reciting of the Śastra, the Adhvaryu should take up the cup, the Camasādhvaryus should take up the goblets

8. The Adhvaryu should cross over, cause the Āgnīdhra to announce and (after the latter has responded,) say, "O reciter of the Śastra, do you recite the yājyā relating to the offering of the Somas."

9. At the *vaṣaṭ*-utterance they should make the offering.

10. The Adhvaryu should offer the Sodaśin cup with the formula,"O lord Indra, thou art the lord of gods, make me lord among men, long-lived and powerful." [1]

1. TBr III.7.9 6.

11. The Camasins should consume their respective goblets with the verse, "The overlord Indra and king Varuna have prepared this drink for thee. I consume the Soma at their behest, may the delighted speech be satisfied with Soma " [1]

1 TBr III 7 9 5 According to ĀpŚS XIV 3 6, the Adhvaryu should modify the formula relating to the consuming as "(Of thee) with the Anuṣṭubh for thy metre "

12. The *dakṣiṇā* should be a reddish brown horse or a she-mule.

13. This[1] should be the procedure if the sacrifice is a Sodaśin [2]

1. XIV.15 15 16 12 2 According to ĀpŚS XIV.1 2, one who is desirous of valour should perform this sacrifice

14. If the sacrifice is an Atirātra, the Unnetr, while filling in the goblets relating to the Sodaśistotra, should keep back Soma adequate for thirteen sets of goblets.

15. The Adhvaryu should touch each principal goblet with the formula, "For *apiśarvara* Indra thee "

16. The Unnetr should fill in the goblets, the Hotr's goblet being the first.[1]

1 The translation is based on the conjectured sutra-text. cf. XIV 15.19

17 At this stage the Stotra[1] should be chanted and the Śastra[2] should be recited

1 The first Rātristotra 2 The first Ratriśastra to be recited by the Hotṛ. cf AśvŚS VI 4 8

18 After having responded to the reciting of the Śastra, the Adhvaryu should take up the Hotṛ's goblet The Camasādhvaryus should take up their respective goblets

19. The Adhvaryu should cross over, cause the Āgnīdhra to announce and (after the latter has responded,) say (to the Hotr,) "O reciter of the Śastra, do you recite the yājyā relating to the offering of the Somas."

20. At the *vasat*-utterance they should make the offering.

21. The Camasins should consume their respective goblets.

22. Each one should modify the formula relating to the consuming of Soma[1] as "...(of thee) having Anustubh for thy metre, and drunk by Indra...."

1. XIV.11.18

23 This should be (the procedure for) the first set of goblets

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XIV : 17

1. (The procedure for) the next three sets of goblets should be (gone [illegible] The second set of goblets should have [illegible] one should have [illegible] the fourth one [illegible]

2. The order of the Śastras[1] and the yājyās[1] should be regarded as explained hereby.

1. cf. ĀśvŚS VI 4 1 ff.

3. Thus should be concluded the first turn in the night (*rātriparyāya*.)

4. The next two turns should be similarly gone through.

5. The Unnetr should fill in the goblets[1] relating to the Samdhistotra, the Hotr's goblet being the first one.

1. The goblets which are offered after the chanting of the Samdhistotra and the reciting of the Āśvinaśastra.

6. The Stotra should be *trivrt*.[1]

1. It should be the Rathantarasaman according to ĀpŚS XIV.4.3.

7. The Āśvinaśastra[1] should consist of over a thousand verses.

1. ĀśvŚS VI 5 1 ff.

8. The Hotr should enclose the Śastra when the sun has risen So is it said.

9. The Pratiprasthātr should pour out paddy for a cake on two potsherds for Aśvins.

10. He should bake the cake (after having prepared it) with water purified with the relevant formula.[1]

1. I.11 12.

11. He should pour down the wash-water on the Barhis which has already been strewn.

12. After having responded to the reciting of the Śastra, and after the cake has been taken down from over the fire, the Adhvaryu should give out the call (to the Maitrāvaruṇa), "Do you recite the puronuvākyā relating to the offering of the Somas prepared the day before yesterday for Aśvins."

13. The Adhvaryu should take up the Hotṛ's goblet. The Camasādhvaryus should take up their respective goblets. The Pratiprasthātṛ should take up the cake.

14. The Adhvaryu should cross over, cause the Āgnīdhra to announce and (after the latter has responded,) say (to the Maitrāvaruṇa), "Do you address a call to the Hotṛ to recite the yājyā relating to the offering of the Somas prepared the day before yesterday and set out[1] for Aśvins."

1. Or the word "set out" (*prasthitān*) may not be there according to ĀpŚS XIV.4.7-9.

15. At the *vaṣaṭ*-utterance, while the Somas are being offered, the Pratiprasthātṛ should offer the entire cake.

16. Each one of the Camasins should modify the formula[1] relating to the consuming of the cup as "...(of thee) who hast Paṅkti for thy metre and who art drunk by Aśvins ..."

1. XIV.11.18.

17. This[1] should be the procedure if the sacrifice is an Atirātra.[2]

1. XIV.16 14-17.16. 2. According to ĀpŚS XIV.1.2, one who is desirous of offspring or cattle or any other thing should perform this sacrifice.

18. If it is an Aptoryāma,[1] the Unnetṛ, while filling in the goblets relating to the Saṃdhistotra, should keep back the Soma adequate for four sets of goblets.

1 According to ĀpŚS XIV,1.2, one should perform this sacrifice for the fulfilment of any desire.

XIV : 18

1 In connection with those goblets four Stotras[1] and four Śastras[2] addressed to Aśvins together with the yājyās have been prescribed.

1. Four Aptoryāmastotras 2. ĀśvŚS IX.11.13 ff.

2. The procedure of the offering of the four sets of goblets should be regarded as explained by the goblets relating to the Saṃdhistotra.[1]

1. XIV.17.5.

3 This much should be different the first set of goblets should have the Hotṛ's goblet for the principal one the second one should have the Maitrāvaruṇa's goblet for the principal one the third one should have the Brāhmaṇācchaṁsin's goblet for the principal one and the fourth one should have the Acchavāka's goblet for the principal one [1]

1 ĀpŚS XIV 4 15,16 mentions this as a view of some teachers and prescribes the various sets of goblets as respectively belonging to Agni, Indra, Viśve Devas and Viṣṇu

4 By this the order of the Śastras and the yājyās should be regarded as explained

5 After having responded to the reciting of the Śastras in the third pressing,[1] the Adhvaryu should recite the formula, "The Śastra has been recited for Indra "

1 Of any Soma sacrifice

6 Each of the Camasins should modify the formula[1] relating to the consuming of the Soma as ' (of thee) who hast Aticchandas for thy metre and who art drunk by Aśvins "

1 XIV 11 18 The procedure of the Aptoryāma introduced in XIV 17 18 ends here

7 Then[1] he should give out the call, ' O Āgnīdhra do thou fetch burning embers relating to the Upayājas ' [2]

1 The Agniṣṭoma which stopped at XIV 15 9 continues hereafter
2 VII 21 6

8 The procedure up to the throwing of the enclosing sticks on the Āhavanīya fire should be similar [1]

1 III 6 15

9 After the enclosing sticks have been thrown on the fire, the Unnetṛ should draw the Hāriyojana (into the Droṇakalaśa)

10 When he is about to take (the Soma from) the Āgrayaṇa vessel into the Droṇakalaśa, the Unnetṛ should give out a call (to the Maitrāvaruṇa), "Do you recite the puronuvākyā relating to the offering of Soma mixed with *dhānās* for *harivant* Indra "

11 He should draw the vessel with the formula, ' Thou art taken with a support Thou art a bay, yoker of bays mounter on the two bays bearer of the bolt, impeller of Pṛśni to thee, O god Soma, for whom the formula of the sacrifice is uttered, the Sāman is chanted and the Śastra is recited, I draw the pot connected with the bays " [1]

1 TS I 4 28

12 He should mix the Soma with a large quantity of *dhānās*, cross over, cause the Āgnīdhra to announce and (after the latter has responded,) say (to the Maitrāvaruṇa), ' Do you address a call to the Hotṛ to recite

the yājyā relating to the offering of the Soma mixed with *dhānās* set out for *harivant* Indra "

13. He should hold the pot upon his head, bestride and at the *vaṣaṭ*-utterance (by the Hotṛ) make the offering with the formula, "You two are bays, *dhānas* for the bays together with Soma for Indra, svāhā "[1]

1 TS I 4 28

14 The sacrificer should follow the offering with the two verses, "Whatever fault has been mine, Agni has put it right, all-knower, he who belongs to all men —Agni has given back the eye sight, Indra and Bṛhaspati have given it back Do you two, O Aśvins, replace my eyesight within the eyes "[1]

1 TS III 2 5 4

15 With the formula, "O god Soma, I, invited, eat of thee, over whom the yajus is uttered, the Sāman is chanted, and the Śastra is recited, who hast tawny steeds, who art drunk by Indra, who hast sweetness, and who art invited,"[1] all the officiating priests, after having invited the Unnetṛ, should chew the *dhanas* without breaking them, while pressing them, and while making noise [2]

1 TS III 2 5 4 2 According to ĀpŚS XIII 17 7 they should murmur the formula, ' For ploughing, security, wealth and prosperity " cf MS IV.7 4

XIV . 19

1 They should pour down the remaining *dhanas* with the formula, "You are to be filled, do you fill me with offspring and wealth "[1]

1 TS III 2 5 5

2. They should each put on the fire three chips of wood respectively with the formulas, "Thou art the expiation of sin committed by the gods, thou art the expiation of sin committed by men, thou art the expiation of sin committed by the Pitṛs "[1]

1 TS III 2 5 7

3 One should put green Dūrvā grass into the remnants of the Ekadhana-water, knead the mixture and make it sharp The Camasins should take it into their respective goblets, and, sitting to the west of the *catvala* and facing towards the east,[1] smell it with the formula, "O god Soma, I, invited, eat of thee who art purified in the waters, who art pressed by men over whom the yajus is uttered, for whom Sāman is chanted and Śastra is recited, who art made by the Pitṛs into food to win horses and cows and who art invited "[2]

1 Or in the Āstava facing towards the west cf ĀpŚS XIII 17 9
2 TS III 2 5 7

4 Each one should pour down the remaining water within the altar, according to some teachers in the *catvala* with the verse ' I send you to the ocean do you go to *your birth place May our heroes, unhurt,* be superior Let our possession be not sprinkled away '[1]

1 cf TS IV 4 14 AV X 5 23 LatŚS II 1 7

5 The sacrificer should follow the water which has been poured down, with the verse, ' O Maruts may this hymn go *to you to Visnu* who protects the sprinkled with his protections Do you give food to the worshipper for offspring Do you guard us always safely '[1]

1 *Read vayo dha* for *vayodha* RV VII 36 9 and ĀpŚS XIII 18 1, read *dhur* for *dha*

6 After having entered the Āgnidhra fire chamber the officiating priests should eat drops of curds with the verse Of Dadhikravan have I sung, the swift strong horse May he make our mouths fragrant may he lengthen our lives ' [1]

1 TS I 5 11 4

7 Then such officiating priests as had touched to *tanunaptra*[1] should release their friendship with the verse, Both the young wise are true, guardians of law O guardian of eternal law, let us release our *friendship* "

1 XII 1 2

8 Then the Patnisamyāja offerings should be made

9 The procedure up to the *samistayajus* offering should be similar [1]

1 VII 22 16

10. T[illegible]

"May Dhātr the giver rejoice in *this our offering may Savitr may* Prajāpati the lord of treasures may Agni May Tvaṣṭr and Visnu giving liberally grant to this sacrificer wealth together with offspring — *O bountiful Indra do thou unite* us with mental power with cattle, with the wise with welfare with prayers composed by gods with the favour of gods worthy of sacrifice — May we be united with power with milk with (able) bodies with mental power, with the gracious May Tvastr grant us bliss here may he remove the disorder of my person — Since O Agni *we have chosen thee as the Hotr here in this* sacrifice that is going on thou hast made the offerings prosperously and knowing hast dispelled (the evils) successfully Knowing do thou come to *our sacrifice — O gods* with the exclamation *svaga* we have made an abode for you who you have come to rejoice in this pressing Do you all O wealthy who have partaken *of the oblations and have* consumed the Soma grant us wealth — O god Agni, do thou direct the

gods to their respective places whom, desirous of oblations, thou hast brought over O gods, carrying the oblations do you proceed to the heaven, to the excellent sun —O sacrifice, go to the sacrifice, go to the lord of sacrifice, go to thine own birth-place, svāhā —This is thy sacrifice, O lord of sacrifice, accompanied by the Sūktavāka and producing noble heroes, svāhā —You gods that find the way, finding the way, go on the way O lord of mind, do thou place this sacrifice, O god, for us among the gods, svāhā In speech svāhā Do thou place in wind svāhā"

1 TS I 4 44

11. He should make a constant offering So is it said

12 In the place of the *visnukrama* formulas,[1] the sacrificer should murmur the (three)[2] *visnvatikrama* formulas, "Through god Agni I conquer the hostile armies, through the Gāyatrī metre, Trivṛtstoma, Rathantarasāman, the thunderbolt of *vaṣaṭkara*, I trample down the earlier-born enemies, I keep them off, I ward them off from this resistance, from this region, him who hates us and whom we hate, I pass the mover through Visnu's strides —Through god Indra I conquer the hostile armies through the Tristubh metre, Pañcadaśastoma, Bṛhatsāman, the thunderbolt of *vaṣaṭkara*, I trample down the together-born enemies —Through Viśve Devas I conquer the hostile armies, through the Jagatī metre, Saptadaśastoma, Vāmadevyasāman, the thunderbolt of *vaṣaṭkara* the post-born enemies "[3]

1 IV 20 7 2 ĀpŚS XIII.18 9 optionally prescribes a fourth formula 3 TS III 5 3

13 The Adhvaryu should offer an oblation with the verse, "This third pressing belongs to the wise, the sons of Sudhanvan, who, through holy order, have set the goblets in motion When thy have attained heaven, let them bear our good offering to what is better,"[1] and then give out the call, 'O Praśāstṛ (= Maitrāvaruna), do you direct"

1 TS III 1 9 2

14 The Praśāstṛ should say, "Do you disperse"

15 The third pressing thus comes to an end

The Avabhṛtha

XIV : 20

1 The Adhvaryu should start with the procedure of the Avabhṛtha

2. He should prepare the *veda* strew round the sacred fires, wash his hands, arrange the utensils, strew the ulaparāji, prepare the two strainers and call out, 'O sacrificer, do you restrain speech"

3 He should himself restrain speech and touch the utensils

4 He should pour out paddy for the cake on one potsherd for Varuna

5 He should bake the cake (after having kneaded the flour) with water purified with the relevant yajus[1]

1 I 11 12

6 He should pour down the wash water on the Barhis itself which has already been strewn

7 After having held erect the wooden sword he should call out "(O Āgnīdhra) do thou place the *prokṣaṇī* water cleanse the spoon and the ladles and come up with the clarified butter

8 The procedure up to the taking up of clarified butter into the various ladles should be similar[1]

1 II 7 1 ff

9 He should take the clarified butter—four spoonfuls in each ladle within this very altar

10 After having taken down the cake he should offer on the Āhavanīya fire an oblation of clarified butter with the verse O Agni do thou [illegible] thy face with clarified butter as [illegible] having consumed sweet [illegible] milk do thou guard this (sacrificer) as father the son[1]

1 TS III 3 8 1 According to ĀpŚS XIII 19 10 20 1 also with the verse *avabhṛtha nicunkuṇa* (TS I 4 45) and with the formula *namo rudraya vāstospataye* (TBr III 7 9 7)

11 After the oblation has been offered one should take the material necessary for the Avabhṛtha the wooden sword the vessel of clarified butter together with the spoon the *veda* the cake clarified butter taken into the various ladles the sediment of Soma the two pressing boards the earth of the mound and all utensils besmeared with Soma except the four vessels[1] in which Soma was taken

1 The vessels of Āgrayaṇa Ukthya Āditya and Dhruva XIII 1 13 2 2 cf also XIV 24 16

12 The sacrificer should pull out the post of *udumbara* with the verse, Releasing the sucking calf towards the mother cow the calf sucking the mother may he grant us abundance of wealth and prosperity

13 The Adhvaryu should offer curds on the sediment of Soma[1]

1 See the next sutra

XIV : 21

1 with the Anuvāka[1]

(1) "O king Soma, thy dear well placed limbs which the officiating priests have cut out, do thou join them together with clarified butter and thrive them Faultless, may we live together

(2) Thy parts which the officiating priests pressed with the pressing stones carried with their right hands and from which they extracted the sap, may those thy parts swell and increase, O god Soma

(3) The officiating priests have torn thy skin and thy womb thou art detached from thy original place thou yearnest for that O Soma, do thou keep secret (=ignore) all that May our intimate union with thee be in the highest region

(4) The Soma mixed with milk has left out its original colour, its colour is changed O Soma acquiesced in connection with the drinking of thee, we are thine Do thou help us in the multiformed assembly

(5) May Soma be beholding men and listening to men Accepting our praise, may he not abandon us, faultless, feeding our bodies and appearing in new form, may he accomplish our form

(6) The ladles, making thy dear bodies swell, envelop thee with clarified butter O Soma, obeisance to thee, and (the offering to the accompaniment of) the *vaṣat* utterance to thee O king Soma, do thou acquiesce in my good deed

(7) O king Soma, do thou be united with my Prāna and Apāna, with my eye and with my ear Whatever accomplishments we have effected upon thee, may they be favourable to thee Do thou approve of the accompaniment to us on the way

(8) Do thou know him in the highest region Devourers are accompanying him do thou note his form When he goes along the Devayana way, do thou advocate his sacrificial rites and acts of piety

(9) O king Soma, uninjured and diseaseless, do thou disperse Obeisance to thee who art all perceiving and quick moving Do thou ascend the heaven together with the sacrificer May the sacrificer reach the sun in the highest region

(10) God Savitṛ is worthy of being worshipped by us, he is to be praised by men at day break He who distributes wealth among men, may grant us the best wealth here

(11) O Mitra Varuna, do you help us here O friends, do you think of us here May the bond of the Ādityas, the sharp and active sword having a hundred edges spare us

(12) O Soma, do thou swell [2]

(13) O Soma may the liquids meet thee may the vigours meet thee, may the manliness meet thee who overpowerest the enemies. Being caused to swell for immortality do thou attain the highest praise in the heaven "

1 TBr III 7 13 2 2 XIII 27 23

2 According to some teachers, he should make the offering with three verses according to others with five according to still others with seven

3 The sacrificer should throw the skin[1] of a black antelope on the *catvala* with the verse, ' O Varuna we conciliate thy anger with obeisance and oblations offered in the sacrifice O powerful and wise ruler, ruling over us, do thou pardon us for the evils perpetrated by us "[2]

1 X 8 18 2 TS I 5 11 3

4 Or he should immerse it along with the other substances into the water

5 Then the Adhvaryu should call out, ' O Prastotr, do you chant the Sāmans "

6 All the officiating priests together with the sacrificer's wife should joint in the chanting of the ending portion (*nidhana*) three times first on the border of the Mahavedi, for the second time on the middway, and for the third time near the water

7 All should go out of the Mahāvedi with the verse, 'King Varuna has made a broad path for the sun to travel He has made him set his feet in the pathless way He drives away whatever wounds the heart "[1]

1 TS I 4 45 1

8 They should go to the steady bathing water either towards the east or towards the north According to some teachers towards the north-east according to others towards the south according to still others towards the west

9 The direction, towards which they proceed, should be regarded as the east

10 As soon as they behold water, they should recite the verse, " O king, your remed es are a hundred a thousand May thy favour be broad and deep *Overcome the enemy and the evil Remove from us whatever* sin is committed "[1]

1 TS I 4 45 1

11. They should stand by the border of water with the formula, ' The bond of Varuṇa is *overcome* '[1]

1 TS I 4 45 1

12 At this stage some teachers *prescribe* the disposing of the heart pike '

1 XII 20 21,22

13. They should enter the water, stand there and proceed with the Avabhṛtha-rite

14. After having poured down the *āghara* libation by means of the spoon, the Adhvaryu should call out, ' O Āgnidhra, do thou cleanse the water thrice "

15. The Āgnidhra should cleanse only the water three times He should cleanse with the formula, "Water is winner of treasure. I cleanse the water which is hastening to treasure, which is going to win treasure, which possesses treasure and which consumes food, for the winning of the treasure of one who wins treasure, and for food " [1]

1 cf II 12 10

XIV : 22

1. The Adhvaryu should throw darbha-blades on the water, and pour out an *aghara*-libation by means of the ladle with the verse, "The face of Agni has entered the water. Do thou, O Agni, the child of water, guarding against the demons' power, offer a fire stick in each house Let thy tongue seek the clarified butter " [1]

1 TS I 4 45 1

2. If there are already blades, he should pour out the libation on them.

3. He should make all offerings on the darbha-blades themselves

4 The procedure up to the choosing of the Hotr should be similar [1]

1 II 15 8

5. He should cause the Āgnīdhra to announce and (after the latter has responded,) say, "O Hotr, do you stand " This much should be the choosing of the Hotr.

6. He should neither choose the Ṛṣi ancestors of the sacrificer nor the Hotr

7. He should offer four Prayāja offerings except the one to Barhis

8 After having offered the two Ājyabhāgas, he should take out a portion of the cake and offer it to Varuṇa

9 He should take up the entire cake and offer it to *sviṣṭakṛt* Agni-Varuna

10 Then he should call out, "O Āgnīdhra, do thou cleanse the water once '

11 The Āgnīdhra should cleanse only the water once He should cleanse the water with the formula, "Water is winner of treasure I cleanse the water which has hastened to treasure which has won treasure, which

possesses treasure, and which consumes food, for the winning of the treasure of one who wins treasure, and for food "[1]

1 cf III 4 8

12 The Adhvaryu should offer two Anūyājas except the one to Barhis

13 He should give out the call (to the Hotr), "Do you recite the yājyā relating to the offering for the Devas in connection with the first Anūyāja," "Do you recite the yājyā in connection with the second "

14. He should fill in the ladle with the sediment of Soma, and strike the ladle into the water with the verse "Thy heart is in the ocean, within the water, let the plants and water enter thee O lord of sacrifice, let us worship thee with the offerings of the sacrifice, at the utterance of the hymn, at the utterance of the homage "[1]

1 TS I 4 45 2

15 Wherever any drop of Soma comes up, he should eat it up with the formula, "O god Soma, I, invited, eat of thee "[1]

1 XIV 19 3

16 According to some teachers, he should only touch it

17 He should scatter the water with the verse, "O bath, O flood, thou glidest, O flood Thou hast removed by sacrifice the sin committed by the gods through the gods the sin committed by mortals through the mortals Guard us, O god, from wide hostility "[1]

1 TS I 4 45 2 According to ĀpŚS XIII 19 10, the Adhvaryu should offer an oblation of clarified butter on the Āhavanīya fire with the verse while proceeding to the Avabhṛtha

18 The sacrificer and his wife should enter the water, and bathe without plunging, but sprinkling their heads with water

19 With the formula, 'May the water and the plants be good friends of ours May they be the enemy of one who hates us and whom we hate,"[1] they should cleanse each other's back

1 TS I 4 45 2

XIV · 23

1 All should pray to the water with the formula, "O divine waters, this is your fœtus, glad and well tended have we made it for you, proclaim us as doers of good deeds among the gods "[1]

1 TS I 4 45 3

2 With the formula, "The noose of Varuṇa is united,"[1] the sacrificer should untie the girdle With the verse, "I loosen this bond of

Varuna ² the sacrificer's wife should untie the noose of the yoke halter

1 MS IV 8 5 2 III 12 7

3 At this stage they should inundate all manifestations¹ relating to the consecration

1 cf X 4 3 6 3 (and 18 2) 5 8 10 12 18 7 12

4 Wearing new garments they should come out of the water

5 The sacrificer should wear the garment with which Soma was tied first the sacrificer s wife should wear that one with which Soma was subsequently covered ¹

1 According to ĀpŚS XIII 22 3 the sacrificer should wear the *somosnisa* and the sacrificer s wife should wear either the *somopana hana* or the *somaparisrayana*

6 They should give them over to the Adhvaryu at the Udavasānīya Isti ¹

1 XIV 24 1

7 Then the Adhvaryu should call out the Unnetr, ' O Unnetr lead us up to prosperity Those sweetest songs the hymns are uttered thoroughly victorious distributors of wealth whose protections are unharmed, hastening like chariots The Bhrgus, like the Kanvas, as the suns have attained all prosperity ' ¹

1 Before this according to ĀpŚS XIII 21 3, the sacrificer should sprinkle away water with the three verses in TBr III 7 14 1 2

8 The Unnetr should take out all of them headed either by the Hotr or the sacrificer with the verse, ' Do you come out winning offspring and power Wealth and sacrificers are sent forth unto you Do you take hold of the Gāyatri metre Do you be lovely in your homes " ¹

1 cf MS I 3 39 ĀpŚS XIII 22 1 reads the verse rather differently

9 While coming out they should toss back the water on the bank with the formula "The noose of Varuna is held back ¹

1 TS I 4 45 3

10 All should collect fire sticks and come back following the Unnetr and without looking back, while murmuring the *mahīya* verse, "We have drunk Soma we have become immortal we have seen the light we have attained the gods What would jealousy do us? What the injury of man, O immortal Soma? ¹ and also the two verses I offer Bali to Yama in compensation of debts which even though repayable, have not been repaid by me Living here only we repay them and while living, we may transfer them to the living —May we be debtless in this world debtless in the next world may we be debtless in the third region May we pass over all ways the Devayana and the Pitryāna, without any injury ²

1 TS III 2 5 4 2 TBr III 7 9 8 9 cf also AV VI 117

11 With the formulas, 'Thou art the fuel may we prosper Thou art a fire-stick, thou art lustre do thou place lustre in me''[1] they should put fire sticks on the Āhavanīya fire and pray with the verse, "I have penetrated to the water we are united wih the sap Rich in milk, O Agni, I have come Do thou unite me with radiance [1]

1. TS I 4 45 3

12 The sacrificer's wife should similarly put a fire stick on the Gārhapatya fire and pray to it (with the above mentioned verse)

The Tail of the Sacrifice (*Yajnapuchha*)

XIV . 24

1. The Adhvaryu should start with the procedure of the Udayanīya Iṣṭi

2 What (the characteristic of) the Prāyanīya Iṣṭi[1] is, (should also be the characteristic) of the Udayanīya Iṣṭi

1 X 14 1 ff

3 This much should be different the Adhvaryu should put into (the cooking vessel containing) the scrapings of the (rice offered in the) Prāyanīya Iṣṭi[1] the rice grains of the paddy poured out in connection with the Udayanīya Iṣṭi Here he should not scoop out the cooked rice nor should he place it within the altar with the *ṣaddhotṛ* formula [2]

1 X 14 11 2 X 14 10

4, The Udayanīya Iṣṭi should be performed on the Śalāmukhīya fire

5 The Hotṛ should recite as the yājyas (relating to the respective principal offerings) in the Udayanīya Iṣṭi those verses which were the puronuvākyās (relating to the respective principal offerings) in the Prāyanīya Iṣṭi

6 Among the divinities having clarified butter for the principal oblation the Adhvaryu should make the offering to Pathyā Svasti[1] last of all

1 X 14 14

7 The sacrificer should not consume his portion

8 The Iṣṭi should be concluded in the established manner

9 The Adhvaryu should start with the procedure of the Anūbandhyā animal sacrifice

10 The procedure up to the formal dedication of the animal should be similar [1]

1 VII 9 11

11. The Adhvaryu should formally dedicate a barren cow to Mitra Varuṇa for the Anubandhyā

12. Some teachers prescribe three barren cows[1]; a cow having two colours to Mitra-Varuna, one having many colours to Viśve Devas, and a red cow to Bṛhaspati. According to some teachers, one should make the middle offering to Viśve Devas in a low voice.

1. ĀpŚS XIII 23.14,15: In the Vājapeya, the Rājasūya, the Sattra, the sacrifice with a thousand *dakṣiṇās* or in the sacrifice in which all wealth is given away as *dakṣiṇā*, there should be three barren cows. If one desires that his sacrifice should be possessed of power, he should offer three cows in any sacrifice.

13. The procedure up to the offering of the omentum should be similar.[1]

1. VII.16.14.

14. After the omentum has been offered, the sacrificer should have his hair and beard shaved in an enclosure on the southern buttock of the altar.

15. Subsequent to the pouring out of the Paśupurodāśa relating to the Anūbandhyā animal-sacrifice, the Adhvaryu should pour out the Devikā oblations—a cake on twelve potsherds for Dhātṛ etc.[1]

1. The other offerings are rice cooked in milk each for Anumati Rākā, Sinīvālī and Kuhū. cf. TS III.4.9.

16. He should make the offering to Dhātṛ last.

17. The rice(to be offered to the four divinities) should be cooked in those vessels[1] in which Soma was taken.

1. XIV.20.11.

18. The offering of the Paśupurodāśa should be characterised by the giving out of a call to the Maitrāvaruna. In connection with the other oblations he should address the calls to the Hotṛ, "Do you recite the puronuvākyā," "Do you recite the yājyā."

19. In connection with all the offerings accompanied by the offering of the Paśupurodāśa, the Sviṣṭakṛt-offering characterised by the call to the Maitrāvaruna, should be common; the Iḍā should also be common.

20. The Animal-sacrifice should be concluded in the established manner.

XIV : 25

1. Or, one, who is desirous of cattle, should, as an alternative to the Anūbandhyā cow,[1] offer *āmikṣā* to Mitra-Varuna.

1. XIV 24 11.

2. In that case, he should have his hair and beard shaved beforehand.

3. Being seated in front of the Havirdhāna, the Hotṛ should recite the yājyā.

4. After having offered the Devikā oblations, the Adhvaryu should make the *offering of āmikṣā to the relevant divinity* (= Mitra-Varuna)

5. The Isti *should begin with the principal offering* and end with the Iḍā.

6. The Svistakrt-offering and the Iḍā should be common to the offerings of the *āmikṣā* and the Devikā oblations.

7. The first knots tied in connection with *the construction of the Sadas* and the Havirdhāna[1] should be loosened, and the two Havirdhāna carts should be moved towards the north.

1. XII.8 4,10,20, 10.15.

8. The Adhvaryu should burn the Barhis (with the fire) from the Āhavanīya fire with the verse, "The debt which I have not yet repaid, the tribute that I still owe to Yama, here do I make requital for it. Here, O Agni, may I be freed from that debt."[1]

1. TS III.3.8.1,2.

9. *If he has acted mixedly (that is, if he has met with fortune and mis*fortune), he should offer the flour of roasted barley-grains on the flagrant fire through the cavity of his folded hands with the verse, "O Viśvalopa, I offer thee *in the mouth of the burner of all. One* is an eater of the uneaten, one an eater of the unoffered, one an eater of that which is gathered. May they make for us medicine, an abode and delightful strength."[1]

1. TS III.3 8 2. According to ĀpŚS XIII 24.17 the sacrificer should follow the smoke issuing out with the three verses beginning with *yad ākūtāt*.. (TS V.7 7 1)

10. Then he should pray to the divinities : to the Āhavanīya, or the *flagrant fire with the verse,* "May he that fattens protect us towards the front with the cloud so that the houses may not fail us. Many be our houses." To Vāyu with the verse, "Do thou, O lord of cloud, *bestow on us strength* with kindliness. Return to us what is lost, return wealth to us" To Āditya with the verse, "O god that dost fatten; thou art a lord of a thousandfold prosperity. Do thou give us *increase of wealth* which is unfailing and rich in heroes, and prosperity abiding through the year."[1]

1. TS III 3.8 1,2.

11. After the sacrificer has prayed to the sacrificial post,[1] the Adhvaryu should consign the *sacred fires*—the Prājahita and the Dakṣiṇa fires into different kindling woods. If the sacrificer is a *gataśri*, the Adhvaryu should consign the third sacred fire, namely, the Śālāmukhīya.

1. VII 23.7.

12. While murmuring the *atīmokṣa* formulas[1] as in the New-moon and the Full-moon sacrifices,[2] the sacrificer and others should move away in between the *cātvāla* and the rubbish-heap.

1. IV.22 1. 2. According to ĀpŚS XIII.25.1,2, the sacrificer should sit within the altar holding the *veda* in his lap, and murmur the *atīmokṣa* formulas. According to some teachers, he should go through the *viṣṇukrama* rite at this stage. Then the consignment of the fires should take place.

13. They should move away either towards the east or towards the north. According to some teachers, they should move towards the north-east.

XIV : 26

1. The Adhvaryu should offer in the Udavasānīya Iṣṭi a cake on five potsherds or eight potsherds to Agni.

2. If the cake is on eight potsherds, the puronuvākyā and the yājyā should be in the Paṅkti metre, if on five, in the Gāyatrī metre.

3. A bullock[1] to be yoked to a cart should be the *dakṣiṇā*.

1. Or gold worth it, according to ĀpŚS XIII 25.6.

4. The Iṣṭi should be concluded in the established manner, if there is no hurry.

5. If there is any hurry, the Adhvaryu should take four spoonfuls of clarified butter into the Juhū, and make the offering[1] on the Āhavanīya fire with the verse, "O Viṣṇu, do thou bestride wide ...[2]"

1. This oblation is prescribed in ŚBr IV.5.1.16 ĀpŚS XIII 25.7,8 directly mentions the Vājasaneyins in this connection, but prescribes twelve spoonfuls instead of four. 2. VII.1.2.

6. The sacrificer should give away as *dakṣiṇā* whatever he can.

7. At whatever hour in the night the Iṣṭi is concluded, at that hour he should offer the evening Agnihotra. He should offer the morning Agnihotra at the proper time.

8. The rites beginning with the Udayanīya Iṣṭi are called the "Tail of the sacrifice (*yajñapuccha*)."

9. The procedure of the pressing day (*sutya*) comes to an end on the same day.

10. If the procedure of the pressing day passes over the time of Agnihotra, he should offer the Agnihotra-offerings which might have been passed over since the evening Agnihotra. Or he may not.

11. If a king or one fit to reign is performing the Soma sacrifice, he should subsequently offer Devasū oblations.

12. Their procedure has been explained in the Rājasūya[1] except the holding of the (sacrificer's) hand,[2] the announcement[2] and the cleansing of the face.[2]

1. The sūtra-portion of BhārŚS dealing with the Rājasūya is not available. 2. cf. ĀpŚS XVIII.12 6,7,9.

13. One should perform the Jyotiṣṭoma sacrifice in each spring. There should be three kinds of *dakṣiṇā* in it. So is it said.

14. The Jyotiṣṭoma thus comes to an end.

The Duties of the Brahman

XV : 1

1. In a Soma-sacrifice one belonging to the Vasistha gotra should become the Brahman.

2. One should appoint as the Brahman even one who does not belong to the Vasistha gotra but who knows the Stomabhāga formulas. So is it said.[1]

    1. SadBr I.5.3. ĀpŚS XIV.1.3,4 adds: The Brahman should restrain speech during the rites of the Adhvaryu, the chanting of the Sāmans and the reciting of the Śastras and during the intervals. If he speaks by mistake, he should recite a verse dedicated to Visnu and then again restrain speech.

3. While the Soma is being measured[1] and is being bought,[2] he should be on the southern side.

    1. X.16.6. 2. X.16.16 ff.

4. While Soma is being carried[1] (towards the *prāgvaṁśa*), he should go along the south.

    1. X.20.4.

5. While the Mahāvedi[1] and the *uttaravedi*[2] are being prepared, he should remain towards the south.

    1. XII.4.9. 2. XII.5.2.

6. While the Sadas, the Havirdhāna (and other chambers)[1] are being measured, he should pass in between the *cātvāla* and the rubbish-heap, go along the northern border of the Mahāvedi, enter the *prāgvaṁśa* by the eastern door, cross over by the rear of the Āhavanīya fire, go out by the eastern door, go along the southern border of the Mahāvedi, and sit down to the south of the *uttaravedi*. So says Āśmarathya. He should pass in between the *cātvāla* and the rubbish-heap, cross the *uttaravedi* (that is, go along the front of the *uttaravedi*), and sit down to the south So says Ālekhana.[2]

    1. XII.8.7 ff. 2 This view is prescribed in ĀpŚS XIV.8.7.

7. He should remain there only until the offering of the *vaisarjana* oblations.[1]

    1. XII 16.15

8. When the *vaisarjana* oblations are going to be offered, he should go round along the south of the two Havirdhāna carts, along the south of the Mārjālīya Dhiṣṇya, and along the south of the Sadas, enter the *prāgvaṁśa* by the eastern door, cross over in front of the Śālāmukhīya fire, and sit down to the south. So says Āśmarathya. He should cross over to the rear of the *uttaravedi*, go round along the north of the Havirdhāna, along the north of the Āgnīdhra fire-chamber and along the north of the Sadas, enter the *prāgvaṁśa* by the eastern door, cross over along the rear of the Śālāmukhīya fire, and sit down to the south. So says Ālekhana [1]

1. This view is prescribed in ĀpŚS XIV.8 9.

XV : 2

1. The Brahman should hold the Soma in his lap [1]

1. XII 16.11.

2. After the *vaisarjana* oblations have been offered, he should follow the fire.

3. As soon as he reaches the Āgnīdhra fire-chamber, he should hand over the Soma to the Pratiprasthātṛ, return by the same route by which he had gone, go out by the eastern door (of the *prāgvaṁśa*), go round along the south of the Sadas, and along the south of the Mārjālīya Dhiṣṇya, and sit down to the south of the Āgnīdhra fire-chamber. So says Āśmarathya. He should go round along the north of the fire itself, and sit down to the south. So says Ālekhana.[1]

1. This view is prescribed in ĀpŚS XIV.9.3.

4. The Brahman should hold the Soma in his lap.

5. As soon as the *vaisarjana* oblations have been offered,[1] he should move in front of all.

1. XII.17.4.

6. As soon as he reaches the two Havirdhāna carts, he should hand over the Soma to the Pratiprasthātṛ, go round along the two Havirdhāna carts, and sit to the south of the *uttaravedi* So says Āśmarathya. He should go round along the north of the two Havirdhāna carts and along the rear of the *uttaravedi*, and sit down to the south of the *uttaravedi*. So says Ālekhana [1]

1. This view is prescribed in ĀpŚS XIV 9.9.

7. He should remain here only until the offering of the omentum of the Agnīṣomīya animal [1]

1. XII 20 3.

8. After the omentum is offered, he should sprinkle himself with water at that place where others sprinkle themselves.

XV : 3

1. When the *vasatīvarī* water is going to be taken,[1] the Brahman should go along the south.

   1. XII.20.5.

2. He should remain towards the south while it is being taken.[1]

   1 XII.20.6. According to ĀpŚS XIV.9.3, he should remain towards the south while it is being carried around.

3. When others wake up[1] for the Prātaranuvāka, he should wake.

   1. XIV.1.1.

4. His route should be the same as that[1] followed while the Sadas and the Havirdhāna were being measured.

   1. XV.1.6.

5. After the reciting of the Prātaranuvāka[1] is initiated, he should restrain speech until the enclosing of the reciting.

   1. XIII.3.11.

6. When the water relating to the pressing is going to be taken,[1] he should go along the south.

   1. XIII.4.2.

7. He should remain towards the south while it is being taken.[1]

   1. XIII 4.6.

8. He should go along the south while it is being fetched.[1]

   1. XIII.4.13. According to ĀpŚS XIV.9.3, while the water is being brought in, he should enter the Havirdhāna by the eastern door, go towards the south along the front of the mound and sit down.

9. When the Soma is going to be pressed,[1] he should enter the Havirdhāna by the eastern door, cross over in front of the mound, and sit down towards the south.

   1. XIII.6.11.

10. He should remain towards the south while the Soma is being measured[1] and while it is being pressed[2].

    1. XIII.9.13. 2. XIII.12.1.

11. While the cups are being filled in,[1] he should restrain speech. (He should do so) until the filling in of the Āgrayaṇa vessel.[2]

    1. XIII.13.2. 2. XIII.15.7.

12. Similarly at each pressing, he should remain towards the south while the Soma is being pressed, he should restrain speech while the cups are being filled in.[1]

1. XIII.13.2.

13. When the relevant officiating priests are crawling for the Bahispavamānastotra,[1] he should crawl maintaining contact.

1. XIII.16.15.

14. When the Sāman-chanters are going to chant that Stotra,[1] he should sit down towards the south.

1. XIII.17.2.

XV : 4

1. When (the Prastotr) calls him out, "O Brahman, we shall chant, O Praśāstr," he should impel the Sāman chanters with the formula, "*him*, O god Savitr, he has said this unto thee, do thou impel it, do thou offer it; Bṛhaspati is the Brahman, do not depart from the life giving Rk, from the Sāman which protects the body. May your benedictions be true, may your intentions be true, do you speak the right and the truth, do you chant through the impulse of god Savitr."[1] (He should recite the Stomabhāga) "Thou art the ray, for dwelling thee; do thou win the dwelling,"[2] (and give out the call,) "*om*, do you chant."

1. TS III.2 7 1. 2. TS IV.4.1 1. III 5.2 1.

2. Similarly at each Stotra he should impel the Sāman-chanters to chant.

3. Similarly he should recite each subsequent Stomabhāga.[1] ... "Thou ... divine ... npel the ...

day.—Thou art flowing after, ... do thou impel the Vasus.—might.—Thou art eager, for Vasus thee, do thou impel the Thou art the knowledge, for Rudras thee, do thou impel the Rudras.—Thou art the brilliant, for Adityas thee, do thou impel the Adityas —Thou art vitality, for the Pitrs thee, do thou impel the Pitrs" Three more at the Ukthya. "Thou art the continuity, for offspring thee, do thou impel the offspring —Thou art victorious in battle, for cattle thee, do thou impel the cattle.—Thou art wealthy, for plants thee, do thou impel the plants." One more at the Sodaśin "Thou art the winner, for whom the pressing stones have been arranged, for Indra thee, do thou impel Indra" One more

at the Vajapeya "Thou art the overlord, for the vital breath thee, do thou impel the vital breath" Twelve more at the Atiratra "Thou art the restrainer for the Apana thee do thou impel the Apana —Thou art the glider for the sight thee, do thou impel the sight —Thou art the bestower of strength for the faculty of hearing thee, do thou impel the faculty of hearing —Thou art threefold,— Thou art Pravṛt —Thou art Samvṛt —Thou art Vivṛt —Thou art mounter —Thou art descender Thou art foremounter —Thou art aftermounter —Thou art wealthy —Thou art brilliant —Thou art gainer of good" (TS VI 4 1 III 5 2)

4 He should recite twelve Stomabhāgas at the Agnistoma, thirteen at the Atyagnistoma [1] fifteen at the Ukthya sixteen at the Soḍaśin seventeen at the Vājapeya,[2] twentynine at the Atirātra, and thirtythree at the Aptoryāma [3] So is it said

1 ĀpŚS XIV 10 4 does not mention the Atyagnistoma BaudhŚS XIV 20 and SatS X 8 (p 1111) have mentioned it The additional Stomabhaga prescribed for the Sodaśin should be employed also at the Atyagnistoma 2 The BharŚS text dealing with the Vajapeya is not available 3 According to BaudhŚS XIV 20, the 29th, that is, the last Stomabhaga is to be repeated four times at the Aptoryama According to Rudradatta on ĀpŚS XIV 10 4, the 29th Stomabhaga is to be divided into three different Stomabhagas and, at the Aptoryama the latter two, that is, the 30th and the 31st and the 16th and the 31st (repeated) should form the four Stomabhagas

5. After the Bahispavamānastotra has been chanted,[1] he should cross over along the rear of the *uttaravedi*, and sit down towards the south He should remain there only until the offering of the omentum of the Savaniya animal [2]

1 XIII 17 11, 2 XIII 19 10

6 After the omentum has been offered, he should sprinkle himself with water at that place where other officiating priests sprinkle themselves

7 When the relevant officiating priests enter (the Sadas)[1] for the morning pressing, he should go round along the south of the two Havirdhāna carts, along the south of the Marjaliya Dhisnya along the south of the Sadas, enter the Sadas by the western door, cross over along the rear of the Maitrāvaruna's Dhisnya, and sit down towards the south So says Āśmarathya He should cross over along the rear of the *uttara vedi*, go round along the north of the two Havirdhāna carts, along the south of the Mārjālīya Dhisnya, enter the Sadas by the eastern door, cross over along the front of the Maitrāvaruna's Dhisnya, and sit down towards the south So says Ālekhana [2]

1 XIII 19 11 2 ĀpŚS XIV 10 6 prescribes this view

XV : 5

1. He should follow these routes and observe these duties also in connection with the next two pressings [1]

1. ĀpŚS XIV 10 7 12 adds the following injunctions When the Brahman s goblet is brought towards him he should receive it and consume it as others do with regard to their goblets He should *restrain speech since the initiation of the Stotra up to the reciting* of the yajyā relating to the relevant Śastra As soon as the pressing is over, he should leave by the same route by which he had entered While proceeding for the Avabhṛtha he should go along the south

BHĀRADVĀJA PAITṚMEDHIKA SŪTRA

Obsequies

I . 1

1 Now (we shall explain) the rite of cremation relating to the Pitṛmedha. The human oblation is dearest to him (= Agni) So is it said

2-3. When one, who has set up the sacred fires, is about to die, (the Adhvaryu) should wear his sacred cord over the right shoulder and under the left arm, and find out a place suitable for cremation, which is sloping towards the south west, which is not arid, which does not have cleavings, which does not have saline soil, which is not hollow, which is not damaged, which does not have any pits, and which is sloping without ups and downs, from which water flows towards the south west, goes towards the north, flows into a great river, and thus becomes eastward flowing

4 Or (he should select) a good piece of ground which is level and contains many plants

5 6 According to some teachers, it should be a woodless place in the wood, fieldless among the fields, and desertless in the desert, from which milky and thorny trees and plants are away

7. He should draw three lines in it, dig it, sprinkle it with water by means of the hand with the palm turned downwards, churn out the Gārhapatya fire, and carry forth a burning faggot for the Āhavanīya fire

8 Leaving space in between for a pile of wood, he should spread out the fires the Āhavanīya in the front, the Gārhapatya to the rear, and the Dakṣina fire towards the south the Sabhya, the Āvasathya and the Aupāsana fires in the front

9 He should remain offering (the Agnihotra) on these fires which have been uninterruptedly maintained

10 The fires are indeed the vital breaths of the Āhitāgni Well kindled, they lead him thus he becomes diseaseless So is it said

11 The Adhvaryu should keep the remnants of the Agnihotra for him

12. Or he should make the offerings following this procedure in the village itself

13 If the Āhitāgni survives he should consume the remnants of the Agnihotra

14 If there is a danger to his health, (the Adhvaryu) should murmur in his right ear, provided he is a Brahmavit the two Anuvākas "One who

knows the Brahman reaches the supreme goal ,"[1] and "Bhrgu, the son of Varuna '[2] In the case of one other than a Brahmavit he should murmur the formulas, "Do thou stretch over the Prāna from the life Apāna from Prāna Vyāna from Apāna the faculty of sight from Vyāna, the faculty of hearing from the faculty of sight the mind from the faculty of hearing, the speech from the mind the soul from the speech, the earth from the soul the midregion from the earth, the heaven from the midregion and the Svar from the heaven '[3]

1 TUp II 2 TUp III 3 TBr I 5 7

15 If the Āhitāgni passes away his relatives should wear their sacred cords over the right shoulders and under the left arms, ruffle the hair, and pour out dust upon themselves

16 The Āhitāgni s dead body should be laid down on darbha grass towards the west of the Garhapatya fire with the head towards the south with the verse, "The earth serving as the resting place for all "[1]

1 TS I 4 40 1. See BharŚS XIII 33 11 note

17 In all cases of laying down the body should be with the head towards the south

18 He should take out the deceased by the eastern door, cause him to lie down between the two sacred fires (= the Gārhapatya and the Āhavaniya) and while the deceased is made to touch him, he should offer a spoonful of clarified butter on the Āhavaniya fire with the verse, ' Do you, O men, worship with an oblation king *Yama who has followed* the great water course who has discovered the path for many, who is *the son of Vivasvant*, and at whom men assemble "[1]

1 TA VI 1

19 *Similarly on the Garhapatya fire*

20 On the Daksina, Sabhya, Āvasathya and Aupāsana fires without reciting *any formula*

21 Towards the south of the sanctuary of the sacred fires, the hair on the head, the face and the body of the deceased should be shaved, his nails should be pared, he should be bathed, covered with a garment, adorned with ornaments ordinarily available in the village, the thumbs (and great toes) should be tied with *white thread and a garland of* Nalada flowers should be hung on his body

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I 2

1. The Adhvaryu should spread out on the couch made of the wood of *udumbara* a skin of black antelope with the *head towards the south and*

the hairy side downwards, cause the deceased to lie down upon it, and cover him with a new garment with its fringes towards the feet with the quarter verse "O deceased, this garment has reached thee first "[1]

2 TĀ VI 1

2 He should take away the old garment (in which he was previously clad) with the verse, "O deceased, do thou leave this (garment) which thou hast worn beforehand Do thou gaze on the merit of the sacred rites, the *daksina* and thy wealth which has been distributed among the relatives "[1]

1 TĀ VI 1

3 His son or brother or any other nearest relative should wear it and use it until it is worn out

4 To the rear of the Āhavaniya fire the Adhvaryu should strew three lines of Ulapa grass ending towards the west, and cook on the Anvāhāryapacana fire, without reciting any formula rice of paddy which has been pounded but has not been winnowed

5. He should also cook on the Gārhapatya fire *amiksa* for Mitra-Varuna, if the deceased was a Soma sacrificer

6 In the fire hall he should light on the Gārhapatya fire a stick of *palaśa* by means of grass, and all should go with that fire brand ahead

7 Subsequently should be led a goat, an old cow tied at her left foot, the sacred fires, the sacrificial utensils, and the remnants of the Agnihotra

8 (The Adhvaryu should take) any other utensils which he may require

9 What might have been left should not be carried subsequently

10 The deceased should be carried (by men)

11 According to some teachers, he should be carried in a cart

12 The cart should have black bullocks So says the Śatyāyanaka Brāhmana

13 The verse to be employed for yoking the bullocks is "O deceased, I yoke these two bullocks for carrying thy body By means of these two do thou go to the abode of Yama and the righteous "[1]

1 TĀ VI 1

14 The Adhvaryu should follow the deceased, being carried, with the verse, 'May Pūṣan, the wise, stir thee from here May he, whose cattle are not lost and who is the guardian of the world, give thee to these Pitṛs May Agni give thee to the gracious gods "[1]

1 TĀ VI 1

15. After having gone one-fourth of the distance,[1] they (= the carriers) *should keep down the body, crush clods of earth*, place the cooked rice on them,[2] wear only one garment, raise up the right tuft of the hair, ruffle the left one and, while clapping their right thighs and fanning the deceased *with the ends of their garments, they* should go round three times by the left with the verse, "May (Agni) remove our evil, O Agni, do thou purify our wealth. May (Agni) remove our evil."[3]

1. BaudhPitrS directs one to stop at two places on the way, while the BhārPitrS prescribes the *stopping* at three places.
2. BaudhPitrS mentions the smashing of a kid of goat; it mentions cooked rice only if a goat is not available. 3. TĀ VI.11.

16. *They should raise up the left tuft of hair, ruffle the right one and,* while clapping the left thighs and without fanning, go three times the other way round (that is, by the right) with the verse, "May (Agni) *remove our evil....*"

17. The Adhvaryu should put cooked rice on the clods with a stirring stick three times.

I : 3

1. According to some teachers, he should put it after having gone round *each time*.

2. He should follow the body being taken up, with the verse, "Pūṣan has known all these directions; may he lead us with the harmless (path). May he, auspicious, nonshining, *the brave among* all, wise, go ahead faultlessly."[1]

1. TĀ VI.1.

3. After having gone one-fourth of the distance, they should place down the body and *act as before*. The Adhvaryu should follow the body being taken up, with the verse, "The man living among the men desires to guard thee round. May Pūṣan *protect thee on the way* ahead. May god Savitr place thee where the righteous live and where they have gone."[1]

1. TĀ VI 1

4. After having gone one-fourth of *the distance, they should* place down the body and act as before One should break (the pot of) the cooked rice after having put the rice for the third time.

5. The Adhvaryu should well dash the pitcher *to pieces so that water may* not remain in them

6 The body should be lifted up for the fourth time when the Adhvaryu should not follow the lifting up with any formula it should be carried forth, and placed to the rear of the place fixed for cremation They should go away towards the north This is the quiet direction of gods and men, they stride along it So is it said

7. After having returned, the Adhvaryu should cleanse the place of cremation with a green twig of *palasa* or *sami* with the verse, "(O evil spirits,) do you go away, do you go off, do you move away from this place you who are old and who are new May Yama allot him a place manifest with days, nights and water "[1]

1. TĀ VI 1

8. He should throw away the twig towards the south, touch water, dig out that place, sprinkle it with water by means of the hand with the palm turned downwards, put a piece of gold on that place, spread upon it darbha blades with their ends pointing towards the south, pile up upon them a pyre of splinters of sacrificial wood with their ends turned towards the south, and deposit the sacred fires—the Āhavaniya towards the east, the Garhapatya towards the west, the Daksina towards the south, and the Sabhya, the Āvasathya and the Aupāsana fires towards the east

9 He should strew the sacred fires and the pyre with darbha blades with their ends pointing towards the south, spread darbha blades to the south or the west (of the pyre), and arrange utensils one by one ending towards the south east

10. The cords should be cut down and the couch should be loosened

11. The deceased is stretched out on the cords and the skin of a black, antelope

12 One should purify the *proksani* water through the strainer consisting of a single darbha blade, sprinkle with that water the deceased, the utensils and the pyre, and take up clarified butter into the various ladles as in the New moon and the Full moon sacrifices (but) without reciting any formula

13 He should mix the remnants of the Agnihotra with another curds and fill in with it such utensils as have bowls He should sprinkle with it the other utensils in order to render them nonvacant So is it said

I 4

1 One should dissect the deceased on the belly extract out his intestines squeeze out the faeces throw the faeces into a pit wash (the intestines) reinsert them into the body and fill them with ghee So says the Śatyayanaka Brahmana

2 Or one should not squeeze out the faeces If one does so h s progeny suffers from hunger So is it said

3 At this stage the Adhvaryu should formally dedicate the old cow with the formula O lord of the world let th s oblat on be for you [1] She should be old dull utterly bad black black eyed black tailed and black hoofed

1 TA VI 1

4 Or her eyes tail and hoofs only should be black

5 The relatives of the deceased should touch her

6 In this connection this is the general rule in connection with the fanning [1] the touching [2] the enter ng into water [3] enter ng the house [4] touching water [5] and stepp ng [6] the youngest should be the first others should follow according to age The v omen should proceed first

1 I 2 15 II 3 16 2 I 4 5 3 I 7 11
4 I 8 2 5 I 8 7 6 I 11 1

7 The cow should be killed or she should be released

8 If she is to be released one should carry her round the sacred fires and the pyre three times by the left with tl e three verses We have seen the young moving living and be ng carried round the dead For the sake of non injury we have known her who is covered with deep darkness who is facing the east and facing the west —O cow do thou approve of this who thou the goddess being fed by me goest to the world of the P trs Chosen by all meeting with the sky do thou O cow cover both our worlds with milk —O Agni with milk we approach thee who thou art wealthy honeyed undulat ng and strong Do thou be possessed of wealth and po er for our welfare [1] He should recite over her the verse The cow sprinkles sweet streams of ghee for the maintenance of those who are living who are dead who are born and who are to be born [1] and release I er with the two mantras The cow is the mother of the Rudras the daughter of the Vasus the sister of the Ādityas and the navel of ambrosia I have spoken to the wise that do you not k ll the innocent cow —Let her drink water and eat grass *Om* do you release her [1]

1 TA VI 12

I . 5

1 If she is to be killed, the Adhvaryu should give out the call, "Cover her face and immolate her while she is laid down with the feet towards the south and the head towards the west "

2 While the cow is being killed, they should bend their left knees and apply dust to their bodies with the verse, "O cow accompanying the (dead) man, we wipe out the evils so that none else of us may come here before ripe age "[1]

1 TĀ VI 1

3 Then he should say, "Do you dissect the cow "

4 He should follow the cow being dissected with the verse, "O cow accompanying the (dead) man, I have dissected thy vital breath Do thou go to the earth with thy body, to the Pitrs with *svadhā* offering, do thou unite us here with offspring "[1]

1 TĀ VI 1

5. Then he should give out the call, "Do you extract out boneless flesh from each limb, and cook it with fire brands without allowing it to boil out and to fall down Keep the heart markedly, keep the kidneys markedly, keep the fat markedly, keep the omentum markedly, keep the skin together with the head, the feet, and the tail markedly."

6 At this stage he should cause the wife of the deceased to lie down by his side with the verse, "O mortal, this wife, choosing the world of her husband, lies by thy side, the dead Do thou give here offspring and wealth to her who abides by all the old traditions."[1]

1 TĀ VI 1

7. One representing her husband or any Brāhmana should, after accepting one kind of wealth, cause her to rise up with the verse, "O wife, do thou rise up towards the living world. Thou liest by the side of one who is out of breath Come, thy wifehood has emerged for this husband, the suitor, who has caught thy hand "[1]

1 TĀ VI 1

8. At this stage, the wife should give away a boon consisting of a thousand (cows)

9. The wife should cleanse the hands of the deceased.

10 (She should cleanse the hands) with gold, if the deceased was a Brāhmana, with the verse, Taking gold from the hand of the dead for glory *brahman* splendour, and strength do thou be here only May we, happy win all rivals and enemies '[1]

1 TĀ VI 1

11. With the bow, if the deceased was a Rājanya, with the verse, "Taking the bow from the hand of the dead for glory, warlike power, and strength....,"[1]

1. TĀ VI.1.

12. *With a jewel, if the deceased* was a *Vaiśya*, with the verse, "Taking the jewel from the hand of the dead for glory, prosperity, and strength...."[1]

1. TĀ VI.1.

13. Then he (=the deceased) should be placed on the pyre.

14. The uniting of the wife (with the deceased) and other rites[1] should optionally be performed at this stage.

1. I.5.7,8.

15. Then the Adhvaryu should put on the places of his vital breath pieces of gold or *drops of clarified butter.*

16. He should pile up the sacrificial utensils (upon his body).

17. *The utensils, except the Dhruvā, should be placed in the natural* direction.

18. He should place the wooden sword[1] and the Juhū on his right hand.

1. According to BaudhPitṛS I.7, the wooden sword should be placed at the back.

19. The Upabhṛt *on the left one.*

20. The Dhruvā and the kindling woods on the breast.

I : 6

1. The Agnihotra-ladle on the mouth.
2. The two spoons on the two nostrils.
3. Two pieces of gold or spoonfuls of clarified butter on the two eyes.
4. *The two Prāśitra*-vessels on the ears. If there is only one, it should be broken into two, and the two parts should be placed on the ears.
5. The mortar and the pestle on the two jaws.
6. The pressing stones,[1] if there are any, on the teeth.

   1. BaudhPitṛS I.5,6 does not prescribe the placing of the pressing *stones.*

7. The potsherds on the head.
8. A single potsherd (*ekakapāla*) on the forehead.
9. The vessel for the dough on the belly.

10. The vessel for clarified butter on the navel.[1]

1. On the feet, according to BaudhPitṛS I.6.

11. The two winnowing baskets on the two sides If there is only one, it should be broken into two, and the two parts should be placed.

12. The two *sāṁnāyya*-pots on the groins, if the deceased was a *sāṁnāyya*-offerer.

13. The two crushing stones on the testicles.

14. The *vṛsārava* stone and the yoke-pin on the penis.

15. The Agnihotra-vessel and the Anvāhārya-vessel on the feet.

16. The bunch of grass used for carrying the Agnihotra-ladle near the feet.

17. The *veda* on the top of the head.

18. The bunch of grass used for placing the Agnihotra-ladle and the Iḍā-pot[1] near the head.

1. This along with the two goblets and the lid of *sāṁnāyya* milk should be placed on both the sides of the abdomen according to BaudhPitṛS I.6.

19. The goblet in the middle[1] with the verse, "O Agni, do thou not make this goblet crooked which is dear to gods and to the Soma-loving officiating priests. May the immortal gods rejoice in this goblet which is the means of drinking (Soma) for the gods."[2]

1. Near the head according to BaudhPitṛS I.5. 2. TĀ VI.1.

20. The remaining utensils should be placed between the two thighs.[1]

1. According to BaudhPitṛS, the stirring stick should be placed on the right shoulder and the vessel of flour (*piṣṭodvapanī*) on the left shoulder

21. The sacrificer, equipped with the sacrificial utensils, straight goes to heaven. So is it said.

22. The Adhvaryu should cook the portions (of the cow's flesh) without broth on a fire-brand; he should place her heart upon the heart.

23. With the formula, "For Śyāma and Śabala thee," he should place the right kidney on the right palm, and the left one on the left.

24. With the formula, "For Mitra-Varuṇa thee," he should place the *āmikṣā* intended for Mitra-Varuṇa on the two palms themselves.

25. He should cover the face with the omentum.

26. He should cover the head with the fat with the verse-quarter, "Do thou cover (the head) with swollen fat."[1]

1. TĀ VI 1

I 7

1. With the verse quarter, ' Thou art the armour of Agni do thou cover (the head) with the portions of the cow,'[1] he should cover the dead with the skin of the cow together with the feet and tail with the hairy side turned upwards

1 TĀ VI 1

2 Then he should burn him—with the Āhavanīya fire towards the east with the verse, ' O Agni do thou not burn him out do thou not glow him do thou not throw away his skin nor his body O Jātavedas, do thou send him to the Pitrs when thou hast cooked him '[1] With the Gārhapatya fire towards the west with the verse "O Jātavedas, do thou send him to the Pitrs when thou hast cooked him When he becomes lifeless, he goes under the control of the gods"[1] With the Anvāhāryapacana fire towards the south without reciting any formula. With the Sabhya the Āvasathya and the Aupāsana fires towards the east (without reciting any formula)

1 TĀ VI 1

3 Then the performer should pray to him with the verse "May thy eye go to the sun, breath to the wind Do thou go to the heaven and the earth with thy merit Do thou go to the water if it is agreeable to thee Do thou be firm among the plants with thy limbs."[1]

1 TĀ VI 1

4 One should make the prediction if the smoke goes upwards, the dead attains heaven So is it said If to the midregion, the mid region If to the earth, the earth

5. To the rear of the pyre the Adhvaryu should tether a goat with a feeble cord

6 He should follow the escaping goat with the verse O Jātavedas, the goat is thy share do thou glow it with thy heat Let thy glow burn it let thy flame burn it Do thou carry the dead to the world of the righteous with thy auspicious forms '

1 TĀ VI 1

7 At this stage, he should offer the oblation with the board for cutting the animal organs (*idasuna*) or with a vessel or with a goblet with the formula, "For *raymant* Agni svahā

8 He should offer nine spoonfuls of clarified butter with the formulas "For the guardians of his path svaha for the protectors of his path, svāhā, for the keepers of his path svahā for the seer svāhā for one seeing away svāha for the relator svāha for the abuser, svahā for the *karmakṛt* Agni svahā whom we do not know for him svāhā '

1 TĀ VI 2

9. He should throw on the fire the implement with which the offering was made.

10. He should sit down facing towards the east to the rear of the fire, and praise Agni with the nine versed hymn to Yama recited successively

(i) "Agni shines with his great brightness rendering all things visible. The bull roars From the height of the heaven he has reached me He-buffalo has grown by the side of water

(ii) This is thine one, the other is thine one. Do thou be united with the third light Uniting with the body, do thou be splendid and dear in the highest abode of gods

(iii) Men desiring thee by heart have seen thee, the eagle flying in the sky, golden-winged, the messenger of Varuna, the active bird in the abode of Yama

(iv) Do thou pass by the safe path beyond the two dogs, the sons of Saramā, four-eyed and variegated Thereafter do thou go to the benevolent Pitrs who rejoice with Yama

(v) O king Yama, do thou hand him over to thy two dogs, the guardians, four-eyed, guardians of the path, beholders of men Give unto him welfare and health

(vi) The messengers of Yama, broad nosed, stealers of life, strong, move after the uncontrolled Let them give us back today agreeable life so that we may see the sun.

(vii) Soma is purified for some, some resort to ghee For whom the honey flows, may he go to them

(viii) Do thou go to the brave who fight in battles and die, and to those who give a thousand as *dakṣiṇā* (in a sacrifice)

(ix) Do thou go to those who are unconquerable through penance, those who have gone to the heaven through penance and those who have practised a great penance "[1]

1 TĀ VI 3

11 To the rear of the place of cremation three furrows should be dug out towards the north they should be surrounded by stones and sand, they should be inundated with water poured through an odd number of pitchers, and the relatives should enter into the water in those furrows with the verse, ' O friends, do you enter into the water abounding in stones and wealth do you get out and cross (all the ditches) May we leave out those who are hateful, and attain auspicious wealth "[1]

1 TĀ VI 3

I : 8

1. To the rear of the furrows two branches of *palaśa* or *śamī* should be dug in

2 They should be joined with a cord of darbha grass, and the relatives should pass between those two branches with the verse, "The thousand-streamed strainer of god Savitr which is extended in the midregion, with which Savitr purified Indra from injury so that he may be free from injury, with that strainer I purify my whole body." 1

1 TA VI 3

3. The last man should throw off the two branches with the verse, "The branches which the dead desirous of king (Yama) take away from the fallen kingdom, do you (O branches) all, belonging to Dhātr and purified by the wind, unite us with offspring, wealth and power."1

1 TA VI 3

4. They should pray to Āditya with the verse, "Seeing the high light, may we go above darkness, may we see god Sūrya among the gods, the highest light,"1 and, without looking back, they should enter into the water with the verse, "May Dhātr purify us with the heat of fire, may Savitr purify us with the splendour of the sun"1

1 TA VI 3

5 They should ruffle their hair, pour dust (on their heads), wear only a single garment each, and dip themselves into water once facing towards the south, come out, and sit down

6. Thus three times

7. They should throw up water with reference to the deceased, and until the eleventh day they should increase successively the number of the cavityfuls of water to be thrown up

8. Without looking back, they should return to the village, and do what the women may instruct

9 Until the (prescribed) period, they should observe the vows of fasting, cessation of studies, sleeping on the ground (that is, not on a raised platform), and touching of water

10 In the case of the deceased who had studied the Veda, the period should be two days or three days or six days or twelve days

11 In the case of the elderly persons it should be a year,1 fasting should, however, not be observed

1 Twelve days minimum according to BaudhPitS I 9

12. According to some teachers, this applies (only) to the mother, the father, and the teacher

13 The wife of the dead should observe for ever the following ordinances except fasting and absence from study touching the water, eating once a day, sleeping on the ground, celibacy, and avoiding acrid and salty substances, and honey and meat

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Gathering of Bones and Recremation

I 9

1 The bones should be collected the next day or on the third day or the fifth day or the seventh day [1]

1 Or ninth or eleventh day or an odd number of nights, fortnights, months seasons or a year according to BaudhPitṛS I 11

2 The Adhvaryu should sprinkle the bones without causing them to boil, with water mixed with milk with a twig of *udumbara* with the five verses

(i) "The fire which we have churned for thy cooking as for a bull—we pacify that fire with milk and water

(ii) O Agni, do thou again delight him whom thou hast burnt out Let *kyambu* grass *pakadurva* and *vyalkasa* grow here

(iii) O *śitika* do thou unite him with one possessed of *śitika* O *hlāduka* do thou unite him with one possessed of *hladukā* Do thou unite him with water rich in frogs Do thou pacify well this fire

(iv) May the water belonging to the desert be auspicious to thee may the water belonging to the moist country be auspicious to thee may the water belonging to the ocean be auspicious to thee may the water belonging to the rains be auspicious to thee

(v) May the flowing water be auspicious to thy body may the water belonging to a well be auspicious to thee may the frog be sprinkled upon thee auspiciously may the drop of water drop down (upon thee) auspiciously [1]

1 TĀ VI 4

3 He should take out towards the south the embers from that very fire, and offer three spoonfuls of clarified butter on it respectively with the verses

(i) "O Agni do thou release him to the Pitrs who, offered to thee, moves together with the *svadha* offerings May he attaining life, obtain the balance of his life may he O Jatavedas, be united with his body

(ii) Do thou be united with the Pitrs, do thou be united with the *svadhā*-offerings do thou be united with the gifts and the offerings in the highest heaven Do thou go to that world which thou choosest. May god Savitr place thee there

(iii) (O dead), what the black bird (= crow) has pricked of thee, or the ant or the serpent or the beast of prey, may Agni, devourer of all, make it defectless, may the Soma which has entered a Brāhmana (= the officiating priest) make it defectless ' [1]

1 TĀ VI 4

4 Women, odd in number, should collect the bones after first having *sprinkled them well with pitcherfuls of water, odd in number.*

5 The first wife who is not going to give birth to a child, should tie in her left hand a *brhati* fruit with blue and red threads, stand on a stone with the left foot, and should take up bones of the teeth[1] or the head with the left hand without looking round, with the verse,' Do thou get up from here, and assume thy form do thou not leave here any part or limb Do thou go to that region which thou choosest May god Savitr place thee there " [2]

1 Foot, according to BaudhPitrS I 11 2 TĀ VI.4.

6 She should put them in a garment or a pitcher

7. *The second one should take up bones from the two shoulders or from* the arms with the verse portion, ' This is thine one " [1]

1 TĀ VI 4

8. The third one should take up bones from the sides or from the buttocks with the verse portion, ' The other is thine one ' [1]

1 TĀ VI 4

9. The fourth one should take up bones from the thighs or the legs with the verse quarter, ' Do thou be united with the third light ' [1]

1 TĀ VI 4

10. The fifth one should take up bones from the feet with the verse half, "United with thy body, do thou be well furnished and dear in the highest abode of gods " [1]

2 TĀ VI 4

11. In this way they should exhaustively collect the bones in odd turns

12. The Adhvaryu should collect the ashes pile them up into a human figure, take up the bones and get up with the verse, ' Do thou get up, hasten, make thy place in the highest abode Having been united with Yama and Yamī do thou ascend this highest heaven " [1]

1 TĀ VI.4

13. He should place the pitcher full of bones on a *śamī* tree or at the root of a *palāśa* tree, and to the rear of the pitcher all should go through the rites beginning with the digging of furrows and ending with the bathing.[1]

1. I.7.11.

14. According to some teachers, one should bathe with dust.

I : 10

1. Now we shall relate the digging in of the bones of one who had performed only the Havis-sacrifices.
2. If one desires that the deceased may attain the eternal world, the Adhvaryu should, having restrained his speech and without looking round, put the darbha-grass on an enclosed place which is level and has been dug out, sprinkled with water and covered with gravel, and should put down the bones with the formula, "I put down thee, N.N. from the earth into the heaven with the sap of water and plants for thy imperishableness."
3. Thus the deceased attains the eternal world. So is it said.
4. If the dead body is to be recremated, the Agnihotra-ladle, the skin of a black antelope, the yoke-pin, and the upper and lower crushing stones should not be thrown into the fire.[1]

1. Even the kindling woods should not be thrown according to BaudhPitṛS I.13.

5. The Adhvaryu should take out towards the south the embers from the same fire,[1] keep that fire enkindled for three nights, select a place like the one for the cremation,[2] enkindle the fire on that place, strew round that fire, spread to the rear of that fire darbha-blades with their ends pointing towards the south, place the skin of a black antelope on that place, place the yoke-pin upon it, and the lower and upper crushing stones upon it, and cause the bones besmeared with ghee to be well crushed, mix that powder with ghee in a pitcher, and offer that mixture through the Agnihotra-ladle with the verse, "O Agni, thou art born of him; may he be born of thee For *vaiśvānara* Agni, for the heaven, svāhā."[3]

1. The fire should be churned out according to BaudhPitṛS I.17.
2. I 1.2 ff. 3. TĀ VI.4.

6. With this very verse (he should make the offering) until (the mixture) is finished.
7. At this stage, the Agnihotra-ladle, the skin of a black antelope, the yoke-pin and the lower and the upper crushing stones should be thrown (on the fire).
8. Hereafter one should not proceed to the piling up of bricks.

9. One should pour down black earth on his cremation-place, or surround it with pebbles

10. The sun shines on him, the wind blows along him, the water touches him

11 He is never deprived of the sun, of the wind, of contact with water. **

12 Kausitaki knew this They acted thus with regard to him Āśmarathya knew this They acted thus with regard to him

13 The Ahīnas and the Hāyanas (knew) this. One who is disposed of in this way, gets glorious and better progeny, his progeny becomes excellent So is it said [1]

1 Sūtras 12 and 13 are not clear See BaudhPitṛS I 13

Pacificatory Rites

I · 11

1. At the dawn of the ninth night, the Adhvaryu should wear his sacred cord over the left shoulder and under the right arm, enkindle fire at a place between the village and the cremation spot, strew darbha blades round it, spread to the rear of that fire the skin of a red bull with its neck towards the east and the hairy side turned upwards, and cause the relatives, who have worn the garlands of reed, to stand upon it with the verse, "Do you ascend (the skin) desiring the attainment of old age. Exerting yourselves, do you move in order May Tvastr, of noble birth and rich in treasures, give you long life" [1]

1 TĀ VI 10

2 Then he should formally equip them (with long life) according to their age with the verse, ' Just as the days follow successively, just as the seasons follow successively, (similarly) do thou, O Dhātṛ, equip these (persons) with life so that the younger does not precede the elder '' [1]

1 TĀ VI 10

3 With a ladle made of the wood of a *varana* tree held with the beak turned towards himself, he should offer two oblations of four spoonfuls each with the two verses, O Agni, man has not acted cruelly on thy body, the ruddy one shines radiantly, O Agni, let our evil be removed as the womb of a cow —Let our evil be removed Do thou restore wealth Let our evil be removed For Mṛtyu, svāhā '' [1]

1 TĀ VI 10

4. He should further offer ten[1] spoonfuls respectively with the verses

(i) "Let our evil be removed O Agni, do thou restore our wealth Let our evil be removed

(ii) We offer an oblation with a desire for dwelling, for welfare and wealth Let our evil be removed

(iii) The most highly praising and the wise among us (all go towards the mighty Agni) Let our evil be removed

(iv) The wise who go on all sides towards the mighty Agni, let our evil be removed

(v) Just as, O Agni, the wise procreate, similarly may we procreate Let our evil be removed

(vi) O Agni, having faces on all sides, thou art ruling on all sides Let our evil be removed

(vii) O Agni, having faces on all sides, do thou lead us across like a boat from our enemies Let our evils be removed

(viii) O Agni, do thou lead us across for welfare, like the ocean through a boat Let our evil be removed

(ix) May the evil flow from us like water flowing towards a low level Let our evil be removed

(x) May the evil flow from us like water flowing from a higher level Let our evil be removed "[2]

1 BaudhPitṛS I 17 prescribes the offering of twelve spoonfuls with all the twelve verses in the Anuvaka 2 TĀ VI 11

5 After each offering, he should pour down the remnants of the clarified butter in a vessel

6 At this stage he should throw on the fire both (the ladle and the spoon) with which he made the offerings

7 To the north of the fire a red bull should be made to stand facing the east

8 The relatives should touch it with the verse, "We touch the bull for our welfare Do thou, O bull, be our carrier and leader like Indra of the gods "[1]

1 TĀ VI 10

9 They should walk towards the east with the verse, "These beings are separated from the dead Our invocation of the God has become auspicious Possessing a long life, we have gone towards the east for dance and laughter "[1]

1 TĀ VI 10

10 The last man should go wiping out the foot prints with a cane of reed (*vetasa*) and *avakā* with the verse, "When, possessing a long life, we have gone wiping out the footprint of death, do you, O relatives,

swelling with offspring and wealth, become pure, purified and fit for sacrificing."[1]

1 TĀ VI.10.

11. The Adhvaryu should [illegible]
for the [illegible]
anybod[illegible]
live a long hundred autumns We keep the death apart by means of the stone."[1]

1. TĀ VI.10

12. He should pour down within the folded hands of the women the remnants of the clarified butter[1] with the verse, "Let these women, who are not widows and have good husbands, apply collyrium to their eyes Tearless, diseaseless and happy, may they, procreating, ascend the house first."[2]

1. cf sūtra 1 above. 2 TĀ VI 10

13. They should wash their faces with those remnants

14. They should *apply to their eyes collyrium derived from the Trikakud mountain* with the verse, "The collyrium which is *derived from* the Trikakud mountain and born on the Himalayas, with it, the root of ambrosia, we kill the evil spirits"[1]

1. TĀ VI.10.

15. If the collyrium from the Trikakud mountain is not available, they *should apply any other collyrium.*

I : 12

1. The Adhvaryu should place a stem of corn-plant on the earth with the verse, "Just as, O plant, thou growest from the earth, similarly let these come up with fame, glory and *brahman*-splendour."[1]

1. TĀ VI.10

2. All should return to the house The *Adhvaryu should enkindle fire in* the north-east corner of the house, strew darbha blades round it, and *offer on it* with a ladle *made* of the wood of *varana* held with its handle towards himself, *two offerings* of four spoonfuls each respectively with the verses, "I *have returned to my* house for pleasure and joy. Let our evil be removed —Cow, horse, *man, or any animal* does not die there where this prayer, the enclosure *for life, is offered.* Let our evil be removed."[1]

1. TĀ VI 11.

3 At this stage he should throw on the fire both (the implements)[1] with which he made the offerings

1 In fact here is only one implement, namely, the ladle made of *varana* wood In I 11 6 where the same sūtra occurs, there is also the spoon BaudhPitṛS I 17 does not contain this rite of offering, because it has utilised all the twelve verses of TĀ VI 11 towards the preceding offerings.

4 A goat should be cooked on this day Barley-grains should also be cooked

5 (Flesh of) the goat should be eaten with the formula, "Thou art goat, do thou remove from us evil spirits and enemies "[1] Barley-grains with the formula, "Thou art barley, do thou separate from us evil spirits and enemies "[1]

1 TĀ VI 10

6. At this stage, they should ascend stools and beds

7 They should also cause the barber to act (on themselves)

8 This is the first decoration

9 This rite (of Pitṛmedha) applies even to one who has not set up the sacred fires, excepting the piling up of the utensils[1] and the piling up of bricks[2]

1 I 5 16 ff 2 II 2 1 ff

10 One, who has not set up the sacred fires, should be cremated with the Aupāsana fire

11 His wife with the churned out fire

12 Others with the fire lighted with another fire

13 According to some teachers, the laying (that is, the funeral rites) of one who had not set up the sacred fires and also of a woman should be ending with (the placing of bones) in a pitcher,[1] of one who had performed the Havis sacrifices with the digging in of the bones,[2] of a Soma-sacrificer with the recremation (of the bones),[3] and of one who had built up a fire altar with the piling up of bricks[4]

1 I 9 13 2 I 10 1 3 3 I 10 4 13 4 II 2 1 ff

14. No *amikṣa* (should be utilised)[1] for the deceaseds who did not offer *samnāyya* (in the New moon sacrifice)

1 I 6 24

15 The procedure in respect of a *rajagavi* should be left out (in the Pitṛmedha) of the deceased who did not perform an Animal sacrifice, and also of a woman

16. The Pitṛmedha of those deceaseds whose *upanayana* was not performed, and of girls should not be performed with the prescribed rite.

17. They should be cremated merely with the verse prescribed for the recremation.[1]

1. I.10.5.

18. The Pitṛmedha of a woman should be performed similarly (that is, according to the prescribed rite).

19. According to some teachers, it should be performed except the use of masculine (objects) and the shaving.

Brahmamedha

II : 1

1. Now we shall explain the higher Pitṛmedha which is called Brahmamedha

2. In this connection it is said the way to salvation for the Brāhmaṇas in order that they may attain the supreme being has been shown by the Ṛṣis knowing the truth by referring to the scriptures—the way which has been discovered through penance The higher rite, the best of the sacrifices, has been prescribed in short by combining the *hotṛ*-formulas and the Pitṛmedha

3. The norm and modification[1] should be as already prescribed.

   1 This is not clear

4. The dead should be made to make an offering[1] with the *hotṛ*-formulas together with the *graha*-portions [2]

   1 In addition to that with the verse mentioned in I 1 18,19
   2 TS I 4 1 42

5. The decoration[1] should be done with the *bhartṛ* hymn [2]

   1 I 1 21 2 TĀ III 14

6. The wife of the deceased should be made to lie by his side[1] with the *patnī*-formulas.[2]

   1 In addition to the verse mentioned in I 5 6 2 TĀ III 9

7. The cleansing should be done[1] with the *dakṣiṇā* formulas[2] and the *pratigraha*-formulas [3]

   1 In addition to the verse mentioned in I 5 10 2 TS I 4.43
   3 TĀ III 10

8. Pieces of gold should be placed on the vital organs[1] with the *hṛdaya*-verses [2]

   1 I 5 15 2 TĀ III 11

9. The utensils should be laid upon the body[1] with the *sambhārayajus*-formulas [2]

   1 I 5 16 ff 2. TĀ III 8

10 The Adhvaryu should burn the deceased[1] with the *jyotiṣmatī* formulas

   1 After first having recited the verses mentioned in I 7 2
   2 TĀ III 19

11. He should pray to the deceased[1] with the two Anuvākas called *nārāyaṇa* [2]

   1. After first having prayed with the verse *sūryaṁ te cakṣur..* cf 1 7 3 2 TĀ III 12 13

12 He should recite over (the fleeing goat) the formulas beginning with 'The Brahmana offering one substance '[1] (after first having recited the verse, "The goat is thy share)[2]

1 TA III 7 2 I 7 6

13 With the formulas beginning with 'The mind with continuity '[1] he should offer (a second) oblation (after first having offered the oblation[2] with the formula 'For *raymant* Agni svaha)[3]

1 TS I 4 36 2 I 5 5 3 I 7 7

14 With the formulas beginning with 'For Prayasa svaha '[1] he should offer spoonfuls[2]

1 TA III 20 2 After having offered the oblations prescribed in I 7 8

15 He should praise the deceased[1] with the hymn addressed to Mrtyu[2]

1 After having recited the hymn addressed to Yama cf I 7 10
2 TA III 15

16 The relatives should enter water in the ditches[1] with the verse dedicated to Soma[2]

1 After first having recited the verse *aśmanvati revatih* cf I 7 11 2 TA III 17

17 They should pray to Aditya[1] with the verse dedicated to Surya[2]

1 After first having prayed with the verse *ud vayam tamasas pari* cf I 8 4 2 TA III 16

18 They should enter water[1] with the verse They have gone to the early dawn [2]

1 After first having recited the verse *dhāta punatu* cf I 8 4
2 TA III 8

19 The subsequent Pitrmedha rites up to the eating of cooked barley grains[1] should be similar

1 I 12 5

20 These rites are called "the highest Brahman "[1]

1 TBr III 12 5 1

21 One should not employ them in an ordinary funeral rite

22 One should not employ them with regard to one who was not a religious teacher or who was not a Vedic scholar

23 (These rites apply) only to the Brahmanas

24 The Brahmamedha thus comes to an end

The Piling up of Bricks (*Śmaśānaciti*)

II : 2

1 One should deposit (the bones) after an odd number of days (have passed) or fortnights or seasons or a year (has passed) since the passing away (of the deceased).

2. If (the day of passing away) is not known, one should do so at a time as he likes.

3. (One should deposit the bones) on that new-moon day which follows the full-moon day of Māgha or Phālguna or Caitra or Vaiśākha or Jyeṣṭha.

4. They should take shovels, odd or even in number, dig out clods of earth towards the north (of the cremation-place) for the purpose of the place[1] and[2] the bricks, and carry them towards the south (of the same).

1. On which the Citi is to be raised 2. The commentary says, *viśabdaḥ samuccayārthaḥ*.

5. The plants from the place fixed for the Śmaśānaciti should be previously rooted out.

6. The plants, namely, *paṭhā*, *pṛśniparṇī*, *karṇikāra*, *rājavṛksa*, *kaṇṭūka*, *tilvaka*, *vibhītaka*, *arka*, *śara*, *śvadaṁṣṭrā*, *adhyaṇḍā*, and other milky plants should, however, not be rooted out.

7. In the afternoon one should trace out the spot for the Śmaśānaciti measuring five *prakramas* on each side. According to some teachers, (one should measure) six *prakramas* towards the east.

8-9. The principle about the direction with regard to the measuring of the Citi,[1] the stretching round of the cord,[2] and the laying of bricks[3] should be as follows: in all cases the beginning should be made toward the east. The end should be towards the south by the left.

1. Sūtra 7 above. 2. Sūtra 10 next. 3. II.5.1.

10. One should stretch round the place three times by the left a three-stranded cord made of *muñja* grass or *balbaja* grass and twisted by the left, and sprinkle that place well with water from an odd number of water-pitchers so that the creatures (therein) would move away.

11. One should not pour the bones over living creatures. If one pours them over living creatures, he would have as if poured them over the vital breaths of the living.

12. One should take up the necessary materials in a basket made of bamboo or a sheet (of reed),

II : 3

1. and prepare food out of an animal for being served (to the Brāhmaṇas) the next day (that is, the *pratipad*), and keep it ready on the new-moon day.
2. If the bones are going to be fanned, a chamber or a mound should be erected.
3. In the eastern half or in the middle or in the western half of the same a peg of *palāśa* having a threefold stand should be struck
4. A Śūdra or a wretched Brāhmaṇa intended for the conversation should sit towards the east.
5. He should say to the seniormost wife, "I seek cohabitation with thee."
6. She should reply, "I shall not give."
7. One should follow this procedure on the second day.
8. On the third day (she should respond), "I shall give (cohabitation) for one night."
9. Or (she should mention) that number of nights for which the fanning might take place.[1]

1. This rite is not found in the BaudhPitṛS I.7.

10. As soon as the wife has responded, the Adhvaryu should place the bones at the bottom of the peg.
11. He should place a pitcher having a hundred holes on the threefold stand.
12. Its cavity should be covered with leather fastened by means of darbha-blades.
13. He should pour into it curds mixed with *vājina* with the verse, "I offer unto *vaiśvānara* Agni this spring of a hundred streams, a thousand streams. May he feed, with this pitcher, the father, the grand-father and the great grand-father."[1]

1. TĀ VI 6.

14. He should recite over the oozing pitcher the two verses, "The drop has fallen on the earth, in the heaven and in this birth place (that is, the midregion) following the previous one. I offer the drop moving along the third birth-place (that is, the heaven) following the seven Hotrās.—O Agni, do thou not harm in the highest abode this ocean, the hundred-streamed spring extending in the middle of the region, Aditi giving ghee for men."[1]

1. TĀ VI.6.

15 Four Brahmacarins or any four persons born in a Brāhmana family should tie up the right tuft of their hair, let loose the left one, and should go round three times by the left uttering the formula, "The skin, the skin, the skin," striking their right laps, striking at the pitcher with a piece of leather and fanning it with the end of their garment.

16 The relatives should do so without reciting the formula The women should also do so with the end of their upper garment

17 They should go the other way round as before.[1]

1 cf. I 2 16

18 Lutes and *tunavas* should be played conches and pipes should be blown.

19. Dancing, singing, and playing on instruments should also be done

20 This should be done in the morning, midday and afternoon

21. Similarly three times at night

22 They should fan in the dark half of the month for three nights or five or seven or nine or eleven nights or a fortnight or a month

23 Some do the fanning for a year

24 Food should be distributed according to one s capacity

25 Also articles

26 According to some teachers, articles should be given only on the last day

27 On the very same fire,[1] five pots of rice should be cooked without reciting any formula

1 On which the food was prepared for the Brahmanas cf II 3 1

28 Ghee, hot milk, milk, curds, and honey should be respectively poured out on the five pots of rice

29. The pots of rice should be covered with cakes (*apupa*)

30 They should proceed in the latter part of the night—fire[1] the fore most, then a pitcher full of water, then a bull, then the bones, then the materials, and any other things which may be required

31. If anything is left behind, it should not be carried afterwards

32 In between the village and the cremation-spot, the Adhvaryu should keep that fire kindling

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II . 4

1 At day-break he should cleanse the place fixed for the Citi with a green twig of *palāśa* or *śamī* with the verse 'Do your go away, go asunder,

move away from here, who are old and who are new. May Yama grant for him a home equipped with days, nights and water."[1]

1 TA VI 6

2 He should throw the twig towards the south, touch water, dig out the place, sprinkle it with water by means of the hand with the palm turned downwards, and yoke six or twelve or twentyfour oxen[1] to the plough with the verse, "Savitṛ has placed these bones in the lap of mother earth. Let the oxen be yoked for them."[2]

1. BaudhPitṛS I 15 mentions seven or thirteen oxen that is an odd number. 2 TA VI 6

3 The bricks should be as many hundreds as the number of oxen yoked to the plough.

4 The bricks should be unburnt. So is it said.

5. One should prepare bricks each of the size of the twentyfourth part of the (measure of the) Citi; he should also prepare the quarter-bricks.

6 The wooden implements should be made of the wood of *varaṇa*.

7. All cords should be made of *muñja* grass.

8 They should be made of a different substance only by a specific injunction.

9 The Adhvaryu should plough six furrows directed outwards turning by the left (at the end of each furrow), with the two verses "May the oxen be pleasant, may the men be pleasant, may the plough till pleasantly. May the straps be fastened pleasantly. (O driver,) do thou stir the goad pleasantly. O Śunāsira, do you give us pleasure.—O Śunāsira, (you have heard) this speech. Do you sprinkle this earth with that water which (you have) made in the heaven."[1]

1 TA VI 6

10 After having taken out the plough, he should gaze at the furrows with the verse, "O furrow, we bow to thee. O gracious one do thou be directed towards us, so that thou mayest become gracious to us, so that thou mayest be giving good fruit to us."[1]

1 TA VI 6

11 In the middle of the tilled land, he should place the pitcher of bones with the verse, "Savitṛ has placed these bones in the lap of mother earth. O Aditi, do thou be gracious to us."[1]

1 TA VI 6

12 He should unyoke the oxen at the southern shoulder (of the tilled land) with the verse, "O oxen, do you be unyoked. Going to the gods, we have crossed over this darkness. We have reached the light,

we have gone to the heaven,"[1] He should release them towards the south. The performer should give them away to the Adhvaryu.

1. TĀ VI.6.

13. The Adhvaryu should take water in a pot, and sprinkle (that place) by means of the hand with the palm turned downwards with a twig of *udumbara* with the verse, "When Parjanya helps the earth with sperm (that is, water), the winds blow, the lightning strikes, plants grow, the heaven sprinkles, and food is produced for all creatures."[1]

1. TĀ VI.6.

14. He should mix up all grains in a pan, and sow that mixture into the furrows with the verse, "Just as the five Mānavas presented household materials to Yama, similarly I present household materials so that we may be in the living world plenty in number."[1]

1. TĀ VI 6.

15. He should enclose (the Citi) with a number of pebbles with the formula, "You are laid down; you are laid around; you are laid above. O Pitrs, do you resort to the divinities. May Prajāpati place you. With that divinity do you remain fixed like Angiras,"[1] and should surround them with sand with the verse, "O Soma, do thou swell; may vigour reach thee from all sides. Do thou be united with food."[1]

1. TĀ VI.6.

16. In the case of a Rājanya, he should surround the sand with the next Tristubh verse, "Let thy milk, thy strength, the might of thee who overcomest the enemy, be united. Swelling for immortality, do thou, O Soma, place the highest glories in the heaven."[1]

1. TĀ VI.6.

17. In the case of a Vaiśya, with the Jagatī verse.[1]

1. TĀ VI 6 does not give the verse to be employed in the case of a Vaiśya. Even the BaudhPitṛS does not mention it.

18. He should lay down clods of earth intended for separation (*vidhṛti loṣṭa*) towards the four quarters[1] without gazing around respectively with the verses:

(i) "I support the earth for thee; placing a clod on thee, may I not be harmed. May the Pitṛs hold this pillar. May Yama build up a house for thee

(ii) Do thou approach this mother earth, very wide and gracious. May she, soft as wool, young and pious, protect thee in the lap of Nirṛti.

(iii) O earth, do thou be open, do thou not injure him. Do thou become easily accessible to him, do thou be easily tottered. O earth,[1] do thou cover him as the mother covers her son with the end of her garment.

(iv) O earth, thou standest wide open May the thousand clods meet thee. May the houses with flowing honey be guardians here for all time ' [2]

1 Namely, the east the north the west and the south cf Baudh PitṛS I 15 2. TA VI 7

19 He should scatter round three times by the left parched barley grains mixed with seeds of sesame, with the verse, ' May the parched barley-grains variegated, brown and white, be (turned into) cows With sesame as the calves, giving strength, may they be not kicking for all time " [1]

1 TA VI 7

20 He should churn the meal (*mantha*) by the left in half a platter of milk of a cow feeding an adopted calf three times in an unburnt earthen pot, and place it towards the south with the verse ' This *svadhā* food has been placed for thee in Yama s abode Let it be everlasting for thee, N N " [1]

1. TA VI 7

21 He should spread towards the south the Barhis with roots with the verse, "We provide this Barhis for the Pitrs Living may we provide better Barhis for the gods Thou hast ascended it united with Yama and Yamī, do thou be holy ' [1]

1 TA VI 7

22 He should lay down the enclosing sticks of *palasa* ... with the verse,
23 ... thee may the ... son of Vivas-
mother earth not distress thee ...
vant, and flourish in the abode of Yama " [1]

1 TA VI 7

... the northern ones with the next
... of the tree not distress
24 ... s thee Do thou go to
... in the abode of Yama' [1])
thee ...
Yama, the son of Vivasvant and ...

1 TA VI 7

25 In the middle he should place a blade of *nala* grass with the verse, ' (O deceased) do thou ascend the boat, namely, this blade of *nala* grass do thou go along thy path by means of the *nala* blade Taking the *nala* blade for thy boat, do thou cross completely, cross fully and cross over (the ocean) ' [1]

1 TA VI 7

26 He should satiate the bones well with old ghee, sit down towards the north and without gazing around pour down the bones on the

darbha blades with the verse, "Savitr has placed these bones in the lap of mother earth. O earth, do thou be gracious to them."[1]

1. TĀ VI 7.

27. He should join the bones according to the human anatomy, and pray to that figure with the verse, "Saddhotr, may thy eye go to the sun ."[1]

1. TĀ VI 7 cf I 7 3

28 He should wipe off (the inner side of) the jar of bones with a worn out garment, hold it above the head, and dash it on the ground towards the south of the head (of the deceased) with the verse, "O Mrtyu, do thou go away along the way which is thine own, different from the Devayāna I speak unto thee having eyes and ears, do thou not harm our offspring do thou not harm our heroes "[1]

1. TĀ VI 7.

29. He should then break it well into pieces in such a way that water may not remain in them

30. He should cover the bones with that worn out garment and sprinkle them with water from the water-pot with a twig of *udumbara* with the verse, "May the wind be auspicious to thee may the sun be auspicious to thee may the plants be auspicious to thee, may the quarters be agreeable to me "[1]

1. TĀ VI 7

II : 5

1 He should lay the bricks towards the various quarters, without gazing around, respectively with the formulas, "I place thee in the region of the earth thou art the grace of N N The Pitrs are thy divinity May Prajāpati place thee, with that divinity do thou remain firm like Angiras —I place thee in the region of the midregion —I place thee in the region of the heaven —I place thee in the region of the quarters — I place thee on the surface of the sky — I place thee in the highest part of the sun ."[1] The fifth (brick) in the middle and the sixth to its south [2]

1 TĀ VI 7 2 The first four respectively towards the east, the north, the west and the south

2 Similarly he should lay down the pots of cooked rice respectively with the mantras

(i) "Supporting the earth and heaven may the cooked rice equipped with the cake (*apupa*) and ghee remain here O you, those of the gods, makers of the residence, makers of the way, who accept ghee for the offering and are here, do you accept (the offerings) gladly (O dead),

N.N , this *svadhā* food related to the formula consisting of ten syllables is placed for thee in the abode of Yama Do thou protect it I give it to thee May the Pitrs the divinity, not injure thee with regard to it May Prajāpati place thee with that divinity do thou remain firm like Angiras

(ii) Supporting the earth equipped with the cake and hot milk who accept hot milk for the offering related to the formula consisting of a hundred syllables

(iii) Supporting the earth equipped with the cake and milk who accept milk for the offering related to the formula consisting of a thousand syllables .

(iv) Supporting the earth equipped with the cake and curds who accept curds for the offering related to the formula consisting of ten thousand syllables

(v) Supporting the earth equipped with the cake and honey who accept honey for the offering related to the formula consisting of a lakh syllables ' '

1 TĀ VI 8

3 He should scatter round parched barley grains unmixed with the seeds [illegible] scatter

[illegible]

1 TĀ VI 9

4 He should lay down towards the various quarters stems of plants without gazing on them, respectively with the verses

(i) ' O Arjuna the worshippers have known thee as the milk of plants I take thee from their midst in order to cover the pots of cooked rice

(ii) Do thou fetch this *durva* stem which is most dear to me May *durva* grass grow in abundance towards the southern direction of men

(iii) Do thou fetch the stem of *kaśa* for the smiting of the Raksases so that they, who have been defeated towards this direction, may not gain strength again

(iv) Do thou fetch the stem of darbha grass, the plant dear to the Pitrs May its root its stalk and fruit grow '

1 TĀ VI 9

5 They are regulated by the signs in the verses

1 A stem of *arjuna* towards the east of *dūrva* towards the north of *kaśa* towards the west and of darbha towards the south

6 He should lay down the *lokamprṇa* brick with the verse, ' Do thou fill in the clod do thou fill in the cavity auspicious do thou be seated Indra Agni and Brhaspati have seated thee in this place '

1 TĀ VI 9

7. He should scatter earth over them with the next verse, "The spotted cows, streaming with milk, mix the Soma. People in the birth-place of the gods, in the three realms of the heaven."[1]

1. TĀ VI.9.

8. The measurement of the Citi should be two *angulas* or three *angulas* or four *aṅgulas* or a span or a long span or knee-high or thigh-high or hip-high.

9. He should not pass over the highest measurement.

10. The measurement towards the west should be less than that towards the east.

11. Or the Citi should be two *aṅgulas* towards the east and on ground-level towards the west.

12. He should sprinkle the place for the Citi with water from the water-pot by means of a twig of *udumbara* with the verse, "May the wind be auspicious..."[1]

1. II.4.30.

13. He should murmur the *ārohaṇa* formula[1] and also the *avarohaṇa* formula.[2]

1. TS V.5.9.2 (See BhārŚS III.18.2); cf. ĀpŚS XVI 21.14.
2. Same as above.

14. He should pray with the *upasthāna*-verse, "This is the only (harm). May we not meet with any further harm. This (favour) has been done by Aśvins, Mitra, and Varuna."[1]

1. TĀ VI.9.

15. He should place a twig of *varaṇa* towards the east with the verse, "May *varaṇa* the divine plant remove this, as also the harm, destruction, and hatred."[1]

1. TĀ VI 9.

16. A separating clod towards the north with the formula, "Thou art the separation; do thou separate from us evil spirits and enemies."[1]

1. TĀ VI.9.

17. A twig of *śamī* towards the west with the formula, "O *śamī*, do thou drive away from us evil spirits and enemies."[1]

1. TĀ VI.9.

18. Barley-grains towards the south with the formula, "O barley, do thou separate from us evil spirits and enemies."[1]

1. TĀ VI.9.

19. Then he should pray to the deceased with the *mantras*, "*Do thou go to the earth; do thou go to the midregion; do thou go to the sky, do thou go to the quarters; do thou go to the heaven. Do thou go to the heaven; do thou go to the quarters; do thou go to the sky; do thou go to the midregion; do thou go to the earth; do thou go to the water if it is agreeable to thee, do thou be stable with thy bones within the plants.*"[1]

1. TĀ VI 9.

20. To the rear of the Citi the rites beginning with the digging of furrows and ending with the bathing should be gone through as before.[1]

1. I 7.11.

21. According to some teachers, they should bathe with dust.

The Yamayajña

II : 6

1. I shall now explain the Yamayajña—the best *Bali proclaimed* (by Yama) himself. Bali should be offered to Yama every month. A twice-born, who is desirous of intelligence or of wealth or of a son, should offer the Bali on the day characterised by Yama or under a favourable *constellation. Thereby he attains all desires. One should, by special efforts, offer the Bali once a year on the new-moon day of* Kārttika. One, who does not offer the Bali on the new-moon day of Kārttika, is doomed in the Naraka. Therefore, a twice-born desirous of heaven should offer the Bali on the new-moon day of Kārttika. One should take *one prastha* of the seeds of sesame, and mix them with raw sugar. *One should not offer the Bali alone; he should do so along with* others.

2 He should take down the oblation, consecrate it with a specific formula, take it and, with the formula, "Obeisance to Brahman, to *Prajāpati, to gods, to Ṛṣis, to Pitṛs, and to Yama,*" go out of the village towards the east or north, and prepare an altar with its corners towards the quarters in a nondeserted place or on the riverbank or in any other place with level ground.

3 On this altar should be prepared five *uttaravedis* with their corners towards the quarters.

4. To the south he should dig out a hand deep hole, to the north he should establish a fire, and cover the altar together with the *uttaravedi* with darbha-blades.

5. He should prepare a seat of *darbha-blades with their ends pointing* towards the east and also a *prastara*, and invoke Yama with the verses, "May god Yama come together with kind aids; may Yamī come

with well prepared aids, may he sit down on the well arranged Barhis for strength, position and the destruction of my enemies —When (O Yama and Yami) you come united like twins, men desirous of god provide offerings for you two Do you two, wise, be seated in your place do you be well-seated for our joy " [1]

1 I 8 4

6 He should recite over the *prastara* the three verses

(i) "O Yama, do thou be seated on this *prastara*, united with the Angirases our fathers May the prayers recited by the poets bring thee hither Do thou rejoice, O king with this offering

(ii) Do thou come with the Angirases who are worthy of sacrifice O Yama, do thou rejoice here with the Vairūpas I invoke Vivasvant who is thy father for sitting down on the Barhis at this sacrifice

(iii) The Navagva Angirases our fathers, the Atharvans, Bhrgus who love Soma—may we be in the favour and kindly good will of them who are worthy of sacrifice " [1]

He should offer *arghya*, water for washing feet and for sipping through the strainer, and offer all fragrances, incense, light and garland as might be available, black bracelets and black thread

1 TS II 6 12 6

7 He should offer the oblation with the middle or the extreme *palasa*-trileaf with the formulas, "For Yama svāhā for Antaka svāhā for Dharma svāhā for Anta svāhā for Ananta svāhā for Vaivasvata svahā for Kala svaha for Mrtyu svahā for Visnu svāhā *bhuh* svāhā *bhuvah* svāhā *suvah* svaha *bhur bhuvah suvah* svāhā "

II 7

1 (In this way) he should offer the oblations up to the Vyāhrtis

2 Then all should place on the middle *uttaravedi* leaves of *arka* or *udumbara* and announce the oblation to Yama with the verse, "Do you press Soma for Yama do you offer oblation to Yama The sacrifice which has Agni for its messenger and which is well furnished, goes to Yama ' ' On the western *uttaravedi* with the verse, ' Do you offer to Yama the oblation rich in ghee, and worship him May he direct us towards the gods so that we may live long " [1] On the eastern *uttaravedi* with the verse, ' Do you offer to king Yama the oblation full of honey This obeisance to Rsis our ancestors, the old ones who have made path for us ' [1] On the southern *uttaravedi* they should announce the oblation to the dogs with the verse ' Thy two dogs O Yama who are guardians, four eyed protectors of the path, and gazing on men—let him, O king, get rid of them grant him grace

and diseaselessness '[1] On the northern *uttaravedi* they should announce the oblation to the messengers of Yama with the verse, 'The two messengers of Yama, wide nosed, life stealing, mighty, move in order to bring the beings within their command May they grant us here gracious life so that we may be able to see the sun ' [3]

1 TĀ VI 5 1 2 TĀ VI 3 1 3 TĀ VI 3 2

3 They should sing three Yamagathās (moving) by the right three times

(i) ' O Kauṣthya, do thou sing the *bhangyasravas* song for Yama who alone governs the moving and the stable, and who is an unconquerable king

(ii) Do thou sing *bhangyaśravas* song for Yama who is an unconquerable king, and who has supported the waters the rivers, the deserts, the sky, and the earth

(iii) King Yama sets foot on the gift of a hundred carts and horses having golden reins well yoked golden eyed and iron hoofed ' [1]

1 TĀ VI 5

4 One should go to the hand deep hole wear his sacred cord over the right shoulder and under the left arm, bend his left foot, take up the oblation, and offer a ball with the formula Sweet, sweet, food for the Pitrs '

5 They should pour down three cavityfuls of water, restrain their breath, and walk seven paces towards the east with the seven Vyāhrtis

6 Thereby they ascend the three heavenly abodes So is it said

7 With the verse, 'I have offered praise to Dadhikrāvan ,' [1] they should again restrain their breath return by the way by which they had gone, pray to the hand deep hole with the formula, ' Obeisance to the hand-deep holes, obeisance to the hand deep holes,' and bow to Yama For whatever object they pay homage to Yama (they obtain it)

1 cf BharŚS IV 22 4

8. They should lift the oblation with the remaining verses of th Anuvāka

(i) ' Yama has held the earth, Yama has held this entire world Whatever breathes and is guarded by the wind, all that stands for Yama

(ii) Five or six or fifteen Rsis might be knowing Yama, one among them who knows Yama should speak about him just as only one Rsi knows him

(iii) He flies over the six worlds by means of the Trikadruka sacrifices and reaches the highest one The Gayatrī the Triṣtubh, and all other metres are all placed within Yama

(iv) Yama, the son of Vivasvant, carrying away cow, horse, man, and all moving creatures, is not satisfied with the five Mānavas.

(v) Men who speak truth and who speak untruth are separated by king Yama, son of Vivasvant.

(vi) O king Yama, those, who pay homage to gods and honour the Brāhmanas, are spared here, and ultimately they come to thee.

(vii) On which tree having many leaves Yama drinks together with gods, there our father, the lord of subjects wins the old." [1]

1. TĀ VI.5.

9. They should move Yama with the verse, "Men desiring thee...." [1]

1. I.7.10 (iii).

10. They should enter water with the Anuvāka : "King Varuṇa has made the broad path...." [1]

1. TS I.4.45. cf. BhārŚS XIV.21.7 ff.

11. They should sprinkle themselves with water with the *āpohiṣṭhīya* verses. [1]

1. TĀ IV.42.4. cf. BhārŚS IX.15.16.

12. They should pray to Āditya with the four verses :

(i) "Trita has yoked the steed given by Yama; Indra first mounted it. Gandharva first grasped its bridle. O Vasus, you fashioned the steed from the sun.

(ii) Thou art Yama, O steed, thou art Āditya; thou art Trita by secret ordinance. Thou art entirely separated from Soma; there they say, are thy bonds, in the sky.

(iii) They say, three are thy bonds in the sky, three in water; three within the ocean Thou appearest to me like Varuna, O steed; where is thy highest birth-place, they say.

(iv) These, O swift one, are thy cleanings; these the placings down of thy hoofs in victory; here I have seen thy fair cords which the guards of holy order guard," [1] and should tie the bracelet.

1. TS IV.6.7.1,2.

13. After having made the Sarvaprāyaścitti offering with the oblation, they should consume the remnants of the oblation with the formula, "Thou art food, immortal food "

14. They should carry the residuary portions of the remnants for the dear, dear-speaking son and for the wife of the son. Thereby he (= the son) becomes rich in sons, (the wife of the son) becomes rich in sons. So said the son of Vivasvant. "Yama takes in his lap the sacrificer, who has departed from here, like the father his son. He leads man once for all to the destination, and cuts off the path towards the return."

The Incidental Rites

II : 8

1. The Adhvaryu should maintain the sacred fires uninterruptedly for two days or three days or six days or twelve days or as long as the sacrificer's health is in risk.

2. When he is out of danger, the Adhvaryu should discontinue the uninterrupted maintenance of the sacred fires, and offer a cake on eight potsherds to *āyuṣmant* Agni.

3. One, who is suffering from chronic disease, should perform a sacrifice of a hundred *kṛṣṇalas* or of five oblations So is it said.[1]

   1. TS II 3.2;11.

4. Before the offering of a sacrifice to *āyuṣmant* Agni, one should optionally perform a sacrifice for *pathikṛt* Agni.

5. Some teachers prescribe the performance of the sacrifice for *pathikṛt* Agni in the village itself.

. . 11 remain

6.

7. Or one should not maintain the sacred fires uninterruptedly sacred fires should be spread out before the passing away.

8 Some teachers prescribe the spreading out of the sacred fires even after one has passed away. That (however) brings harm to the progeny. So is it said.

9. Those who have died in the northern course of the sun, go to the world of gods by the solar path. Those who have died during the southern course of the sun, go to the world of the Pitṛs by the lunar path. So is it said.

10. Death during the northern course of the sun, in the bright half of the month, by day, at the termination of a sacrifice is auspicious. So they say.

11. If one expects death at night in the first (= bright) half of the month, the Adhvaryu should, after having offered the evening Agnihotra, immediately offer the morning Agnihotra.

12. If in the second (= dark) half of the month, he should lead him to the first half of the month with (the adequate number of offerings of) the evening and the morning Agnihotra.

13. He should also perform the New-moon sacrifice.

14. If it is not possible to perform the sacrifice, he should offer to each of the principal divinities four spoonfuls of clarified butter with the yājyā after first having recited the puronuvākyā.

15. If the sacrificer dies during the performance of the Cāturmāsyas, the Adhvaryu should offer the evening and the morning Agnihotras as before, perform the New-moon and the Full-moon sacrifices, perform the remaining Parvans, and thus conclude the Cāturmāsyas.

16. If it is not possible to perform an Animal-sacrifice he should offer the Paśupuroḍāśa and *āmikṣā* to the relevant divinity, or merely offer the Pūrṇāhuti.

17. The ritual-practice of one dying in this way does not become disrupted. So is it said.

II : 9

1. The expiation-rite in the case of the death of a Dīkṣita[1] has already been explained.

   1. This expiation is not found in BhārŚS IX which evidently is Pūrvaprāyaścitta. It must have formed part of the Uttaraprāyaścitta which unfortunately is not available

2. Formerly there were Ṛṣis called Yāyāvaras. They became tired on the way. They offered the Agnihotra every half month. Therefore one, who is suffering from a disease, who is distressed, who is on a journey, or who is in a calamity, should offer the Agnihotra every half month.

3. (For that purpose) one should draw into the ladle four spoonfuls (of clarified butter) fourteen times. There should be only one fire-stick. The offerings should be made only once. Prayer should be offered only once. The same procedure should be followed in the next morning. This much should be different. The rest should be as in the norm.[1]

   1. BhārŚS VI.12.14.

4. (If the Agnihotra is not offered) for three fortnights, one should renew the sacred fires.

5. One should consign the sacred fires into the kindling woods, or maintain them up to the Upavasatha day.

6. If the sacred fire is consigned into the kindling woods, one should churn out fire on the Upavasatha day, and then proceed with the rites pertaining to the Upavasatha day.

7. If one who has set up the sacred fires dies, if one dies when his sacred fires are abandoned, if one who after having set up the sacred fires has become a widower dies, he should not be cremated with a fire other than the sacred fires.

8. It is said that *since the setting up of the sacred fires the sacred fires reside within the sacrificer himself*.

9. The *Brāhmaṇa* says : *One, who cremates an Āhitāgni with a fire other than the sacred fires, enters the darkness of darkness along with him.*

10. The *officiating priest should wear his sacred cord over the right shoulder and under the left arm, dig out the fire-places, sprinkle them* with water, place the dead on the sacrificer's seat, arrange the two kindling woods on the Gārhapatya fire-place, and churn out the fire with the verse, "The fires who desire the flesh of the sacrificer making the offering—may they know of the oblation placed here, and lead this deceased *to the heaven*."

11. He should *spread out the fires without reciting any formula, fill in* the ladle with twelve spoonfuls, offer the oblation without reciting any formula, and proceed with the rites (mentioned in the sūtras) beginning with the sūtra, "After he is dead, the relatives...."[1]

1. I.1.15.

II : 10

1. If one, who has set up the sacred fires, goes on a journey together with his three sacred fires, he should follow the sacred fires with the Agnihotra oblation by his side.

2. Nobody should pass between the sacred fires and the sacrificer.

3. The sacrificer should maintain contact with the sacred fires while crossing all village-borders and rivers. *In the event of non-touching the fires become secular.*

4. If the sun sets or *rises while the sacrificer's* wife has crossed the village-border, the renewing of the sacred fires is the expiation.

5. If the *sacrificer* dies while the sacred fires are consigned into himself or the kindling woods, one should prepare the fire-places as before,[1] place the deceased on the sacrificer's seat, deposit the secular fire in the Gārhapatya fire-place; the sacrificer's son or *brother or any other close relative should take hold of the right hand of the deceased, and* cause the sacred fire to descend into that fire saying, "Do thou descend." Or he should cause it to descend upon the secular fire with the verse, "O Jātavedas, do thou descend, knowing, do thou lead him to the heaven. Grant us long life, progeny *and wealth, and shine in our* house *uninterruptedly*."

1. *II.9.10.*

6. *Or he should cause* it to descend upon the kindling woods, and churn out fire with the kindling woods.

7. If the sacred fire is consigned into the kindling woods, he should cause the deceased to touch while the fire is being produced, and murmur this verse.

8. The spreading out of the sacred fires and the other rites should be similar.[1]

1. II.9.11.

9. If the sacrificer dies while on a journey or in a battle or in a conveyance, one should fetch his body and cremate it in accordance with the rites.

10. If one heard the sacrificer to be dead while he is away, he should offer a cake on eight potsherds to *pathikrt* Agni. Or he should offer a Pūrnāhuti. According to some teachers, he should make the offering while he has worn his sacred cord over the right shoulder and under the left arm.

11. In this very sanctuary the Paitrmedhika rites should be performed.

12. If his bones are brought on this day or any other day, his Agnihotra should be offered with the milk of a cow who has adopted a calf. This has already been explained.[1]

1. BhārŚS IX 14.18.

13. If the sacrificer died while he was away, he should be placed in an oil-tank, and should be brought in a cart.

14. Or he should be cremated with churned out fire, his bones should be collected in the skin of a black antelope, they should be covered in a new garment, should be tied to a long bamboo; and men, who are pure and are taking food in an earthen pot, should bring those bones placing them (on the way) not directly on the ground.

II : 11

1. They should keep them down within the border of the village, and should take out the sacred fires and the utensils necessary for the Pitrmedha.

2. When the sacrificer is not present, his sacred fires should not be taken out of the village-boundary. If they are taken out, they become secular. So is it said

3. A sacrificer, who goes out on a journey, entrusts his house to the sacred fires, and then goes out Therefore, the sacred fires should not be taken out of the village-boundary.

4. The sacred fires, should be brought out to accompany the bones, a suitable place like that for the cremation should be selected and the

rites (prescribed in the sutras) commencing with the sūtra, "After he is dead, the relatives , [1] should be performed

1 I 1 15

5 Whoever of the two, namely, the sacrificer and his wife dies first, his or (her) funeral rite should be performed with the three sacred fires

6 That of him who passes away afterwards should be performed with the Aupāsana fire

7 If both die simultaneously, their funeral rite should be performed together

8 If (the sacrificer whose wife is dead) is unable to marry again, he should set up the sacred fires for his own purpose and for performing the New moon and the Full moon sacrifices and the Āgrayana sacrifice He should not perform the other sacrifices

9 If the sacrificer dies due to animals one should offer two oblations of four spoonfuls each with the verses ' The cows have come and have become gracious May they remain in the stable and gladden us May they be rich in offspring and variegated, yielding milk for Indra at early dawns —Indra comes to the help of one who offers a sacrifice and one who gives He grants wealth, he does not snatch away the belongings Increasing his wealth more and more, he places the religious in the entire land " [1]

1 TBr II 8 8 11

10 If the sacrificer dies by the striking of lightning one should offer an oblation of four spoonfuls of clarified butter by way of expiation with the verse 'The head of the sky the messenger of the earth ' [1] That is the expiation for it

1 TS I 4 13 1 cf BhārŚS XIII 16 3

11 If the sacrificer dies by poison due to biting one should offer three oblations each consisting of four spoonfuls by way of expiation, respectively with the verses ' Obeisance to the serpents which are on the earth, the serpents in the midregion in the sky, to those serpents obeisance —Those that are there in the vault of the sky, or those which are in the rays of the sun those whose seat is made in the water, to those serpents obeisance —Those that are the missiles of the sorcerers, or those that are among the trees, or those that lie in the wells, to those serpents obeisance ' [1]

1 TS IV 2 8 3

12 If the sacrificer dies in water one should offer two oblations, each consisting of four spoonfuls by way of expiation, respectively with the two verses Do thou O Varuna harken —Praying to thee " [1]

1. BhārŚS III 10 2

13 If the sacrificer dies by animals having large teeth, one should offer two oblations, each consisting of four spoonfuls by way of expiation respectively with the verses, "With thy tusks the burglars, with thy teeth the robbers, with thy jaws the thieves, O blessed one, do thou eat, well eaten —The burglars among men, the thieves and the robbers in the forest, the mischief workers in the thickets, them I place within thy jaws "[1]

1 TS IV 1 10 2

II 12

1 If the sacrificer dies while on a journey and is not traced, dry grass should be burnt by means of his sacred fires in that direction towards which he has gone

2 Or a human figure should be formed on the skin of a black antelope with three hundred and sixty leaf-stalks of *palaśa* At the joints they should be tied with the bark of *palasa* or darbha blades The head should be formed of forty the neck of ten, the breast of twenty, the belly of thirty each arm of fifty with five each out of these he should form fingers of both the hands, each foot of seventy, with five each out of these he should form toes of both the feet, the penis of eight, the testicles of twelve

3 He should form a human figure with them on the skin of a black antelope, bathe it adorn, spread within the altar the skin of a black antelope with the neck towards the south and the hairy side downwards, cause it to lie flat on it, and cover it with a new garment with its fringes towards the feet the relatives should sit round it with the formula, 'Thou art N N whose these fires are '

4 He should proceed with the rites (mentioned in the sutras) beginning with the sutra, After I e is dead, the relatives "[1]

1 I 1 15

5 If they (= the leaf stalks) are not available, one should form a human figure on the skin of a black antelope with new darbha blades or the leaf stalks of any of the sacrificial trees, and that figure should be burnt with the fires of the deceased So is it said

6 If even those are not available one should collect dust on the ground mix it with honey or ghee, prepare a human figure with that dough and burn it in accordance with the rites

7. If, after such a rite is performed, he (= the sacrificer supposed to be dead) returns, he should be caused to come out of a pitcher of ghee, go through the rites beginning with the Jātakarman, observe the vow for twelve nights,[1] set up the sacred fires in company with his own wife, and perform the Animal-sacrifice prescribed for one who has violated the vow.

1. BhārŚS V.2.26; 3.14 ff.

8. He should go to the mountain, and perform an Iṣṭi for *kāma* Agni.

9. He should then perform the sacrifices according to his desire. So is it said.

BHĀRADVĀJA PARIŚEṢA SŪTRA

1. Now we shall explain the supplementary portions of the (original) Sūtra.

2. The enclosing sticks,[1] the wooden sword and the yoke-halter should be one arm in length.

   1. BhārŚS I.5.5-8.

3. The fuel-sticks[1] should be one span or one *aratni* in length; they should be either dry or wet, and should have skin.

   1. BhārŚS I.5.2-4.

4. The spoon[1] should have the cavity as deep as the phalanx of the thumb; the ladles[2] should have the cavity as deep as half the span.

   1. BhārŚS I.16.5. 2. BhārŚS I.16.6 ff.

5. In the Varuṇapraghāsaparvan (of the Cāturmāsyas) the Hotṛ should recite the relevant verses following the norm.

6. The Brahman should acquiesce by addressing in the duel. Or the Brahman should acquiesce as in the norm.

7. In the Gṛhamedhīyeṣṭi (in the Sākamedhaparvan of the Cāturmāsyas) the Hotṛ should not invoke the divinities[1] by reason of the absence of the *sāmidhenī* verses. Or he may invoke them.

   1. BhārŚS VIII.13.5.

8. After darbha-blades have been strewn round the (three) sacred fires[1] or two fires (in the evening), the sacrificer should remain in the vicinity of the sacred fires.

   1. BhārŚS I.11.2; IV.4.5.

9. Alternatively, after having thrown a handful of Barhis on the Āhavanīya fire, the Adhvaryu should offer the Samiṣṭayajus oblation.[1]

   1. BhārŚS III.12.2.

10. Whenever one has to make an offering on the sacred fire, one should do so after first having strewn darbha-blades round that fire. One should offer an oblation through gold on anything other than the sacred fire.

11. The offering to Vanaspati[1] is a modification of the Sviṣṭakṛt offering.

    1. BhārŚS VII.20.10.

12. Alternatively (the Pratiprasthātṛ) should offer the Upayaj oblations[1] by means of his hand. The spreading of clarified butter as base and

the pouring out of clarified butter over (the oblation) do not take place here

1 BharŚS VII 21 12 This implies that the eleven parts of the anus are put into the *vasalomaharant* ladle The original sutra would therefore mean that the eleven parts are to be kept elsewhere and that each part is to be offered through the *vasahoma havanı* ladle

13 After having performed the Anikavatı Istı (the Adhvaryu) should drive away calves from their mothers in connection with (the offering of the oblation in) the Gṛhamedhīya Istı [1] Or he should do so in the afternoon

1 BharŚS VIII 12 8

14 The Udayanıya Istı should be performed on the Śalamukhıja fire [1] In the Prāyanıyā Istı[2] (the Adhvaryu) should place the oblations towards the east within the altar, in the Udayanıyā Istı towards the west So is it said

1 XIV 24 4 2 X 14 1

15 The sacrifice for *tantumant* Agnı should be performed (if the Agnihotra has not been offered during the period) over two days [1] Even if one has not offered the Agnıhotra for one day or for two days, his Agnıhotra is regarded as if offered So is it said

1 BharŚS IX 14 1

16 After having set up the sacred fires one should pacify[1] each one of the set up fires with all the (relevant) formulas or (only) the Āhavanīya fire

1 BharŚS V 9 11

17 If one is in a hurry at the Animal sacrifice (that is, if one cannot perform the Istı for Agnı Viṣṇu for want of time) [1] one should offer to Agnı Visnu an oblation of four spoonfuls of clarified butter

1 BharŚS VII 2 12

18 The offering to *svatavant* Maruts should be made combinedly with that to *krıdın* Maruts [1]

1 BharŚS VIII 14 13

19 [illegible] sacrifice should not offer [illegible] to Indra Agnı [1]

1 cf ĀpŚS XXIV 2 32

20 [illegible] sacrificer who has not performed a Soma sacrifice, [illegible] (in the Full moon sacrifice) [1] A [illegible] should not offer a cake [illegible]) [2] According to some to Indra Agnı (in the [illegible]

teachers, even a Brāhmana sacrificer who has not performed a Soma-sacrifice should offer a cake to Agni-Soma

1 cf ĀpŚS XXIV 2 34 2 cf ĀpŚS XXIV 2 35

21. One should offer the *upamśuyaja*[1] in between (the offerings to Agni and Agni Soma in the Full moon sacrifice) for the sake of nonfraternity. So is it said According to some teachers, this is a detached remark

1 BharŚS II 18 3

22 In the sacrifice involving a number of oblations or a number of animals, one should cut out together the portions of oblations intended for one and the same divinity, and make the offering.

23 The rules governing the use of the Upabhrt are applicable also to the *pṛṣadajyadhani*[1]

1 BharŚS VII 6 7

24 As regards the offering to Vanaspati, the Adhvaryu should again cross the altar (towards the south) and make the offering to Vanaspati.[1] If he is going to offer (to Vanaspati) without again having crossed (the altar towards the south) he should turn by the right, take up the portion (of *pṛṣadajya*) and (make the offering)

1 BhārŚS VII 20 10

25 The rules relating to the *samnayya*[1] should be applied also to *amikṣa*, curds, milk and the animal[2]

1 BhārŚS II 12 6, IV 10 1,2 2 cf BharŚS VII 18.7 19 15

26 Excepting the offering of *amiksa* to Viśve Devas (in the Vaiśvadeva-parvan of the Caturmāsyas) where there is to be made an offering either of *amikṣa* or of curds or of milk (the sacrificer should follow the same with) the formula, " may I be possessed of strength "[1] Similarly (he should follow the offering) of an animal except when the relevant formula has been specifically mentioned

1 BharŚS IV 14 7

27 In the case of a collective oblation,[1] the combination itself or the principal constituent should form the specific character of the offering

1 cf ĀpŚS XIX 21 16

28 The expiation rites prescribed in connection with the *samnayya*[1] are not applicable in the case of *amikṣa*[2]

1 BhārŚS IX 3 2 ff 1 BharŚS VIII 3 3

29 If one (of the two milks) is spoilt, one should procure milk from any source and make the offering If both are spoilt one should offer either clarified butter or milk or curds purified to the accompaniment of the formula (intended for purification)

30 If the *ājya* is spoilt one should take clarified butter as the substitute

31. The sacrificer should follow the Prayāja offerings[1] (in an Animal sacrifice as follows)

BhārŚS VII 11 7

32. (He should follow) the first four according to the norm then the six respectively according to the Āprī divinities, and the last Prayāja according to the norm

33 The sacrificer should follow the Anūyāja-offerings[1] (as follows)

1 BhārŚS VII 21 8

34 (He should follow) the first four each with the formula, "May I, (through the offering) be a possessor of offspring," the next four each with the formula, 'May I, (through the offering) be a possessor of cattle" the ninth with the formula relating to the last one (in the norm) the tenth with the formula relating to the first one (in the norm), the last Anuyāja offering should be followed with the formula prescribed for the last Anūyāja in the norm

35 The Pitryajñas are not without the Soma-offerings (In a Soma sacrifice the sacrificer should recite the specific formula over the shaking of the Narāśaṃsa goblets after the principal and the secondary *vaṣaṭ* utterances) Or (he may do so only) before the secondary *vaṣaṭ* utterance [1]

1 cf BhārŚS XIII 32 1 etc The Narāśaṃsa goblets belong to the Pitṛs those in the morning pressing to the *uma* Pitṛs those in the midday pressing to the *urva* Pitṛs and those in the third pressing to the *kavya* Pitṛs cf ABr VII 34 The above translation is tentative

36 The Adhvaryu should pour out paddy for the Paśupuroḍāśa after the animal has been immolated So is it said[1] Here the sequence is desired, just as (for instance) after having offered the omentum the Adhvaryu should offer the Paśupuroḍāśa

1 TS VI 3 10 1

37 The Animal sacrifice for Indra Agni[1] is the norm for all optional (Animal-sacrifices) The Animal sacrifice for Agni Soma[2] is the norm for other (Animal sacrifices)

1 BhārŚS VII 9 11 2 BhārŚS XII 19 6

38 The cake on one potsherd (for Dyāvāpṛthivī)[1] in the Vaiśvadevaparvan of the Cāturmāsyas (is the norm) for (other offerings of) cakes on one potsherd [2]

1 BhārŚS VIII 1 19 2 = ĀpŚS XXIV 3 38

39 Except the oblations in the Cāturmāsyas the Adhvaryu should not offer, with reference to the offering of a cake on one potsherd, the oblation with the formulas representing the names of months

40 If a single cake on one potsherd is to be offered, the Adhvaryu should offer (a portion of) it as the principal offering take up the entire (= the remaining portion of the) cake, and offer it as the Sviṣṭakṛt offering

41 In connection with the cake on one potsherd to be offered in a sacrifice characterised by a number of oblations, (the procedure relating to the cake on one potsherd to be offered) in the Āgrayaṇa sacrifice[1] should be followed

1 cf BharŚS VI 16 8,9

42 The formulas to be recited following an offering in a sacrifice should not be regarded as obligatory in connection with another sacrifice

43 When the norm and the abnorm fall together, the norm is more authoritative

44 In connection with the oblations which are prepared differently, the offerings should be followed as prescribed By reason of the independent preparing of the oblations one should not regard the following of their offerings as applicable elsewhere

45. Now the puronuvākyās and the yājyās[1] relating to the principal offerings and the formulas[2] relating to the subsidiary offerings in the Nakṣatreṣṭis[3] should be recited as prescribed

1 TBr III 1 1 3 2 TBr III 1 4 6 II 4 5 3 The BharŚS portion dealing with the Nakṣatreṣṭis and other optional sacrifices is not available

46 The puronuvākyas relating to the two Ājyabhāgas should be normal The puronuvākyā and the yājyā relating to the Sviṣṭakṛt offering have been prescribed in the scripture The *dakṣiṇas* should be given away according to one's own faith

47 One should add to the oblations relating to each of the Nakṣatreṣṭis a cake on eight potsherds for Agni and cooked rice for Anumati [1]

1 Found verbatim in BaudhŚS XXVIII 3

48 One should perform on consecutive days the Nakṣatreṣṭis one by one Or one should perform them according to his specific purpose

49. One should complete the series of the Nakṣatreṣṭis at least three times [1] One should perform the remaining Iṣṭis on consecutive days He should offer the subsidiary oblations prescribed for the specific purpose

1 The word [illegible] ...ably a ... reads ... word *avasṛjjan* in this sutra and *sitarabhih* in the preceding sutra is not clear

50 They are regulated by their respective signs These subsidiary offerings belong to the optional Iṣṭis

51 One should pronounce at the very commencement of the sacrifice, his desire for the fulfilment of which he is going to perform that sacrifice He should pronounce at the very commencement of a specific rite his desire for the fulfilment of which he is going to perform that specific rite [1] When the sun rises up in the sky at the spot below which the constellation stood—at that moment one should perform the sacrifice which one desires to perform He thus performs it on an auspicious day So is it said [2]

1 = ĀpŚS XXIV 4 10 11 BaudhŚS II 1 2 TBr I 5 2

52 The utensils necessary for the Nirudhapasu sacrifice should be arranged in front of the Prajahita fire

53 In a Soma sacrifice (they should be arranged) in front of the mound prepared for arranging the Soma cups in front of the southern Havirdhana cart inside or outside (the Havirdhana) [1]

1 The purpose of the word *viharasya* is not clear

54 One should fill in with earth that dimension of bricks which may be reduced as a result of their having been burnt

55 The entrance at the Pitryajna (in the Sakamedhaparvan of the Caturmasyas) is along the front of the Āhavaniya fire [1]

1 cf BharŚS VIII 20 1

56 Now we shall explain the ending syllables (of the yajyas)

57 If there is a *visarga* at the end of the yajya the Hotr should lengthen the relevant vowel without modifying and utter *vaṣaṭ* This rule, however does not apply to that *visarga* which is changed into *r*[1] and also to the nasals

1 cf ĀśvŚS I 5 10

58 One should not offend[1] the fires while they are flaming

1 The translation is based on the conjecture *nāpacaret* in place of *naparyet*

59 In the major Istis[1] relating to the Caturmasyas the hinder sacred fire itself should be regarded as the Garhapatya fire because those Iṣṭis have the New moon and the Full moon sacrifces for the norm

1 The Varunapraghasa and the Mahahavis

60 The altar in which fire is carried forth should be of the form of the altar in the Animal sacrifice It should be five *aratnis* in length

61 In a Soma sacrifice (the altar is meant) for both (the Soma offerings and the Animal offerings) except in the sacrifices intended for exorcism

62 There are various desires (to be pronounced) at the various stages (that is, rites) of a sacrifice

63 (For example,) for a sacrificer desirous of cattle (one should take up into the Juhū) clarified butter in five spoonfuls[1]

1 BharŚS II 7 4

64. These desires cannot be the desires for the fulfilment of which one is performing the sacrifice

65 If any mantra is transgressed, the (subsequent) mantra should be repeated (A mantra should be repeated) also in the event of the recurrence of offering materials, of purpose, or of place

66 For example, the reciting of the relevant verses in the event of the rubbing of the skin, dream, the crossing of a river, rainfall, and the vision of an impure object[1]

1 cf. ĀpŚS XXIV 1 40

67 In the case of the substances belonging to one and the same category, one should modify the formulas each into the plural. For example, in respect of the taking up of something (*graha*) and the receiving of *dakṣiṇa* (*pratigraha*)

68 If a mantra is in disharmony, one should modify it suitably If the modification is in disharmony, the mantra should be dropped

69. If the sacrificer who is in consecration sheds tears, one should follow them with the formula, "You are waters of sorrow Offered with svāhā utterance, do you enter the earth "[1] (Similarly he should follow) the cough (with the same formula substituting the words "nauseous water"(in the place of 'of sorrow') the sweat (with the same formula substituting the words) "originated from heat," the blood (with the same formula substituting the words) "raw flesh," the urine and faeces (with the same formula substituting the words) "relieving of distress,' and the semen virile (with the same formula substituting the words) "sprinkling semen virile." He should join (the rest of the formula, namely,) "You are waters Offered with " in all cases[1]

1 cf ĀpŚS X 14 1 *bībhatsā nama stha 'pah svahakṛtāh pṛthivim avisate'ti snuhānam | kṛpa nama stha'pah svahakṛtah pṛthivim āvisate'ty aśru | tapasya nāma stha 'pah svahakṛtah pṛthivim avisate'ti svedam* In the present sūtra *svedam* is repeated and the meaning of *sudā* is not clear Following ĀpŚS, one might conjecture the reading as *bībhatsā iti snuhanam, tapasyā iti svedam* etc The translation is based on this conjecture

70 One should go abegging for twelve days for the purpose of procuring *dakṣiṇā*[1] If (adequate) materials are not obtained, one should do so even for a longer period, because that itself is the purpose of going abegging

1 cf BhārŚS X 12 4

71 While starting (for begging) everyday he should murmur the formula, "It passes for waters it passes towards water"

72 The sacrificer s duties to be performed hereafter should be as prescribed in the scripture [1]

1 TS VI 1 4 8 cf BharŚS X 12 5 ff

73 Some teachers regard the Vajapeya sacrifice[1] worthy of being accompanied with the Agnicayana [1] Some (regard it worthy of being performed) in the spring [2]

1 The BharŚS portion dealing with the Vajapeya and the Agnicayana is not available 2 The proper time for performing the Vajapeya is the autumn

74 In any Ekāha sacrifice[1] characterised by the Agnicayana, there should be six Upasad days Some teachers prescribe (only) three

1 The BharŚS portion dealing with the Ekāha sacrifices is not available

75 In an Ekāha sacrifice characterised by (Agnicayana and) three Upasad days, one should pile up the Citi on the middle Upasad day because that rite relates to (the preparing of the *uttaravedi* in) the norm

76 The rituals to be performed subsequent (to the main sacrifice characterised by the Agnicayana) do not depend upon the (particular) period

77 One should choose the other officiating priests, and then perform the Pṛṣṭhaśamanīya sacrifice [1]

1 A particular Agniṣṭoma sacrifice to be performed in the Dvādaśaha cf ĀpŚS XXI 13 5

78 In an Animal sacrifice the offering of animal is the principal offering In a Soma sacrifice the offerings of Soma form the principal offering Other offerings are subordinate to that

79 The procedure of and the proper time for the New moon and the Full moon sacrifices have been already explained

80. When an animal is not specifically mentioned, one should take a goat

81 Whether the animal should be a barren cow or a cow desiring a bull or an ordinary cow is decided upon by the indicatory mark

82 Goat, sheep and cow become the substitute of each other

83 In the event of coalition of order and mention the order is preferred For example, a bright tailed (goat) an entirely bright tailed (goat) and (a goat) having beeds on the tail [1]

1 The three animals dedicated to Aśvins out of the third of the ten groups of eighteen animals each to be offered at the Aśvamedha cf ĀpŚS XX 13 13 TS V 6 13 TBr III 9 1 1 2 The Aśvamedha portion of the BhārŚS is not available

84 (With regard to) the speech remainder (preference should be) similarly (given)

85 If any principal offering is intervened by another principal offering, the combined offering should be regarded as the principal one The principal offering should thereafter be regarded as complete[1]

1 The translation is tentative

86 (The mantras relating to) the Pitryajña[1] and the Avabhrtha[2] (should be recited) in a low tone

1 BharŚS VIII 17 8 2 BharŚS XIV 20 1

87 The Hotr should (however) recite the *samidheni* verses,[1] the Nigadas[2] (and the Nivitpadas[3] in a tone in between (the low tone and the reciting to oneself)

1 = ĀpŚS XXIV 1 11 2 ĀśvŚS I 2 27 3 ĀśvŚS I 3 6

88 He should recite the formulas relating to the invocation of the divinities in the same tone as that for the *samidheni* verses

89 The Hotr should recite in a low tone the mantras to be recited prior to the two Ājyabhāgas (in an Isti) and those in the morning pressing[1] (in a Soma sacrifice)

1 = ĀpŚS XXIV 1 12

90 He should recite in the middle tone the mantras to be recited prior to the Svistakrt offering and also those in the midday pressing[1]

1 The conjunctive *ca* is required cf ĀpŚS XXIV 1 13

91 He should recite in the high tone the mantras to be recited in the remaining portion of the sacrifice and also those in the third pressing[1]

1 = ĀpŚS XXIV 1 14

92 The speed of utterance should be corresponding to the tone[1]

1 That is to say, the reciting in a low tone should be slow, that in the middle tone fast, and that in the high tone faster = ĀpŚS XXIV 1 15

93. The causing of the Āgnidhra to announce, the responding, the choosing of the Hotṛ, the conversation, and the calling out should be pronounced similarly (that is, in the corresponding tone)[1]

1 cf ĀpŚS XXIV 1 10

94 In the sacrifices to be performed for the *upāmśu* divinities except the Upasadisti, the *vaṣaṭ* utterance, the *pranava*, and the utterance *ye yajamahe* (should be in the corresponding tone in connection with the offerings to the *upamśu* divinities)

95 In the invocation formula, the names of the *upamśu* divinities should be uttered to oneself

96 The puronuvakyā and the yājya verses relating to the principal offering, and the words *ajusata'vīvrdhata* in the Suktavāka[1] should be uttered by the Hotr to himself because of the principality of the divinity

1 ĀśvŚS I 9 5

97 One should sprinkle the Citi with a thousand pieces of gold and then get down the Citi This is one view One should get down the Citi and then sprinkle This is another view [1]

1 *cf ĀpŚS XVII 11 1* The BharŚS-portion dealing with the *Agnicayana is not available*

98 The Adhvaryu should sit down mentally go over a *gaṇa*, and offer the cakes (to Maruts) with the subsequent *gaṇa* by means of the hand [1]

1 In the Vaiśvanariyeṣṭi forming part of the Agnicayana after the principal oblation has been offered, the Adhvaryu should offer to Maruts seven cakes prepared on seven potsherds each respectively with the seven *gaṇas* Five of these are given in TS IV 6 5 5 6 and one is to be taken out of the two *gaṇas* mentioned in TĀ IV 24 25 The seventh is mentioned in the next sutra

99 *After having gone over the last gana he should make with the first gana the offering either of the first cake or of the last cake The seventh gana is 'svataras praghasin [samtapana, gṛhamedhin, krīdin sakin] and ūrjiṣin* [1] One should join (to each *gana*) the portion, 'For our protection '[2]

1 *The portion in the parantheses is supplied from ĀpŚS XVII 16 18* 2 *TS IV 6 5 6*

100 The Adhvaryu should offer oblations with the formulas called *vatanaman* through the cavity of his hands Or with (the spoonfuls of) clarified butter That is to say, he should make offerings to Vata [1]

1 In the Agnicayana, after having given the sanctificatory bath to the sacrificer cf ĀpŚS XVII 20 11

101 (One should keep) the remnants of the Agnihotra(milk) in a kettle [1]

1 For the New moon sacrifice

102 If the time for the Agnihotra offering comes while some sacrificial ritual is going on one should finish that ritual and then offer the Agnihotra So says Āśmarathya *One should offer the Agnihotra at the proper time So says Ālekhana*

103 The sacrificial grass used in the Vaiśvadevaparvan of the Cāturmāsyas should be used also in the subsequent Parvans of the same Or one should adopt (in those Parvans) the procedure relating to the tying up of the sacrificial grass according to the norm

104. If a number of Iṣṭis are to be performed combinedly, one should fetch the sacrificial grass and fuel for all of them together.

105. In the Varuṇapraghāsaparvan the *praṇītā* water should be common (to the Adhvaryu and the Pratiprasthātṛ)[1]

1. cf. BhārŚS VIII.5.5.

106. During the northern course of the sun, in the bright half of the month, the various Parvans of the Cāturmāsyas should be performed collectively. In connection with these, the Adhvaryu should divide the hair on the sacrificer's head on the respective occasions; he should, however, cause his hair to be shaved at the end (of all the Parvans).

107. After having set up the sacred fires, one should not eat meat until he has performed the Animal-sacrifice.[1]

1. cf. BhārŚS VII.23.9,10.

108. If one takes up the Ṣoḍaśin cup in the Agniṣṭoma,[1] he should take it up in all subsequent Soma-sacrifices. This is similar to the injunction that one should not offer (eleven) animals in the Agniṣṭoma. (If he offers, he should do so also in all subsequent Soma-sacrifices.)

1. cf BhārŚS XIV.15.16.

109. One should take up (the Ṣoḍaśin cup) in the Agniṣṭoma characterised by the Agnicayana.

110. The *dakṣiṇā* is a red-tawny-coloured horse. According to some teachers, one should not give away this *dakṣiṇā*, according to others, one should.

111. In the case of the performances characterised by a period of consecration ranging from one day onwards, either the day of consecration or the pressing day should fall on the Parvan-day.

112. A Brahmacārin who has had sexual intercourse with a woman, should perform a sacrifice of an ass[1] According to some teachers, this applies to one who has set up the sacred fires, according to others, even to one who has not.

1. cf. BhārŚS IX 17.1.

113. A Brāhmaṇa who has performed many sacrifices[1]— this refers to one who has performed a Soma-sacrifice

1. cf. BhārŚS XII.20.10

114. If the number of the mantras is inadequate and that of the rites is over and above, one should equally divide the mantras and the rites (into two groups), and perform the former group of rites with the former group

of mantras and the latter with the latter[1] *If an equal division of* mantras is not possible one should repeat the last mantra

1 cf ĀpŚS XXIV 4 12

115 If the number of the rites is *inadequate and that of the mantras is* over and above one should employ one mantra for each rite the remaining mantras should be regarded as optional For example, the materials relating to the sacrificial posts[1]

1 = ĀpŚS XXIV 4 13

116 One vessel for cooking organs one pike and one set of forks should be used for a number of animals of one and the same species[1] If the animals belong to different species the above mentioned utensils *should be different because the organs of those animals have to be* cooked separately[2]

1 = ĀpŚS XXIV 4 16 2 = ĀpŚS XXIV 4 17

117 As for the injunction that as many horses as one receives for *dakṣiṇā*[1] a cake should be offered for each of the receivings So says Āśma rathya A cake should be offered for each of the horses So says Ālekhana

1 cf BaudhŚS XIII 33

118 Even though the *dakṣiṇa* (= horses) is received by the officiating *priests the cakes are to be offered by the sacrificer himself*

119 *If the fire in the cauldron becomes extinguished one should bring* the kindling woods in contact with the ashes (of that fire) and then churn out new fire In this connection one should heat the cauldron with the procedure[1] with which the fire was procured There is a view that the cauldron should be heated there is another view that *it* should not

1 *cf* ĀpŚS XVI 9 4 *ff*

120 He *puts down*[1] (*the fire in the cauldron*) with the four (verses) beginning with, ' Do you two go together '[2] thereby he places a second fire on the (first) fire represented by the Garhapatya Citi

1 TS V 2 4 1 cf ĀpŚS XVI 15 5 2 TS IV 2 5 1.

121 One should pour out without reciting any formula the wild rice to be cooked for being laid on the altar[1] and cook it, without reciting any formula *on the fire produced by churning The formula relating to the* cooked wild rice being laid on the altar should however be recited[2]

1 For Bṛhaspati 2 TS V 6 2 5 6 ĀpŚS XVI 33 3

122 At the Śatarudriya offering (in the Agnicayana) the (eleven) Anuvākas[1] should be divided—(the first two divisions should respectively be the Anuvakas) one to three and four to seven[2]

1 TS IV 5 2 *The third division* should consist of Anuvākas eight to eleven except the last three formulas

123. If one cannot afford to wait, he should accomplish the ritual by turning the last (three) formulas into six [1]

> 1 The three formulas with which the three *avaroha* offerings of the oblation are to be made at the particular spot, holding the oblation level respectively with the knee, the navel and the mouth are to be formulated by resorting to *anusanga* as shown below (i) *namo rudrebhyo ye prthivyam yesam annam isavas tebhyo jambhe dadhami* (ii) *namo rudrebhyo ye'ntarikse yesam vata isavas tebhyo jambhe dadhami* (iii) *namo rudrebhyo ye divi yesam varsam isavas tebhyo jambhe dadhami* If one cannot find leisure to make offerings with all the eleven Anuvakas, he should employ only these formulas as follows he should make the three normal offerings respectively with the following three formulas (i) *namo rudrebhye ye prthivyam tebhyo jambhe dadhami* (ii) *namo rudrebhyo yo ntarikse tebhyo jambhe dadhami* (iii) *namo rudrebhyo ye divi tebhyo jambhe dadhami* Then he should make the next three offerings holding the oblation level respectively with the knee, the [illegible] three formulas (i) *namo* [illegible] *jambhe dadhami* (ii) *namo* [illegible] *mbhe dadhami* (iii) *namo* [illegible] *jambhe dadhami* cf TS V 4 3 4 *tisra uttara ahutir juhoti, sat sam padyante* See also ĀpŚS XVII 11 3 5, which employs the Anuvakas rather differently

124 After the performance of the Agnisomiya Animal sacrifice,[1] how should one perform the rites relating to the altar? The rites which have once been gone through, should not be performed again except the sprinkling with water

> 1 In the Savaniya and the Anubandhya Animal sacrifices

125 After having burnt up the Barhis,[1] one should put on the fire the enclosing sticks of *putudru* tree without reciting any formula

> 1 BharŚS XIV 25 8

126 One should fetch[1] the sacrificial grass pertaining to the Soma pressing on every day (of Soma pressing) without reciting any formula

> 1 In an Ahina sacrifice or in a Sattra

127 One should fetch the *prastara* with the procedure prescribed for fetching the sacrificial grass So says Badarayana

128 The places on which the Barhis is to be spread out are already explained while giving the injunction regarding the spreading out of the Barhis For example, one should place (the organs of) the animal with the *pancahotr* formula having kept the wooden sword erect, one should give out the call) [1]

> 1 That is to say the place where the organs of the animal are to be placed and the place where the wooden sword is to be kept erect are already denoted (BharŚS II 3 11 XII 2 15)

129 In all Soma sacrifices one should give away *dakṣiṇa* according to his will (to the priests) other than the sixteen officiating priests for example to the Camasadhvaryus

130 As for the injunctions *that they should offer at night by means of* the spoons made of *khadira* wood [1] that a hundred Brāhmaṇas should partake of the (Soma) drink[2]—all these should be the officiating priests *who are responsible for carrying out* the performance and who are formally chosen So says Āśmarathya They should not be formally chosen So says Ālekhana

1 cf ĀpŚS XX 10 5 2 cf ĀpŚS XVIII 21 5

131 There is a view that at the Daśapeya sacrifice[1] the hundred priests should be exclusive of the *regular officiating priests There is another* view that they should be inclusive of the regular officiating priests

1 Forming part of the Rajasuya cf ĀpŚS XVIII 8 4

132 As for the injunction that the officiating priests should be learned *they should have continued their studies (anūcana)* and *they should* belong to one of the seven principal gotras once chosen they should carry out the performance So says Āśmarathya They should be chosen afresh at every Soma sacrifice So says Ālekhana

133 *Anucana is one who has not left out his Vedic studies*

134 *A durbrahmana* is one who has abandoned even the murmuring of the verse dedicated to Savitr According to some teachers, a *durbrahmaṇa* is one who has left out his Vedic studies

135 If (during the *session of a Sattra) the sacrificers cannot withstand* (the ordinance of partaking only of the remnants of the oblations), one should pour out additional grains, and should (thus) provide for additional food

136 One should *cut out for* Iḍā *the* (Savanīya) oblations excluding the portions (of the cake the *amikṣa* and the *dhanas*) [1] He should not cut out any portion for the *prāśitra* and the sacrificer's portion [2]

1 cf BharŚS XIII 27 11 2 The offerings of *piṣṭalepa* and *phalikarana* are of course, to be made, and the potsherds are also to be formally discarded cf BhārŚS VII 17 14,15

137 The procedure *in connection with the rites which are subordinately* attached to a principal offering should be regarded as explained by the Savanīyapurodāśa [1]

1 *As a matter of fact the position of the Paśupuroḍāśa in the* Nirudhapaśu is the same as that of the Savanīyapuroḍāśa in a Soma-sacrifice So this *paribhāṣa* is applicable also to the former The [illegible] did not give any injunction in respect of the [illegible] in [illegible] so [illegible] ter [illegible]

138 If the Mahavira, which is being utilised, becomes spoilt, one should perform the rite with one of the remaining two

139 In a sacrifice in which there is no sacrificial post,[1] one should not invoke Vanaspati, nor should one make an offering for the same So says Āśmarathya One should invoke that divinity, and also make an offering So says Ālekhana

1 *Pṛṣadājya* is the oblation for Vanaspati In the Caturmasyas it is the oblation of the Anuyajas The question therefore arises whether Vanaspati is involved in the Cāturmasyas

140. In all Ekāha sacrifices one hundred and twelve cows is the uniform *dakṣiṇa*

141. In a Soma sacrifice a total of seven cows is the minimum *dakṣiṇa* An animal consists of sixteen constituent parts One should thus make up the number (of 112) by means of these constituent parts

142 In all Soma sacrifices one should offer either the specific animal or animals or eleven animals So says Āśmarathya If the required number of animals is not available one should formally dedicate only one instead of the eleven So says Ālekhana

143 Only in the Yupaikādaśinī one should dedicate an animal to Tvastr So says Āśmarathya Wherever there are eleven animals, one should dedicate an animal to Tvastr So says Ālekhana

144 By giving a bunch of sacrificial grass, the Adhvaryu should introduce a Stotra According to some teachers, he should give two darbha-blades

145 "Thou art the continuity of sacrifice I spread thee for the continuity of sacrifice for the continuity of sacrifice thee"[1]—this is the formula for strewing the *pṛṣṭhya*

1 BharŚS I 17 4

146 Along the north of the two Havirdhāna carts, along the north of the Āgnīdhra fire place, along the north of the Sadas—this is the entrance to the *prāgvaṃśa* (The way of entering) the Sadas and the Havirdhāna (is also along the north)

147. The sacrificial utensils should be to the inner side, the officiating priests should be to the outer side The sacrificer and his wife should be to the inner side even of the officiating priests The officiating priests should have their position in accordance with the relevant rite The sacrificial utensils should be to the inner side of the officiating pries s The (various containers of) clarified butter should be to the inner side of the sacrificial utensils The oblations should be to the inner s de of the containers of clarified butter Soma vessels should be to the inner side of the oblations The sacred fires should be to the inner side of the Soma vessels

148 One should not turn about with his back towards the sanctuary of the sacred fires While turning to the west one should turn by the right shoulder, while turning to the east, by the left

149 There are five patterns of oblations the clarified butter, the milk, the grains, the animal, and the Soma plant [1]

1 cf BaudhŚS XXIV 1

150 In the performances with the clarified butter for the principal oblation the procedure of *upaṁśuyāja*[1] should be adopted The oblation of honey or water should be offered following the procedure of offering clarified butter

1 BharŚS II 18 3

151 If the rite is fast approaching[1]—here the posteriority of that rite to the Agnihotra is intended

1 BharŚS IX 11 4 TBr II 1 9 3

152 *The caturhotṛ formulas are indeed the Prāṇas If one takes away the* fire after having offered an oblation of clarified butter with those formulas, that oblation takes away the Prāṇas of the sacrificer So is it said

153 If one is not able to spread out the Sabhya and the Āvasathya fires (at the Agnihotra) one should employ the relevant mantras with reference to that sacred fire which he is depositing regularly (that is, the Āhavanīya)

154 The sacrifices except those performed for Soma or Indra, in which there is a single divinity and in which the principal oblation is made of grains should be regarded as the modifications of the sacrifice offered to Agni

155 Soma Indra should be regarded as one divinity, (because) the former word (that is, Soma) *qualifies the latter word* [1] *The offering to that* divinity should (therefore) be followed with the formula, "(Through the offering to Soma Indra may I become) the killer of Vṛtra"

1 cf ĀpŚS XXIV 3 41

156 The offering to Soma Indra should be in accordance with that to Agni Soma, because the word Soma Indra has Soma for the first part. The offering to Indra Soma should be in accordance with that to Indra Agni, because the word Indra Soma has Indra for the first part

157 The offering to *pathikṛt* Agni should be the modification of the offering to Agni

158 The offering to Agni even though removed (*nirudha*) (that is the one ancillary to the setting up of the sacred fires), should be the modification of the Full moon sacrifice

159 The distinction as regards the oblations and the divinities is dependent upon the number of letters forming the words denoting them Each former one should be preferred

160 If the divinity is qualified, one should utter the name of that divinity equipped with that qualification In the absence of any quality, the word denoting the quality should be dropped

161 The *amikṣa* for Viśve Devas (in the Vaiśvadevaparvan of the Caturmāsyas) is the norm for all *amikṣas* [1] The cake on one potsherd for Dyavāprthivi (in the same Parvan) is the norm for all cakes on one potsherd [2]

1. cf ĀpŚS XXIV 3 39 2 See sutra 38

162 The (offering of the) scrapings (of the *amikṣa*)[1] should be regarded as the modification of the offering of *samnayya* so also (that of the omentum and the organs of) the animal and (that of) the *vajina* [2]

1 BharŚS VIII 6 23 11 7 2 BharŚS VIII 2 17 3 12 ff

163 When the god causes rains the vegetation grows out of the vegetation which has been consumed and the water which has been drunk, the sperm is produced—this indicates the common origin of milk (of the *samnayya*) and the animal

164 The offering to Vanaspati should be regarded as the modification of the Sviṣṭakrt offering[1] on account of the similarity of communication, insertion of the names of the relevant divinities (in the *nigada* joined to the yājyā), and a single cutting

1 cf ĀpŚS XXIV 4 18

165 At the Savanīyapurodaśa *dhanas* are intended for *harivant* Indra, the *karambha* for *pusanvant* Indra, *parivapa* for Sarasvati Bharati, cake for Indra and *amikṣa* for Mitra Varuna [1] At the time of the offering of the Savanīyapurodaśa the names of these divinities should be removed (All the five oblations) belong to Indra

1 BhārŚS XIII 18 1

166 The mention of the (five) divinities (to be made by the sacrificer at the following of that offering) should be combined [1]

1 That is to say the sacrificer should simply say, *indraye'dam na mama*

167. The benedictory portions[1] of the formulas to be recited in connection with the following of that offering should (however) be recited combinedly

1 The benedictory portion should be one in connection with the formulas for the offerings to *harivant* Indra *pusanvant* Indra and Indra, because the offerings for these divinities each are the modifications of the offering to Indra Agni The other two benedictory portions in connection with the offerings to Sarasvatī Bharatī and Mitra Varuna should be joined in accordance with their respective norms

168 In connection with the collective offering[1] (the benedictory portions should be similarly combined) because of the different oblation-materials In the Varuṇapraghāsaparvan of the Cāturmāsyas (the benedictory portions should be similarly combined) in connection with the offering of the female sheep[2] and that of the male sheep [3]

1 cf sutra 27 2 The female sheep made of dough and the *amikṣa* are offered to Maruts According to sūtra 175 in the sequel the offering to Indra Agni is the norm for the offering to Maruts But the norm for the offering of the *amikṣa* is the offering of *sāṁnāyya* Therefore the formula in connection with the following of this *offering should be formed by the two benedictory portions relevant* to the two norms 3 The male sheep and the *amikṣa* are offered to Varuna According to sutra 154 the offering to Agni is the norm for the offering to Varuna But the norm for the offering of the *amikṣa* is the offering of *samnayya* Therefore the formula in connection with the following of this offering should be formed by the two benedictory portions relevant to the two norms

169 In the Isti of a hundred *kṛṣṇalas*[1] the procedure should be similar to that of the (principal) offering of clarified butter because of the similarity of melting the insertion of the names of the relevant divinities (in the *nigada* joined to the yajya) and the similarities

1 TS II 3 2 ĀpŚS XIX 21 1 ff

170 *The* sacrifices except *those performed for Indra or Soma in which* there is a single *divinity and in which the principal oblation is made* of grains should be *regarded as the modifications of the sacrifice* offered to Agni [1]

1 cf sutra 154

171 The offering to Soma should be the modification of the offering to Agni Soma, because it conforms with the divinity of the norm

172 Even though the divinity *is qualified (the offering to it should be the* modification *of the offering to Agni Soma) for example the offering to pitrmant* Soma

173 The offering to Indra even though the latter may be qualified, should be the modification of the offering to Indra Agni because it conforms with the divinity of the norm Even though the divinity is qualified (the offering to it should be the modification of the offering to Indra Agni) for example, the offering to marutvant Indra

174 Among such divinities, *some consist of two divinities each and* others of more divinities each [1]

1 The sense of this sutra is not clear

175 *The offerings to the divinities* having names consisting of two or three syllables should be the modifications of the offering to Indra-Agni, For example, Aśvins Maruts

176. The offerings to the divinities having names consisting of four or more syllables should be the modifications of the offering to Agni-Soma. For example, Viśve Devas, and Dyāvāpṛthivī.

177. The offering to Soma-Indra or to Indra-Soma should be the modification of the offering to both the divinities (namely, Indra-Agni and Agni-Soma) because of similar signs.

178. Or the offering to Soma-Indra should be the modification of the *offering to Indra-Agni*. That to Indra-Soma should be the modification of the offering to Agni-Soma.

179. In counting the syllables (of the names of divinities) the name of the divinity together with its qualification is taken into account. For example, *barhiṣad* Pitṛs, *sāṁtapana* Maruts, (or) Mārutsāṁtapana, Paitṛbarhiṣada.

180. Now we shall explain the deficiencies of oblations.[1]

1. BaudhŚS XXVII 9.

181. If the sacred fires have become extinguished, the expiation-rites should be those given in the two sections of Baudhāyana (Prāyaścitta Sūtra XXVII.10,11); besides the expiation-rite called *ekādhvaryava*[1] should be gone through.

1. cf. BaudhŚS XXVII.6.

182. One should employ the Aupāsana fire for the (funeral) rite of the sacrificer's wife; the Agnihotra (that is, the three or five sacred fires) for that of the sacrificer. So is it said. One for the sacrificer's wife, the other for the sacrificer. (However), one should employ the Agnihotra (= the sacred fires) for that one of these two who has died first—the husband or the wife. If both of them die at one time, both these (= Aupāsana and Agnihotra) are not allowed.

183. If the sacrificer is without a wife, his (funeral) rite should be performed with both the Aupāsana and the Agnihotra fires.[1]

1. Provided he has married again and has set up the sacred fires.

184. If the funeral rite of the sacrificer's wife is performed with the Agnihotra-fires, (it would be like this): "Two cords are wound round one sacrificial post, therefore a man can have two wives; one cord is not wound round two sacrificial posts, therefore a woman cannot have two husbands" So is it said.[1] She as if becomes a man; he as if becomes a woman. So is it said.

1. TS VI.6.4.3. This passage seems to have been inadvertantly inserted between the beginning and the ending parts of the sūtra.

185. If an Āhitāgni, after having married again, does not abandon the (old) sacred fires, those fires would become secular. He should (therefore) again set up the sacred fires(*punaragnyādheya*). So says Āśmarathya.

He should re-set up the sacred fires (*punarādheya*) So says Ālekhana He should again set up the sacred fires (*punaragnyadheya*) So says Auḍulomi.[1]

1. The difference between the views of Āśmarathya and Audulom is not clear.

186. The sacrificer is the principal (=Āhavanīya) fire and the Aupāsana fire His wife is the oblation.

187. *Within the physical body accompanied by the soul are incorporated the five vital breaths Prāṇa, Apāna Vyāna, Udāna and Samana Its' Prāna is the Gārhapatya, Apāna is the Anvāhāryapacana, Vyana is the Āhavanīya, Udāna and Samāna are respectively the Sabhya and the Āvasathya* These are the (five) fires *In that one sets up the sacred fires*, one as if sets up these five Prānas All this indeed pertains to the Paṅkti metre Through that which pertains to the Paṅkti metre one wins what pertains to the Pankti metre So is it said[2]

1. =BaudhŚS XX 19 2 TBr I 1 10 4

188. Just as the god, on account of his governing power, leaves his own bodies, enters the bodies of others and re enters his own bodies (*However*) *he is not misunderstood thereby The sacred fires are incorporated within the Aupāsana fire The Aupāsana fire on its part, is incorporated within the sacrificer* Therefore, one should not swerve from (the worship of) the Aupāsana fire Just as a bull creates a calf in a cow, similarly the Aupāsana fire again creates the Agnihotra even if it is spoilt often What is Agnihotra is the continuity of the Aupāsana fire itself. One should, however, not pay heed to this view. There is no differentiation between the Aupāsana and the Agnihotra fires One should make offering on both the Aupāsana and the Agni hotra fires It is said, the seven Pakayajñas are performed on theAupāsana, fourteen (*sacrifices are offered*) *on the Agnihotra fires*

189. We shall now explain the Pavitresti[1]

1. cf BaudhŚS XXVIII 2

190 *On the new moon* day or the full moon day, after having added fuel to the sacred fires one should fetch the sacrificial grass and the sacrificial faggot following the procedure in the Vaiśvadevaparvan (of the Cāturmāsyas)[1]

1 cf. BharŚS VIII 1 13 15

191 *After having carried forth the praṇītā water, he should offer an oblation of four spoonfuls of clarified butter with the verse*, ' May the *pāvamani* verses purify me '[1]

1. BhārŚS X 5 4 (15)

192. Another oblation of four spoonfuls with the verse, "The purifier which belongs to Prajāpati....[1]

1. BhārŚS X.5.4. (16)

193. Another (oblation) of four spoonfuls with the verse, "May Indra, together with Sunītī...."[1]

1. BhārŚS X.5.4 (17)

194. He should offer the *abhyātāna* oblations,[1] and then pour out paddy for a cake on eight potsherds to Agni, for (three) *pavamāna* oblations,[2] and for the fifth oblation, namely, a cake on twelve potsherds to Viśve Devas.

1. TS III.4.5,6. 2. = *Tanuhavis* cf. BhārŚS V.13.15 ff.

195. Some teachers[1] prescribe a cake for *vratapati* Agni leaving out the cake for Agni.

1 BaudhŚS XXVIII.2.

196. The Hotṛ should recite the verse, "(The Soma) who is being passed through the purifier, who is born in the heaven...[1] (and the subsequent verse, as the two *dhāyyā* verses (at the reciting of the *sāmidhenī* verses). (Or he should optionally recite) the verses, "O Agni, may we purify our divine song.. "[2] and "O god *jātavedas* Agni, do thou..."[3]

1, BhārŚS X.5 4. (1) 2. BhārŚS X.5.4.(4) 3. BhārŚS X.5.4.(5).

197. The puronuvākyās relating to the two Ājyabhāgas should be respectively : "O Soma, thou art the fulfiller of our desires. May we not be deprived of our life. Thou art the plant whom the praise is dear;"[2] and "Brahman of the gods, the leader of the wise, the sage of the seers, bull of the beasts, eagle of birds of Prey, axe of the woods— Soma passes through the woollen filter while being praised."[1]

2. TS III.4.11.1.

198. Now (the offering) of the principal oblations : after having offered the cake to Agni, the Adhvaryu should offer five principal oblations of clarified butter in the *upāṁśu* manner and in an alternate order.[2] The puronuvākyā and the yājyā relating to the offering to *priyā* Sarasvatī should be respectively, "Sarasvatī, beloved among the beloved, having seven sisters, well-served, has become worthy of praise;"[3] and "O Sarasvatī, these offerings are made to thee with obeisance. Do thou accept our song of praise. May we be in the most beloved favour, resorting to thee like a tree serving as a guardian."[3] Those relating to the offering to *urukrama* Viṣṇu. 'Viṣṇu, the guardian, invulnerable, has put three strides, thereby maintaining the laws,"[3] and "May I attain the agreeable drink which men desiring the gods rejoice, the drink of him who is the wide-goer. In the highest abode of Viṣṇu is the spring of honey."[3] Those relating to the offering to *deva* Savitṛ :

"O god Savitr̥, do thou impel towards us the fortune abounding in offspring do thou
dispel all evils
relating to the
great prayer go to Vayu possessing great wealth chosen by all and ascending a chariot (O Vayu,) worthy of sacrifice shining brightly, impelling the mares, wise Thou goest towards the wise "[4] and "O Vāyu, do thou come to our sacrifice with mares abounding in hundreds and thousands Do thou rejoice thyself in this pressing Do thou guard us along with graces [4] Those relating to the offering to Dadhikrāvan respectively ' I have sung the praise of Dadhikrāvan, the swift strong horse May he make our mouth fragrant may he prolong our life '[5] and ' Dadhikrā with his glory has overspread the five peoples, as the sun with his light the waters May the strong steed, winning hundreds and thousands fill with honey these songs of ours "[5]

1 Sutra 94 2 With the divinities mentioned in the sutra 194
3 TBr II 4 9 4 TBr II 8 1 1 5 TS I 5 11 4

199. The subsidiary oblations should be offered with the following verses "O god Savitr, may we purify '[1] 'May the goddess pertaining to all gods '[2] "May we purify this (our) divine song ,[3] ' One who recites the *pavamani* verses [4] One who recites the *pavamani* verses '[5] ' May the *pavamani* verses '[5] May the divine *pavamani* verses '[7] May the *pavamani* verses be bringing good fortune '[8] The puronuvākyā and the yajya relating to the Svistakrt offering should be respectively May *vaiśvanara* Agni purify me ,[9] and "O god Savitr (I pray thee) with extensive '[10] (At the Patni samyāja offerings) before or after the offering to *grhapati* Agni, the Adhvaryu should offer oblations on the Gārhapatya fire with the Anuvaka beginning with, O gods the sons of Aditi "[11]

1 BharŚS X 5 4 (5) 2 BharŚS X 5 4 (6)
3 BharŚS X 5 4 (9) 4 BharŚS X 5 4 (10)
5 BharŚS X 5 4 (11) 6 BharŚS X 5 4 (12)
7 BharŚS X 5 4 (13) 8 BharŚS X 5 4 (14)
9 BharŚS X 5 4 7) 10 BharŚS X 5 4 (8)
11 BharŚS X 5 5

200. The sacrifice comes to an end in the usual manner

201 By performing the Pavitresti one becomes pure purified and purifying society So is it said He purifies ten preceding generations and ten succeeding generations on both (the paternal and the maternal) sides, and also himself being the twentyfirst The Pavitresti is spoken of as removing the largest deficiencies caused by all evils and as the best purifying agency

221. The sacrificial faggot should consist of wood of *khadira*, *bilva* or *palāśa* tree, and so on.[1]

1. cf. BaudhŚS XXVIII.13 : *pālāśaḥ khādiro ve'dhmas tayor alābhe* etc.

222. If clarified butter (made of cow's milk) is not available, one should take, as a substitute, the clarified butter prepared out of the milk of a she-goat or a ewe or a buffalo, and so on.[1]

1. BaudhŚS XXVIII.13 : *ghṛtam ājyārthe | gavyam iti pratyayaḥ| tasyā'lābhe māhiṣam ājaṁ vā ghṛtam ājyārthe prayuñjīta* etc.

ERRATA

Page	*Line*	*Incorrect*	*Correct*
3	7–8	consecrate	consecrated
9	5–6	fire stirring sticks	fire stirring stick
15	12	uncommon	harmonious
16	3	After "to the' add	sacrificer May the golden sap of water and plants be the ornaments of the
29	9	Raksas	Raksases
42	39	ladle	ladles
43	1	ladle	ladles
43	5–6	resplendant	resplendance
44	16	ladle	ladles
55	25	spread	pour out
55	26	oblations	oblation
58	7	spread	pour
73	24	please this sacrificer	place this sacrifice
74	3	with	in the
76	6	After Jagati to the" add	Anustubh metre Anuṣṭubh to the
77	22	sacrifice	sacrificer
79	4	Brahman	Brāhmana
91	20	8	8 9
106	18–19	these ones	the sun himself for the constellation. (That is to say, one should set up the sacred fires when the sun has risen irrespective of the constellation cf. JBr II 1 2 19)
126	22–23	(of Savaniyapurodaśa) in a Soma sacrifice	of a Soma sacrifice (namely, *vasumant* Indra, *rudravant* Indra, and *ādityavant ṛbhumant vibhumant vājavant bṛhaspativant viśvadevyāvant* Indra),
174	17	in	is
174	25	*Jātavedas*	*Jatavedases*
176	34	Śamhita	Śamitra
233	21	milk spills out	cow trembles
233	28	the milk	the spilt milk
233	32	it	the remaining milk
233	33–34	(This fire	*delete*
233	35	Agnihotra milk	Agnihotra-milk spills out after it is milked out or after it is put over the fire or if it

For "sacrificer read sacrifice at 42 14 43 3 4 6, 44 5, 47 19, 57 26, 61 10, 71 29 76 10, 78 16

202. Now we shall explain the Atipavitreṣṭi.

203. The procedure of the same has been explained by the Pavitreṣṭi

204 After having poured out (paddy for) the fifth oblation, namely, the cake on twelve potsherds to *vaiśvānara* Agni, the Adhvaryu should pour out paddy for the cakes to *pathikṛt* Agni, *vaiśvanara* Agni, *vratapati* Agni, *anīkavant* Agni and Agni Soma

205 Some teachers prescribe the cake to *vratabhṛt* Agni leaving out the cake to Agni-Soma

206 After having offered the principal oblation to Dadhikrāvan,[1] he should offer five principal oblations of clarified butter to Viṣṇu, Sarasvati, Sarasvant, Prajāpati and Savitṛ in the *upāṁśu* manner and in an alternative order [2]

1 Sutra 198 2 With the oblations mentioned in sūtra 204 He should start with the offering to *pathikṛt* Agni

207. In this sacrifice the *dakṣiṇa* should be gold and garment

208 The sacrifice should be concluded in the usual manner

209 One, who is desirous of *brahman* splendour, should perform the Atipavitreṣṭi in spring, one who is desirous of long life, autumn, one who is desirous of a son, on the full moon day coinciding with the Śravaṇa constallation, one who is desirous of valour, on the full-moon day coinciding with the Tiṣya constellation So is it said. One, who has gone on a journey for a period longer than a year, should perform this sacrifice [1] One, who is desirous of purity, should perform this sacrifice So is it said

1 According to BaudhŚS, this purpose is served by the Pavitreṣṭi

210 Now we shall explain the Anugrahas [1]

1 cf BaudhŚS XXVIII 12

211. The combined (Agnihotra)offering should be made as prescribed by Baudhayana [1]

1 BaudhŚS XXIV 31

212 If the upper kindling wood becomes worn out or breaks up, or becomes polluted or is lost when the sacred fire is consigned into the kindling woods, one should bring forth the lower kindling wood [1] So is it said

1 The further expiation-rite is not mentioned

213 If the lower kindling wood becomes worn out or breaks up or becomes polluted or is lost when the sacred fire is not consigned into the kindling woods one should cut it into pieces,[1] throw those pieces upon the Gārhapatya fire, and let them catch flame He should then take up the upper kindling wood by the right hand, the (new)

lower kindling wood by the left, (and recite over them the verse) "Rise up, O *jatavedas* Agni, do thou enter this thy birth place in order that I may churn thee out in connection with the offering to gods Do thou transfer the (old) kindling woods to the (new) kindling woods Do thou remove the worn out form with the new one"

214 Then he should consign the fire into the new kindling wood with the relevant mantra, churn out fire, spread out the fires, and make the (Agnihotra-)offering

215. He should spread them out as before, and make the (Agnihotra)offering as before So says Ālekhana [1]

1 The view of Āśmarathya is absent

216 If the Agnihotra offerings have been transgressed, (one should perform the expiation rite) as prescribed by Baudhāyana [1]

1 BaudhŚS XXVIII 12 XXIX 7 8

217 One, who is going to perform the Cāturmāsyas within a period of fifteen days, should perform the Isti for *vaiśvanara* Agni and Parjanya on the *pratipad* day, and the Vaiśvadevaparvan on the second day He should halt on the third the fourth and the fifth day, and perform the Varunapraghasaparvan on the sixth day He should halt on the seventh, the eighth and the ninth day and perform the Sakamedhaparvan on the tenth and the eleventh day He should halt on the twelfth and the thirteenth day and perform the Śunāsiriyaparvan on the fourteenth day, and perform the Animal sacrifice on the fifteenth day

218. One who is going to perform (the Caturmāsyas) within a period of twelve days, should perform the Isti for *vaisvanara* Agni and Parjanya on the *pratipad* day and the Vaiśvadevaparvan on the second day He should halt on the third and the fourth day, and perform the Varunapraghasaparvan on the fifth day He should halt on the sixth and the seventh day and perform the Sākamedhaparvan on the eighth and the ninth day He should halt on the tenth and the eleventh day, and perform the Śunāsiriyaparvan on the twelfth day, and perform the Animal sacrifice on the thirteenth day The twelve nights are the images of the year He thus performs the sacrifice as if within a year So is it said [1]

1 cf BaudhŚS XXV 1 *vijnayate samvatsarapratima vai dvādaśa ratrayo bhavanti iti*

219 Alternatively, (one should take) clarified butter if honey is not available and so on

220 (One should take) *kuśa* grass for Barhis, and so on [1]

1 BaudhŚS XXVIII 13 *kuśah staranarthas tesamalabhe etc*